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BOSTON, SATURDAY, NOVEMBER 16, 1867.

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NO. 9.

[OFFICIAL REPORT.]

FOURTH NATIONAL CONVENTION OF SPIRITUALISTS,

part of theologians. There seems to be a vague place; and, furthermore, a true philosophy has idea of some sort of special creation of the soul distinct from the body, but infused into it when of all real thinkers. It is, therefore, sufficient for God "breathed into man's nostrils the breath of life." But if this language is to be understood literally, we can come to no other conclusion than that the soul is material and mortal; but if it be allegorical, we are thrown into the realm of conjecture, and shall be compelled to summon to our jecture, and shall be compelled to summon to our not the light of a true philosophy to elucidate the question. But in spite of the partial implication of the emanation of the spirit from God contained in the before cited text, theologians usually incline to the materialistic philosophy, and evince that proclivity by the great stress laid upon a physical resurrection—some having no other hone. physical resurrection—some having no other hope of life in the future. Man, consequently, sustains no vital relations to Divinity. Whatever they may be, they are and must be purely external and mechanical. To admit their vitality would be to other the control of the substance of the grandest with the most absolute practical indifference to mechanical. To admit their vitality would be to affirm the certain good and happiness of humanity. Hence, the relations of men and Deity are those of independent parties, and may be harmonious or antagonistic. Man is not the natural squ of God, and only becomes his child by a process of bargain and adoption, involving a vast amount of miraculous jugglery. Instead of being a resident of time in his own right, a possessor of earth, by virtue of being "to the manor born," he is a sort of interloper—at best, a tenant at will, passessing no rights and entitled to no privileges, save what the caprice of Deity may chance to consider the caprice of Deity may chance to consider the caprice of Deity may chance to consider the culture, which those truths indicate and entitled to matural to the utterer of the under the culture, which those truths indicate and entitled to matural to the utterer of the under truths utterly careless of their important bearing upon real, every-day life. Their and stirring truths utterly careless of their important bearing upon real, every-day life. The indicate and entitled to matural the utterer of the undertor the culture, which those truths indicate and entitled to matural truths utterly careless of their important bearing upon real, every-day life. Their and bearing upon real, every-day life. The indicate and entitled to matural the utterance are both automatic, and as a consequence, there is no system, no order, either in thought or life. The most thoroughly reading upon real, every-day life. The indicate and entitled to matural the utterly careless of their important part of the utterer of the outer, which those truths indicate and entitled to matural the utterer of the culture, which those truths indicate and entitled to matural the utterer of the culture, which these truths utterly careless of their important part of the culture, which these truths indicate and entitled to a serve and the culture, which the cul

save what the caprice of Deity may chance to confer. Theology, practically, makes man a forager on the bounties and possessions of another—an alien to God, and also to the earth, where he is orn and lives.

The infidel idea is, that man is the most intelli-

cent of the animal creation; but his intellect is the result of the organization of mere material the result of the organization of mere material particles; consequently it perishes when the organism falls to pieces. Organization itself is only the result of spontaneous forces existent in and a part of mater; the peculiar nature of which is, to the materialist, an insolvable puzzle; for if force is matter, then of course it possesses self-acting power, or precisely the attribute claimed for spirit. But if force is not matter, what is it? The poor materialist is in a sorry plight when he attempts an answer to such queries, and is compalled either to admit the nosition of the Spiritual. attempts an answer to such queries, and is compelled either to admit the position of the Spiritualist, or involve himself in a quagnitre of hopeless absurdities. Still, the infidel asserts that all the aspirations of humanity for Eternal Life in a proval or disapproval of the moral sense, invest higher sphere are but the vagaries of the fancy— the insane ravings of a disordered imagination he is only organized dust, and must return to the clod whence he sprung. His relations to the earth are real, for he is only a temporarily animated part thereof, destined soon to mingle in the undis-tinguished mass. To his fellows his relations are those of policy, and the highest morality possible to the materialist is that of expediency. He can occupy no position of obligation beyond that which he has voluntarily assumed, nor admit motives more sacred than those springing from self-ishness. Time and sense are the categories which

embrace his all. Justice and right are not universal terms, denoting eternal principles, but merely terms covering certain forms of personal desire and pleasure, Everything is narrowed and dwarfed in this philosophy, because man, the starting point, is belittled. Nothing grand in conception, or sublime in practice, can ever originate from this idea; it must have a vastly different basis. If theoretical ma-terialists have ever acted sublimely, it has been under the inspiration of some idea not born of

their own philosophy.
With these preliminary statements, we will interrogate Spiritualism, the last born philosophy, and eroke its idea of man and his relations. And, in answer to our invocation, we are re-sponded to in no double sense, nor with words of doubtful import. Man, according to the spiritual idea, is the embodiment and culmination of all the forces of the universe. He is no waif, floating at random on the ocean of Destiny, nor a cast-off product of the All-Formative Power; but he is an integral portion of the Supreme Wholeness-a positive potency in the Divine Omnipotence In his fundamental substance, or esse, he is Divine—the embodiment of the God-Life, or essence, in an organic form—God manifest in flesh.

He is personal and impersonal. In the central essence of his being he is impersonal, but as an incarnation he is personal; and as such, a func-tion of the absolute. The absolute is only selfconscious in man, who may be said, therefore, to be the consciousness of Deity. In the fullest sense of the term, man alone possesses conscious ness, and this fact reveals his true position in the category of Divine functions—he is the brain the Head of the whole. The personality of God is, therefore, a composite one—it is the sum total

of human personality.

Man is both objective and subjective. In the most interior processes of thought; when he thinks himself; he is both subject and object at the same moment. He thinks, and is the object of his own thought. Every person can test this proposition fined, or bounded. The ideas of all that pertain for himself, if it be not already a fact of conscious- to the phenomenal of man's being are the necesness, so clear as to need no testing. And in all our examinations of the functional capacities of our physical organization, we are perpetually conscious of the same fact. We exercise the same curiosity as though exploring any other natural wouder, and with the same feeling of objectiveness as to the external nature. To a certain result of his incessant effort to become self-conscious or self-comprehensive. Successive efforts give the idea of time, or measured, limited duration. It should, however, not be forgotten that the limitation is time—it limits itself. The same is true of space. The idea of infinite space, or infinite time, is really the result of the actual infinite space, it factor of man and is developed as follows.

confessedly automatic. The heart beats, the moment carries the soul as far beyond it as from stomach digests, the blood circulates, etc., in profound indifference of willing or uilling. So, also, conclusion, however, and that is, that extension

of ourselves. The ear cannot choose not to hear when the waves of sound strike the tympanum, Meld at Cleveland, Cato, September 3d, 4th,

State 3d Cth, 1867.

[Reported for the Convention by Henry T. Child, M. D., the Secretary.]

THURSDAY EVENING SESSION—CONTINUED.
J. S. Loveland read an essay on

THE SPIRITUAL IDEA OF MAN AND HIS RELATIONS.

The Spiritual Idea of Man and His Relations, is the theme of our present thesis, and it accords with our proposed method of treatment to call your attention, in the first place, to the theological and infidel ideas, as an introduction to the positive portion of our discussion.

According to the definition of the theologian, man is the product of Delice Power, exercised in a man is the product of Delice Power, exercised in a man is the product of Delice Power, exercised in a man is the product of Delice Power, exercised in a man is the product of Delice Power, exercised in a man is the product of Delice Power, exercised in a man is the product of Delice Power, exercised in a man is the product of Delice Power, exercised in a man is the product of Delice Power, exercised in a man is the product of Delice Power exercised in a man is the product of Delice Power exercised in a man is the product of Delice Power exercised in a man is the product of Delice Power exercised in a man is the product of Delice Power exercised in a man is the product of Delice Power exercised in a man is the product of Delice Power exercised in a man is the product of Delice Power exercised in a man is the product of Delice Power exercised in a man is the product of Delice Power exercised in a man is the product of Delice Power exercised in a man is the product of Delice Power exercised in a man is the product of Believements of human intelligence have the waves of sound strike the tympanum, nor can the eye refuse to image the shadow cast upon the evitas. No more can the eye refuse to image the shadow cast upon the evitas. No more can the eye refuse to image the shadow cast upon the evitas. No more can the event in the own interior in the event in the event in the event in the event in the ev

According to the definition of the theologian, man is the product of Deific Power, exercised in a miraculous or supernatural manner. He is, consequently, a sort of living machine, as the process of his formation was purely chemical and mechanical. Preexisting material was compounded into a human being. Most other beings were created, by miracle, from utter nothingness, but man was chemically and mechanically made upfrom prior creations. As to his intellectual or spiritual powers, there is much looseness of theologians. There seems to be a vague idea of some sort of special creation of the soul in the sphere of impulsive automacy, both as re-spects their outer and inner life. But few men

natural condition of man. He is at first in the sphere of impulse, and his autocrasy is the result of development, or the evolution of the innate powers of the soul. The autocractic corresponds and synchronizes in its development with that of

the spiritual instincts.

This power of the reason through the will, is what men have termed freedom. Its exercise, in accord with the impulsions of the spiritual or man with a status infinitely transcending the conception of the mere automaton. The consciousness of autocrasy possessed by man is not a delusion. If we ignore, in toto, the evidence derived therefrom, we thereby destroy all possible ground of certitude in everything; for if the affirmations of consciousness have no validity, where shall we go to find it? We cannot even affirm our own existence, much less that of any other being, if we ignore consciousness. It is our last court of appeal, and it does and ever has, with persistent consistency, declared that man is an

Place an intelligent man in the very center of all Nature's tremendous activities—let him intelligently comprehend the scope and power of that automacy which wheels the circling orbs of space in endless, mystic dance, and as he turns his eye inward and only partially comprehends himself by become investigations. himself, he becomes instantly aware that he is a power, which, in its nature, infinitely transcends all this mechanical omnipotence of materiality. He can commence action and at pleasure cease that action, but the universe cannot cease to act—it must move. Would be transfer his autocratic power for the privilege of being an omnipotent automaton? Not he. The sense of selfhood—of freedom, with all its limitations and annoyances, is of more value to him than all else beside. To renounce it would be to abdicate being itself—an

impossibility to any living, thinking soul.

No correct estimate of man or of life is possible which does not recognize this fundamental duality. No solution of the ever recurring problems of thought or life is possible without its perpetual acknowledgment. The reasonings of the philosophyladament. losopher and the maxims of the peasant alike imply and demand it.

It is not necessary here to enter upon the discussion of matter and spirit. We are considering man as an active potency, an embodiment of force; and whether we regard the physical system as material substance or as the ultimate phenomena of spirit to the physical system. na of spirit, is of no special consequence, when we have settled the question that man, in all that pertains to real life, is a spirit; for whatever may be the fact as to the basic essence of the human had a certain it is that a second state of the human

be the fact as to the basic essence of the human body, certain it is that, as an organized entity, it is purely and only phenomenal. It is one phase of the ceaseless round of chauge which makes up the whole of outward being.

But, again, man is finite and infinite, or phenomenal and unphenomenal. In all that pertains to the outward life he is finite; that is to say, he is included in the category of the phenomenal. The finite or phenomenal is the measured, the defined, or bounded. The ideas of all that pertain same curiosity as though exploring any other natural wouder, and with the same feeling of objectiveness as to the external nature. To a certain extent, the same is true of mental powers, all of which reveal continually the fact of the impersonality and universality of the real man. It proves his divinity, by the best of all evidence—that of consciousness. An attempt is made to carry out this notion of extension, and measure the universe. The attempt, of course, is affective. For however, for it the measurely section of extension, and measure the universe. The attempt, of course, is Man is automatic and autocratic. His organic a failure; for however far in the measureless life, in the physical department of his nature, is vastness she may fix the uttermost limit, one

in the higher department, there is a spontaneous automacy—there is a mental activity independent of what we term will. We think in spite of ourselves. The ear cannot choose not to hear a negative idea. It depends, as shown, upon a negation for its development, but it is as absolutely positive as the affirmation of self-consciousness itself. The truth, is here. Whenever man attempts to measure himself by what is limited or phenomenal, he at once reaches a position where a relentless negation arrests his progress and hurls him back upon himself. This negation is simply the discovered impossibility of finding limits to the fundamental essence of his own selfhimits to the tundamental essence of his own self-hood. In traversing the realm of phenomena the tuphenomenal is reached—it is pure being. It is the source of phenomena, but no attribute there-of pertains to itself. In the most profound abof pertains to itself. In the most profound abstraction of self-consciousness you approach the selfhood, the mc. Behold! you see the constant efflux of thought, feeling and aspiration, but you can see no deeper. The substance of that exhaustless fountain you cannot discern. You reverently ask, Oh, soul of man, what art thou? The only answer is, I am I. This is no definition, because definition of the infinite, by means of terms which of necessity are finite, is an impossibility. We can get, in conception and definition, no further back than where thought and feeling are cognized as such by the consciousness, but as to the essence of that which sends out or projects from itessence of that which sends out or projects from it-self these cornecations of thought—these streams

of feeling and fountains of love, we are unable to form a conception or present a definition. Only that which is bounded can be defined. Only that which is bounded can be defined. And we have found it impossible to bound man. He is in essence, therefore, infinite, and includes the finite, and manifests it in all the acts of his personality. The finite and the infinite are the two poles of his consciousness, and the one could not be without the other; and this profound truth he recognizes, though not able to give it an adequate expression in words. And because of this felt inadequacy of words to symbolize these highest truths, many have passed bolize these highest truths, many have passed them by with indifference and failed entirely to appreciate the transcendental cognitions of the soul in reference to itself. The affirmations have been so grand and thrilling that many have hid their faces in awe and declared they could not be true. But they are true nevertheless. The ideas of the soul are the only possible exponents, of its nature and powers; and any other method of measurement must result in utter falsehood. We must take man's ideas of the Absolute and the must take man's ideas of the Absolute and the Infinite—in other words, of God—in order to form a correct conception of his own nature. And what do we find? Always the twin affirmations of finite and infinite, phenomenal and unphenomenal. This has been a stone of stumbling and a rock of offence" to many. What, say they, the Deity finite—coning down to soo what men are doing, etc., etc.! They forgot that man was affirming himself in such sayings. They ignored, because they could not comprehend, the dualism of finite and infinite, inhering in both God and man.

But we have drawn out this part of the subject But we have drawn out this part of the subject at sufficient length. Let no one, however, misunderstand the position we have taken as stating the spiritual idea of man. Mark! it is not the idea of many so-called Spiritualists, for they are the grossest materialists, and advocate, with scarcely a modification, the long-age exploded sensational philosophy of John Locke and the French atheists. But it is the spiritual idea of man we are stating or in other words. We are stating or in other words. we are stating, or in other words, we are affirming, and briefly illustrating the fundamentals of the Spiritual Philosophy; or that philosophy which assigns what is termed matter essentially to the realm of the finite, and phenomenal, but places spirit in the category of the infinite and unphenomenal. Man ag a spirit is not "a part of God." in any sense The pulse of the wrist or temple is not a part of the heart, or heart force, it is the heart; so man the heart, or heart lorce, it is the heart; so man in his immost being is a pulso, a vibration of the Deific Life. He is not a "thought of God," but the thinking essence of Divinity. He is, therefore, the summary of the past, and the evolving potencies and manifestations of the present and the future. There are no possibilities of wisdom and knowledge but lie engermed in the unmeasured estates of the human soul. The successive vastnesses of the human soul. The successive perceptions of these treasures in the consciousness, we call education or progression; and, in view of our argument, we are authorized in af-firming that man is not merely progressive, but is progress itself. So, also, he is more than immortal—he is immortality, and he is life. So great, so wonderful is man in the essence of his nature!

Let us notice now his RELATIONS.

Man's relations must, of course, correspond with his nature. They must consequently be vital and universal, as well as particular. To Deity, in the essence of being, it is the relation of sameness, but as an individualized consciousness, it is the relation of function to the common basic it is the relation of function to the common, basic life of all the functions of the unific whole. As an individual, his relation to all like himself is an individual, his relation to all like nimesh is that of fraternity or brotherhood, involving, of course, equality and liberty. Equality, however, does not suppose that all functions perform the same uses in the universal economy—that every human being or overy race will be able to do the same things as well as another. Multiplicity and variety of uses demand corresponding varieties of functional cancity.

rateties of functional capacity.

The equality of man, and the right flowing therefrom, is the equality of the essential soul, and the right to use and improve to the utmost all the wers which he possesses.

Carrying our reasoning a step further, and we find absolute reciprocity, another of the relations of man to man; for if in nature all are identical, and therefore brothers, equal in possessing the same faculties, and the same right to their exercise, then all are equally under obligation to render to each other undisputed and unrestricted scope for the natural and legitimate exercise of those faculties.

so far as particulars are concerned. The lact that an animal nature is for a time conjoined with the spiritual—that an antagonism exists between them—that the precise limits of the two are not for a time perceived by man—and that false philosophy is the result of this temporary ignorance, all conspire to complicate the true comprehension of man's relations to himself. But we are warranted in affirming that the relation between the real selfhood and the animal nature is temporary and transitional. All the functions of animalism are phenomenal, and therefore conditioned, measurable and definable. They pertain to the propagation and conservation of the species. Animal life is therefore an incident in the great whole of progress. Man, as a spirit, is not an incident, but an essential. Time has been when animalism was not, had in the future it is to cease, but man will still be. The conjoining of man, as a spirit, with animalism, is, therefore, an incidental or temporary relation, occurring in the eternal movement of being. Every spiritually cultured soul is a ware of this, for, to such, there come seasons

when all the outer and sensuous is still. When in the Sanctum Sanctorum of self-consciousness, man becomes aware of the mightiness of himself. I say self-consciousness, but it is more than that—it is a sort of omni-consciousness, where all of life, power, beauty and joy are focalized. The spirit retires inward from all the externalisms of phenomena, and is only conscious of the rhytimic abb and flow of the vast ocean of Being. The infinite joy of those hours is not from the thought that I have done this or that, not from any thought whatever, but it is the innate bliss of self-cognizing spirit. It is "joy unspeakable and full of wintever, but it is "for unspeakable and full of glory." But this is only a partial prophecy of what is to be in the future; for if, in the temporary inaction of the animal instincts, the soul so foreinaction of the animal instincts, the soul so fore-shadows the destiny of the future, what must be the reality when flesh is laid aside? But if the soul is divine, enduring, eternal, and the animal is merely ephemeral, phenomenal, then the actual relation is of greater and less, and the soul should rule and the body obey. Of course, this rule should be enforced in wisdom and justice; but the animal organically conjoined with the soul should be ruled as much as when that animal is a horse or an ox, and with the same assurance that the one, no more than the other, belongs essentially to man as a spiritual entity.

But it would be an incomplete statement of this man as a spiritual entity.

But it would be an incomplete statement of this question, if no allusion were made to duty. Relations always include the idea of duty or obligation; that is if they are the relations of a spiritual

tion; that is if they are the relations of a spiritual being. Man, as we have seen, is an embediment of divine potency, or force—is an individualized, conscious function of Deity. And when the obttime inspiration declared that "God made all things for his own glory," it merely asserted a philosophic truth in theologic technology. Everything is aiming at self-expression. "The glory of God," is the expression of his nature in finite symbols. Was as a manifestation is bound to do this God," is the expression of his nature in finite symbols. Man, as a manifestation, is bound to dothis to the fullest extent possible. Perfect happiness depends upon perfect expression; hence, the instinctive gravitation of being toward happiness demands this course of man. But there can be expression in the highest sense only as there is comprehension, or self-knowledge; hence the duty of man to know himself; and as perfect self-knowledge involves all other forms of knowledge, therefore the duty to enter and traverse every field of wisdom. But, again: man is only a function of the infinite whole body must be harmonic, or no one of all the members can be perfected. monic, or no one of all the members can be perfect in happiness, consequently his duty to his fellowman is precisely on a par with his duty to God and himself. The basis of obligation is the same in all the cases. In order, however, to just ly apply these great principles to individual cases, so as not to do wrong in affirming the right, we must never lose sight of the relation of man to the method of divine evolution or Progress. Movement is the absolute fact or law of being, as such. God himself cannot bestill—he must move. Without specifying all the characteristics of the absolute movement, it is sufficient for our present purlute movement, it is sufficient for our present purpose to say that it is characterized at that are of the circle, which the past has called "the beginning," by a concrete unity. The next stage brings us to abstract individualities, while the third is that of composite unity or the intelligent blending of what had been considered as positive opposites. The harmonic blending of reason and the critical leafners are Discovering to the considered to the critical leafners.

the spiritual instincts, in our Dispensation, is an instance of the latter, while Protestantism is a perfect illustration of the second, as Catholicism is of the first. Now, a people who are in the first or second of these stages of evolution cannot, in the nature of things, comprehend the true principles of a genuine morality. Therefore, if we judge them by the same principles as we have herein enunciated, tree shall do them a great wrong. They must be of detachment or separation—is not a spark struck | judged by the principles which THEY recognize from the Eternal Fire, but is God manifest in flesh. | and approve. They have no sort of conception of and approve. They have no sort of conception of absolute morality, beyond what the native in-stincts of the soul teach all men. But even this is perverted by their special theological dogma-

In conclusion, allow us to say that if any think this view of man too high, they should reflect that humanity is never incited to deeds of violence or evil, because of too high an apreciation of their nature or destiny. On the contrary, men usually act in harmony with the view they take of their nature and mission. The great work of of their nature and mission. The great work of this day is, to so appeal to the divinity of humanity that it will respond to the deepest promptings of its own life. When man shall see himself as he is, a God, an heir of immortality, he will act accordingly. The tendency of the animal is to seize, with indiscriminating selfishness, upon all which ministers to its taste. Man uncultured yields to this gravitation of his animalism. But as fast as the spiritual is unfolded, and the clear light of the inversional reason shines into the conlight of the impersonal reason shines into the con-sciousness, he sees that, as a spirit, he possesses all things. There is no necessity for the soul to seek to accumulate any private possessions, for in God it comprehends and possesses all possible good. Vitally related to the great heart of Infi-nite Being, every pulsation of the perfect life is a vibration of its own deathless joy. Such is man, and such his relations, according to the teachings of a genuine spiritual philosophy.

Mrs. Juliet H. Stillman, M. D., of Wisconsin. was then introduced:

MRS. STILLMAN'S REMARKS.

Mr. President, Brothers and Sisters-I do not come before you to-night to please you with a flow of eloquence and oratory, but to speak to you words that I believe you need to hear; to give you ideas that will be of benefit to you in the every-day affairs of life.

It is necessary, in order that the spirit may grow naturally and harmoniously, that the physical be in a healthy condition; hence, to your bodies I shall call your attention this evening. Disease stands as a barrier to the progress of the race. We see it here and throughout the land, and women are the greater sufferers, and through them, as mothers, man suffers also; for it is im-possible for sickly mothers to have healthy offthose faculties.

But from the statements already made, it will be seen that man embodies, substantially, nearly all of relationship in himself. Combining, as he does, cause and effect, phenomenal and unphenomenal, he embraces a vast field of relationship, so far as particulars are concerned. The fact that an animal nature is for a time conjoined with the relationship and the statements of the statements and the statements are statements.

ing generations, let us look into this matter, and see if principle should not govern us in this as well as all other affairs of life.

People are beginning to awaken to the necessity of physical culture. In our Children's Lycouns we have gymnastic exercises, and throughout the country the idea begins to obtain that our schools should have these exercises introduced, and classes are being formed all over the country where these exercises are taught and practiced. where these exercises are taught and practiced. It has been found to be impossible for women to go through these exercises in her fushionable dress, hence the gymnastic costume, a dress short, loose and easy, where the muscles can be exercised freely. In these dresses, for an hour or so, a vigorous muscular exercise is kept up, and then they cramp themselves into their fetters again, that cramp the chest, compress the lungs, fetter the limbs and hinder the natural action of every muscle in the body, and talk of muscular develop-ment and physical culture! Take little boys and girls before their dress is different, and you will find one just as healthy and strong as the other; there is no organic difference in their nerves or muscles; but with a change of dress which ne-cessitates a difference in exercise and habits of life, the one is strengthened and developed physically, while the other is made weak, effectivate and sickly, and many of them pass away to stand in the spirit-world with their little immandations. stand in the spirit-world with their little imma-tured spirits sent there without the earth expe-riences they so much need as primary lessons be-fore entering the higher department—a living tes-timony to the ignorance that sent them there by placing them in conditions where they could not live. Many a little mound in every churchyard testifies to this; and many a little nursling in spirit-life, calling in plaintive tones for its mother, hears a living and testimony. bears a living, and testimony.

A perfect, even, unobstructed circulation, is

necessary to health, and no one can be healthy without it. In order to have this, the dress should he evenly distributed over the entire surface, no more thickness in one place than another, and so arranged as not to produce pressure upon any arranged as not to produce pressure upon any portion, for a very slight pressure, even upon any part, hinders the flow of blood to that part, thus failing to feed the muscles; they become shrunken, the nerve fluid is impeded in its course, causing a multitude of ills. Does the fashionable dress meet these requirments? Is it evenly distributed? Does it not impede the circulation or the natural action of any of the parts? Let us see. Observe a fashionably dressed woman. Upon her neck, shoulders and arms, she perhaps has one thick-ness of cloth; upon the chest five or six; while around the waist, where there is no framework to protect the internal organs or hinder the least protect the internal organs or hinder the least weight and pressure from coming upon them, dragging them out of their proper positions, there we find band after band, plait after plait, breadth after breadth of cloth, all suspending from this portion of the body, least of all adapted to weight and pressure, while the lower limbs are covered with only one thickness. This weight, heat and pressure about the waist renders the muscles weak and inactive, and the nerves become so insensitive from constant pressure that become so insensitive from constant pressure that they are almost paralyzed, and you will always find ladies declaring their dress is not tight, and it does not seem so to them; but let one of you, my brothers, put on such a garment, and you could not stand it, for you have natural feelings. You cannot find a woman that can breathe natu-You cannot find a woman that can breathe naturally when dressed; they cannot use the abdominal muscles at all in respiration. Now, with these facts before you, of the weight, pressure and heat about the body, where of all places it should not be, do you wonder at the side aches, back aches and weaknesses "peculiar to the sex"? Better say peculiar to the dress. Do you wonder that say peculiar to the dress. that so many women are broken down with or are unable to go through with the natural and most sacred mission of women, becoming a mother? Do you wonder that, if brought into ence under such circumstances, so many children die in infancy-far the greater majority of all that are born? that croup, lung diseases and diptheria sweep off our little ones, leaving our hearts desolate? Look at their little cold, thinly clad limbs, bare arms and shoulders. How can you expect, when the cool chilly atmosphere strikes the bare or thinly clad portions, that the blood will not flow where there is more warmth, flow from the surface and extremities to the internal organs, producing congestions, inflammations, disorganizations, deaths? Do not, when you lay disorganizations, deaths? Do not, when you lay their little bodies away, call it a dispensation of Providence, thus shielding yourselves from all responsibility in the matter, for it comes in consequence of your own acts! first, in not giving as a birthright inheritance to your child, a strong, healthy body, and then so clothing it as to keep it in a balanced, healthy condition. Ignorance, not Providence, has removed it!

The reform dress is objected to by some as lacking beauty. They admire flowing robes and rich drapery. So do 1; but anything to be beautiful; must be adapted to the use to which it is put! Flowing robes become helplessness in infancy or age, when not fitted for the activities of life. Rich draperies, hung in folds or festoons about our homes to please the eye, may gratify our tastes; but they should not be hung upon the form of weak, deli-cate woman, for her to drag through the filth of the streets, the proper engineering of which must occupy her mind and hands from being used for nobler thoughts and more divine purposes—thus holding her thoughts from the elevated and ennobling, and dragging her body to the grave. Verily is there no nobler mission for woman than to exhibit dry goods? Ideality, is a part of our nature, and should be gratified in our dress; but while you ornament and beautify, while you exhibit taste and refinement, see that it does not conflict with the law of use. We learn to call the most hideous things beautiful when they become fashionable—as, for example, "waterfalls" and "chignons." Look at the ridicule heaped upon almost every new fashion by the press throughout the country, far more than upon the reform dress; and yet women will shrink from wearing the re-form dress, because it is ridiculed, after being convinced of its superiority!

Is it not lamentable that humanity can bear

more for fashion's sake than for the sake of prin-ciple? If there is anything in heaven or earth that I could worship, it is a man or woman who, heing convinced of the truth of a principle, will be settled all live true to it, come life or death; will sacrifice all of worldly honor, riches, position, yea, even life itself, rather than turn traitor to the truth; but

we find but few, if any, that will do it.

Society cultivates approbativeness, from child-hood up, far more than it does conscientiousness.

People are kept within bounds more by the fear of "what people will think or say," than by fear of wrong doing or love of right; and thus from cultivation, as well as transmission, approbativeness becomes the positive element causing means. cultivation, as well as transmission, approbativeness becomes the positive element, causing people to suffer more to meet the approval of society than their own consciences. It is the province of reason to decide what is right; then comes the contest—if it be unpopular—between love of right and love of approval; and whichever element is strongest will have sway. While we should not blame individuals for their weaknesses if they yield principle to a desire for public favor, we should strive to strengthen those who are true to their belief, and thus cultivate integrity of chartheir belief, and thus cultivate integrity of char-noter in all. Spiritual people are sensitive; their nerves are finely strung; the chills of neglect and

scorn grate harshly upon them, and the more they become refined and spiritualized, the more they feel antagonistic conditions; but if their con-scientiousness becomes refined and developed as fast as their approbativeness-which it will if equally exercised—they will find the approval of the whole world will be as naught, compared with their own corsciousness of truth and right.

I have worn the reform dress for sixteen years. I have worn the reform dress for sixteen years, and have no reason to think I shall ever cease to wear it. I have, like all other reformers, met with opposition and had many obstacles to overcome, but none of us have ever been dragged through the streets with a halter about our necks, as was the long despised but now revered Garrison that man of soul who street that the principal of the street of the principal street was the street and who street the principal street. that man of soul, who stood true to the princi-ples he had advocated, never flinching from his loyalty to freedom. In the times gone by, weak ones in the faith were ashamed to be called "abolitionists"; could not bear the stigma and reproach, even when they were convinced of the righteousness of the cause. Here is my elder righteousness of the cause. Here is my elder brother, Foss, upon the rostrum, with whom I had the honor of attending a meeting not many years ago, where he spoke nobly and fearlessly for freedom, for blacks as well as for whites, and in consequence of which he was treated to a relish of eggs of not the first quality. But would I not have been very much ashamed of him had he, on account of the opposition he met, turned a traitor to the cause of treatment. Then why should we advocates of freedom from the slavery of we advocates of freedom from the slavery of fashion—the greatest curse the world has ever known—grow weak or weary? But you may ask what progress has been made in this reform during the sixteen years I have worn it? True, great numbers have not been added to the list of those who wear it, but public sentiment is becom-ing changed; the minds of people are being edu-cated on this subject, and by-and-by every one will be as much ashamed to own that they were ever opposed to dress reform, as they now are that they were ever in favor of slavery; and when the "military necessity" comes—which will with woman suffrage—by which many new avocations will be opened to woman, and many kinds of labor now only engaged in by men, then she will find she cannot compete with man in labor, wearing a style of dress which requires twice the amount of strength to do the same work. There must and will a change come.

Sisters, you who have so nobly stood as pioneers in this reform, be firm. Let no wiles of the

eers in this reform, be firm. Let no wiles of the enemy, policy, swerve you from your heaven-approved mission; for by-and-by your reward will come, your self-sacrificing, noble natures be appreciated—your true, exalted motives be understood, and humanity will bless you.

Brothers and sisters, you all admire a brave, true, self-sacrificing spirit; you admire independence of character; you admire to see a person stand true to his professed principles until constant.

stand true to his professed principles, until con-vinced they are not sound; you admire that greatness of soul that will not be bought by gold or flattery, but, ever true to its highest ideas of right, lives a noble life for worthy purposes; you admire strength of soul, clearness of intellect and unswerving integrity of character, do you not? Then, in the words of Henry C. Wright, "Be what you opprore.

REMARKS OF MR. HARRISON.

The Rev. J. B. Harrison said: I can hardly feel The Rev. J. B. Harrison said: I can hardly feel that you can listen to me, especially after baving heard so much that is so good. I have felt that I have considerable difficulty in giving to our friends in the West something that I think is of the utmost importance. Last year, when I went home from the National Convention at Providence, I determined that I would know more about the religious condition of the West. I wrote more than six hundred letters to different persons, in regard to the religion of the West. I also sent circulars to a great many others, and I resons, in regard to the rengion of the west. I also sent circulars to a great many others, and I received answers from most of these. I wish simply to give the state of things in the West. First, in regard to the state of the old churches. This can be told very briefly: The spiritual life has in a great measure gone out of them. You know there are two ways of measuring the strength. One is are two ways of measuring the strength. One is by the strong passions and the lower elements of In this way the churches are strong. The other is the strength which is spiritual. Of this they have very little—this has nearly all gone out of them. The spirit of the world and of selfshness has taken its place. The position of the church is simply that of an army of occupation. The church is like McClellan's army in the swamps of the Chickahominy; it is digging its own grave. Outside of this condition of things we have two or three classes: the differ-

ent orders of independents, the different religions that are not perfectly free.

And now I desire to notice the condition of the Unitarian and Universalist Churches. I have no time now to argue anything, and we cannot afford to throw anything in each other's way. The work is almost infinite and whatever tonds work is almost infinite, and whatever tends toward spiritual freedom must have our God-speed, in all ways in which we can manifest it, and so we have no possible controversy with the Unitarians and the Universalists.

the work upon our hands here in the West. There are good things that Unitarians can do and will do. There are good things that Universalists can do and will do; and so let us, as we love the work, be careful that all our artillery is directed against those whom we ought to fight. I want to speak word or two about the old churches, Instead of turning against us, they are turning about and preparing to receive the liberal side. Now, it is always safe to do that which your enemies do not expect you to do.

Now I wish to submit, as the result of my pro-

foundest convictions upon this subject; we need not fight the churches, even though they may have planted themselves right across our noth way; but there is a straighter road by which way; but there is a straighter road by which we may go—one in which our path is not blocked. We have our work to do and the church has her proper work to do in the world. They may have nearly finished their work, but it is no work of ours to interfere with them. The churches are not in the slightest possible degree in the way of any man who knows his work. The best workers go into the world fitted for their work.

Now, then, our relation to the old churches is simply that we have kindly toleration of them. I believe the churches are indispensable yet; that they have a work to do with a certain class of thersons. If it had not been for the Methodist church I should not have been here as I am tonight.
But what are we doing for that innumerable

multitude of men that are unchurched, that we should seek to reach? I believe this religion in the churches is a great deal better than no religion at all. The tendencies of our times are to mate-rialism. There are such abundant opportunities for gain, such a thirst after gain—you see how this activity has driven the spiritual out, until man has come to life in this world with no higher motives than the accumulation of wealth.

My friends, in regard to the condition of this great unchurched mass about us, we have abundant opportunities for labor; they are ready to hear us, they need help. The tendencies of science property in this state of constitutions. near us, they need help. The tendencies of science upon us in this stage of growth are strongly towards at helm. Do not misunderstand me, Science does not ultimate in a theism. But there is a condition of scientific knowledge just now that has practically this effect. Formerly we looked for God in special influences, miracles and interpositions; then he was not a God of order but of disorder. Now science teaches us the order disorder. Now science teaches us that order abounds everywhere, and thus it has pushed God out of the universe, because there is law everywhere, and the old theological idea that God and law were opposed to each other naturally led the

Just at present the increase of science in this country will tend to produce atheism or lead to sheer, blank, spiritual blindness, and this has a singular quality in it—that it is epidemic; and good men, the best of men, by a strange infatua-tion, are influenced by it.

These men, when we talk anything spiritual, are entirely at a loss to understand what we mean. To reach these we must bring them to external things which they can understand, and thus lead them along. We are to bring to these men works. them along. We are to bring to these men works. It seems to me there is but one reliance, and that is God. The thoughts of earnest men spring from God. I doubt whether he is in much degree in those who are sluggards, who are waiting for something to turn up. Sometimes I believe atheism is a step in advance of the condition of some men in the churches, who have no energy in their souls. If a man is an earnest atheist, he is under an obligation to propagate whatever good he has, and most of them are humanitarian. The tendencies of the age are always in advance of man; even this doubt and blindness is often better than that which it comes from. But if you go to these men, preaching the distinctive and especial Gos-

pel of Spiritualism, why they are not within a

thousand miles of your position.

The thing upon which you base your Gospel is to be considered, so that you may find something in common. There is no man out of whom the love of God has entirely gone. How is it with the souls and characters of those blind atheists? There is ever in these men's souls a sense of right, an idea of justice, which binds them to obligations in regard to a certain course of life. Now there is only one ground upon which we can meet these men, and that is by appealing to their sense of right; and we thus teach them the first lesson, and I would have no word in it about Spiritualism. I would have no word in it about Spiritualism. They need to be saved from their present condition, and we must bring to bear upon their souls the illuminating power of truth to quicken their ideas; we must deal with these men as they are here to-day. I want to keep close to the solid ground of facts. If you go to these men with your views you cannot touch them. We might almost as well require them to believe in total deprayity as to require them to believe in spiritual communications. Let us have no creed at all. al communications. Let us have no creed at all nor the semblance of one. We must approach these men simply upon the ground of humanity. We must take them as our brothers.

I would have you go to work in every direction; go to work to organize in this great, unchurched, outside church of men, without calling it Unitarian, Universalist or Spiritualist, without insisting that a belief in any of these is necessary. I would not use the word Christian or Christianity in these organizations; and if any of these now infidels will come in, let us unite with them simply as the first, or second, free religious society. These men generally must be led. They are honest, but they cannot believe. I feel it upon me to endeavor to help this particular class. I feel the most interest in those who do not profess anything. It grows more and more upon me that by and-by I shall have to go to hell. I shall care very little for those above, but I will for those who are down there. I do not care half so much for those who are comfor able in the churches, and in their spiritual belief, as I do for this great, innumerable multitude outside, who are ignorant upon all these subjects. I have now given you my idea of the great work in the West. This, it seems to me, is the real work of this age, which presses and crowds upon your attention and mine, and it is for you to choose whether we will take a prominent and leading part, or whether it shall wait for some more discerning and earnest souls, There is one error that I wish to call your at-

tention to, and that is that this great work will be done soon, whether we labor for it or not. My friends, we have no successes but those which vin. Unless we put self beneath our feet, and climb up to a position in which we can do God's work, it will not wait for us; I know it will be done. I love these men with whom I have been

for a short time at work.

As Spiritualists, are you ready to get out of all the narrowness of sectarian and religious methods and unite in this great work? We are to have all that is good in religion; shall we not then, as ministers of this Gospel, be willing to take this ground? As missionaries, make a broad platform for your societies. I want to see a Church as broad as humanity, one that would to come in, one that will be inclusive and not ex-clusive. Let us found our religion upon the universal relations of man.

The Society of which I am Pastor, at Bloomington, is growing. We have there, Spiritualists Unitarians and Universalists. And I am thankful that there are infidels among us. We associate ourselves for the study of religion and humanity. Don't say that you organize to protest against anyhody or anything, and we shall soon

against anybody or anything, and we snan soon feel that all this clamor against opposing views will pass away. We shall get beyond this plane. I want those who believe that man was en-lightened and inspired two thousand years ago,

friends, you know what they have done out there in Chicago: they set their buildings down in the mud; but they saw their error, and they went to work and lifted the whole city. Now this world is a great deal lower down than that city was and it only needs the lever of a true and world is a great deal lower down than that city was, and it only needs the lever of a true and living inspiration to lift it up, and it will be all right. This world is to be raised. It is a great work, but the lever is strong, and it is not your arms, nor mine alone, but God's arms and the angels with us, that are to do the work.

Not long since, a steamboat was out in a fog, and could not move. After a time it cleared off right overhead and some of the passengers.

off right overhead, and some of the passengers came to the captain and asked why they could not go on, as it was clear above. "Well," said the captain, "I am not going that way." Now the heavens are clear above us, but there are clouds around us; let us look around and see if we cannot remove these clouds of darkness and despair from our brothers who have not had their spiritual eyes opened, and then we can move on

I know in how many ways this would cut across the work upon our hands here in the West. There are good things that Universalists can to and will on the work of the world seem like they would do much more good if, instead of waiting, the work of the work. I think they would know that he would seem like they would do much more good if, instead of waiting, all the good and wise men to you. We will all the work of does nothing it amounts to nothing. My friends, more consecration to this work is needed. We must set about it in earnest. We may be weak, but God is with us, and we shall have all the power that is needed; we will have all the spiritual strength that we may need, to make us willing to endure all the hardships that come upon us, as good soldiers

I never found peace until I came upon this ground. I know there is no better way than for a man to speak out of the depths of his own experiences. I feel that this is what I must do, and I press toward the mark for the prize. I desire to live for this gospel. There is no place in this world surrounded by so much danger that I will not go to it, if I can see that it is my duty. Not because I am strong—for I am weak—but I know that God and good angels will stand by their work. I should like to labor a thousand years in this work right here. I thank you for the opportunity you have given my thus to tunity you have given me thus to utter my thoughts. I may never meet you again in this

Adjourned to Friday morning.

Wisconsin.

MESSRS. EDITORS-Enclosed you will find a short notice of our last meeting. Perhaps it may not be wholly uninteresting to some of your many natrons in the Northwest.

This Association is the only one of the kind in the State, and has grown from a meeting where two or three earnest seekers for the truth were gathered together, until it has become quite a power in this part of the country. Its quarterly meetings are anticipated by hundreds, not only as delightful social reunions, but as special seasons of spiritual outpouring and development, when, as of old, "all are filled with the Holy Ghost, and speak as the spirit giveth utterance."

Oshkosh, Wis., Oct. 16, 1867. M. A. TAYLOR.

The Seventh Annual Meeting of the Northern at Appleton, on Saturday and Sunday; Oct. 12th

The following named officers were elected for the ensuing year: President, A. G. Bottsford, of Fond du Lac; Vice President, T. D. Nickerson, of

Appleton; Secretary, Mary A. Taylor, of Oslikosli. The meeting was largely attended by delegates from the nine towns composing the Association, and others from adjoining towns and country. The conferences were harmonious and well conducted. A. J. Fishback, of Fond du Lac, lectured Sunday morning. His subject was, "The Present Heaven." In the evening, "The Local Heaven." Mr. Fishback is an earnest speaker and a zealous worker. His discourses are not only interesting,

but elevating and ennobling.
Sunday afternoon, J. Baker, Esq., of Appleton, addressed the audience. His subject was, "Progressive Beligion." Mr. Baker is a veteran in the ranks of reform. Although suffering from a severe injury received while in the service of his country, he is still an efficient laborer. His eye is undimmed and his will unflinching to resist the wrong and battle for the right.

The following resolutions were unanimously adopted by the Convention; Resolved. That, as Spiritualists, we believe in immortality and endless progression, and hold it to be our duty to carry our principles into practical life.

Resolved. That we enjolutopon all to so let their light shine before men, that they, seeing our good works, may giority our Father who is in heaven.

Children's Department.

OF

BY MRS. LOVE M. WILLIS. Address care of Dr. F. L. H. Willis, Post-office box 89, Station D, New York City.

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

[Original.]

NELA HASTINGS.

CHAP. VII.-THE BIRD AT SEA.

A summons was sent for Rosa, and it seemed impossible to keep her longer. Her face had lost much of its anxious expression and had grown calmly happy in its look, so that Aunt Prue sighed to herself that she could not keep the little girl longer, and bring to her life a happiness that would leave its trace for a long time. She offered one of those prayers of the heart that always end in good deeds; and she began to plan some added pleasure to the visit.

"Now, Nela, just leave that sweeping and run over to Mr. Graves's, and ask him if his doubleseated wagon is to be in use to-day. If not, ask him to lend it to me to go to Chester, and thenlet's see-if you three girls sit in the back seat, Simon and I can sit in front-yes, ask if Simon can go and drive us."

Nela gave a bound for her bonnet-ablue sunhonnet that shaded her face and shoulders, and from which her brown curls peeped out here and there as if they refused to be shut away from the sunshine and air. What gladness was in the step of the glad child. The sun had not yet dried the dew from the leaves, and there was a freshness in the air that only dew can give. Nela did not stop to think what it was that made her so happy, but her spirit was like the free air, like the golden light, like the singing birds. There was health in every movement, and happiness in every thought.

Aunt Prue watched her with natural pride, and followed her to the door to let her eyes be strengthened by following her.

"She is a wonder," she said to herself. "Who'd think she was once that little baby? And Joe is coming back, and he will wanther, no doubt; what excuse can I make to keep her here until she can't he spoiled?" A sad, anxious look came over Aunt Prue's face.

"They'll want to make a fashionable young lady of her, no doubt of it. They'll want to cramp her and deform her, and then call her more beautiful. If Joe should see her he'd surely take her. So I'll just write to him not to come up here now. I'll keep the way clear for the beauty of holiness in that sweet body a little longer."

When Nela came back all was arranged, with this added pleasure: Mr. Graves, Simonton's grandfather, had insisted that they all come up there to dinner, and that they start afterwards for their

"And, oh, it will be so nice!" said Nela; "he has just come, and brought such lovely shells and such lots of pictures and great maps; and he looks just like Isaac and Jacob and Solomon and everybody else, with his beautiful white hair. It is as soft

"How do you know?" said Aunt Prue. "Why, I wasn't impolite a bit, but I just put my hand out and touched it a little softly, and I felt as if I had got something in my hand like sunshine-something warm and good."

"Ah, here's love at first sight," said Aunt Prue. But I am so glad that you are all to go, and I will come up in season for an early starting."

"Why, grandma, he was very anxious you should come. He said he was sure you would, for he used to know you many years ago. And then he laughed such a funny laugh, and said, You ask her when."

"So I did know him, and many a basket of blueberries he helped me fill and many a bag of chestnuts to carry home. And he used to call me his little wife, but I wasn't, for he married sweet A great many people are spending too much | Ellen Simonton.. I haven't seen him for many

Nels sang her happiest songs as she ran hither and thither to gather the pinks for Rosa, and to tie up her little bundle, into which she put every little box and treasure that she could find. The morning light never looked into a happier household. Its gleams struck the old clock in the corner, and it flashed back a cordial greeting. It glanced against the bright pans on the hearth and made them all reflectors of beauty. But Nela was the inspiration and joy of all, for her heart was another sun shining with spiritual light and lighting up all hearts with a gladness that they could not resist.

Nela had grown to be a true child of Nature. Her grandmother had cared first of all to let her act her own self, and to grow into the life which was her own.

"Who would ever think," she used to say, "of making a morning-glory into a rose, or a pink into a dandelion? And yet all are beautiful, each with its own beauty. Ah, the dear child shall know that she is her own self and no one else, before she goes where she'll have to be somebody else half the time. She shall be like the birds, like the purest flowers, like the south wind, like the angels of God in her freedom, before they put any chains about her."

The sound of the busy chattering of the little party reached Maplewood, the name of Mr. Graves's farm, like the sound of the martins discussing the affairs of their colony. Nela was insisting upon the probability of their finding a gold mine somewhere in their travels, and she was laying out the plan for spending the gold.

"You see, I'd have a great big house, and have grandma and Lucy and Rosa and lots of folks we love, and we'd have everything real nice, and then we'd take all the hungry folks in all the world home to dinner."

"Let me tell you," said Aunt Prue, "just what gold and silver do to people. They are just like the mould and rust that gets on to our knives when we don't scour them, and at last they case people all over with a real coating, a solid, hard coating, and then they can't feel anything. They don't know that anybody is hungry or cold, or wants anything. So don't ask for gold or silver, dearies, but ask for a heart to feel for others and for a hand to help them, and then you'll make silver and gold just like the soft rain and dew-a blessing and a power of beauty. There's Simon running over the bill; run, girls, and meet him; I'll follow on with my sixty-year-old steps."

They went up the avenue, shaded by luxuriant maple trees, and came upon old Mr. Graves, with his snowy beard and hair, that looked, as Nela thought, like light.

"Ab, here you are, coming from the east like the sunshine. I was just thinking how I used to watch for the sunrise over the sea, and just so I was looking for your coming; and as I used to wonder what land the sun last looked upon, so I am wondering what you have seen that makes

you so bright and glad. Ah, now I know-each other's faces. Well, that is enough to make us glad any time. But come, I am in a great hurry to show you something before dinner."

LIGHT.

girls stood in a perfect maze. Such a curious rise and progress of Spiritualism in Oregon. room as it was! Deer's heads were in the place of brackets, maps in the place of pictures; the tables were covered with sliells, stones, bones and were had all over the country—enough to convince stuffed birds. In one corner was a grizzly bear, body as if he had been feasting on the most delinumberless variety.

and we are perfectly at home with each other."

Lucy glanced doubtfully at the buffalo's head. bird's head.

"You see I have to imagine how my little pets would love me if they had any. life and feeling, and in that way I get up quite a fancy for them, him in a little confinement for a few days, just to get him used to my hand, and then I'll let him out to have his full liberty, but he'll never forget me. I shall see him close by before summer is over, and we'll have many a friendly glance at

"But, grandpa," said Simonton, "I thought we were to be treated to a dessert before dinner, in Foye's powers as a test medium are truly wonthe shape of a story about the captain of the good | derful, confounding the unbelievers, if not conship Swallow, or the great cavern of the lonely vincing, for none were able to explain by what island, or the giants of the Fenlow mountain. power she did the wonderful things, unless it was You know you said when I asked you, 'Wait, through the aid of spiritual beings. It was much

wait till to-morrow." "Sit down, then, my three birdies, and rest your wings; and if any of you want a good run before I am through, do n't be afraid to take it. I am like an old clock: wind me up and I keep going." Nela had been wonderfully silent, but now she

broke out into a merry laugh: "I guess if it's an eight-day clock, like grand-

ma's, we shall have to run."

bend down to look at the little white messenger that went out so gallantly. But the wind changed, the ship furled her sails, the skies darkened, and the brave captain grew afraid. He lost his reckoning, he beat about and knew not where he was going. It was a dreadful time, little ones, for when the captain grew afraid the crew grew mu-

There was nothing but angry confusion on the ship. The great waves came dashing up against the vessel, and the great waves of passion beat within it. The storm raged days and nights, and when it lulled a little it seemed like the stillness of perfect peace. But then there was no stillness of that other tempest. The men were angry with each other, and then there were all sorts of threats. The captain had no longer any control.

On one of those days, when the clouds seemed lifting from the sky, a little bird lighted on the deck. He had been tossed in the storm-perhaps he had found shelter in the rigging. With his beautiful, wishful eyes, he looked about him, and they gave him crumbs of biscuit and some fresh water. The feeding of that little bird was the I fail to find any one who listened to them willing 'peace, be still' to the storm within the hearts of the men. They all seemed to be at home again. and to be breathing the inland air. That little bird carried in his tender eye thoughts of home and friends. He could speak no words, but his very presence was a sermon and a gospel. The ship went on its way once more, for the men said, That is an omen of prosperity,'

Well, they soon came to land-a beautiful land that they had never visited before. They found delicious fruits and lovely flowers, and they feasted themselves on richness and on beauty. And the little bird fluttered about them, glad in its own return to its home.

But the ship had to sail again, for it was bound to another port, and the little bird would not be left, but perched itself in its familiar place and started out to sea. Brave little fellow he was. but he knew he had something to do better than to eat berries and sing in the branches of the trees. But he could not long bear the rough winds, and he drooped his wings and died; and one of the crew took him and stuffed him, and perched him in the cabin."

"And that was you, grandpa," said Simon. "Yes, Tony, and Nela has been stroking the head of that very bird. Well, as he kept his place there, he seemed always like an old friend, and at last it seemed as if he could talk, and he and the sailor-hov had many low chats together, and the sailor-hov had many low chats together. head of that very bird. Well, as he kept his place the sailor-boy had many low chats together, and once he said:

'Don't forget this: Your life is a good ship starting out to sea. There is a brave captainyour will-that will take command, and the crew are your faculties of head and heart. If trouble comes and you get afraid, or if you let your passions rage, then everything is in danger. But there is a little guest that will come to you, a heaven-born power, gentle as the birds. Entertain it, and it will be the prophet and the preacher to you, and by it you will come to the beautiful land of flowers and sunshine, and find yourself close to its home-even to heaven.

Now you don't wonder that I love birds, do you? and that I want to be out in the woods with them, and to tell them what beautiful teachers

"But, grandpa," said Simon, "I suppose it was only your imagination that talked to you."

"Never mind what it was; it spoke truth. But ome, let's have a little walk before dinner under the shade of the trees, and see what other preachers we may find." There was not much chance to listen to preach-

ing with the merry laugh of Nela and the busy voices of all the children, but the spirit of joy rested upon them, and the day was one of those recorded by the angel of beauty. [To be continued.]

Anagram.

Ni hatwreve gioner ym file-nile si tasc, Ni hatwreve noucryt I moar, On clape value I nould ni het sperent ro sapt,

Os read sa ym Nwe negdlan moeh. Het nontminas eth heill nad het corks rae lal read Nad het robok hewer eth peschied ourtt ylaped, Eth toc hewer ym rothfaefers viled I verere, Nad het lapec rhewe heltr dobise rewe dial. Spiritualism in Oregon.

Thinking that an "item" from this far-off country might not be unwelcome to the many readers of the Banner of Light, I have concluded to devote And he led them into his own room. Here the a few moments in giving you an account of the

Many years ago, say in 1853-4, the seeds of Spiritualism were sown here, and many manifestations many that there was something more than the looking as round and plump with his straw-filled mere outward manifestations. Startling proofs of an invisible intelligence stood forth too plainly cious food. In another corner was the head of a to be misunderstood, or explained by any known buffalo, and in cases ranged about the room with- law. Some supposed it was but the result of a out much order were butterflies and insects of heated imagination, and would soon die out; others kept pondering these things in their hearts, won-"Here are some members of my family," said dering what it all meant, and were willing to Mr. Graves. "I can't introduce you to them all | walt and learn; and, like every truth, when once at once, but they are all good, faithful friends, received, it never dies out, but grows brighter and brighter as light is thrown upon it; and to-day there is not one who received the light twelve or and Rosa turned half round to the bear, but Nela | fifteen years ago but what is a firm believer. And laughed a short, happy laugh and stroked a little I am inclined to believe that, if the truth were known, nearly one-half of the people are believers in the essential doctrines of Spiritualism.

As we have had several lecturers here from abroad during the spring and summer, I will enand go out into the woods to find their mates and deavor to give a short synopsis of each from the try to convince them of my relationship. But views I have. First there came the Rev. Benj. what I was going to show you particularly was Todd, who reminds us much of a breaking-up this dear little squirrel, that I coaxed home with plow, which turns over all before it, sparing neime this morning. I have been trying for some ther flower nor shrub, fern nor grub, nor any blade days to make him desire to visit me by giving of grass, leaving the wide extended field all falhim a plenty of good corn and nuts. Now look low ground. Mr. Todd is noted for his boldness at the little fellow. To be sure, I thought I'd put and eloquence in attacking and tearing down the strongholds of popular mythology, and, although we do not hold to all the doctrines that he does, yet we believe he is doing a good work in knocking the shackles from off the minds of many.

After Mr. Todd came Mrs. Ada Hoyt Foye, who scattered far and wide the good seed of Spiritualism into the fallow ground already prepared. Mrs. more difficult to doubt than to believe.

Mrs. C. M. Stowe came next, and poured down plentiful showers, interspersed with rays of warm sunshine, causing everything to look bright and beautiful. The high opinion held of her lectures among us may be gathered from the following testimonial, offered by the Friends of Progress at this place at the close of her lectures:

"In behalf of the Society of the Friends of Pro-"In behalf of the Society of the Friends of Frogress in Salem, we tender our sincere thanks to Mrs. C. M. Stowe, of California, for her visit to Salem and her labors here during the past week; alls were all set, and the breeze was fair. A brave man was the captain, and strong men were the crew. Nothing could be prouder than that first day's sailing. The very skies seemed to bend down to look at the little white messenger quence with which at all times and on all occa-sions she meets and overturns and lays prostrate at her feet the wily and malicious machinations of old fogyism, and especially the gushing words of kindness addressed to the lowly, heart-stricken sons and daughters of earth, dissipating the gloomy obscurities of popular mythology, and pointing them upward to a brighter and better land.

And in behalf of said Society we offer to Sister Stowe the hospitalities of our humble homes, and cordially invite her to come to us whenever, in the discharge of her noble duties, she may find it practicable, and feel herself at home; and we beg our beloved sister to feel assured that our best wishes and kindly remembrances will ever follow her in her labors.

C. A. REED,
P. CRANDALL,
NRS. J. E. CLARK,

Salam Oregon, Sant 16, 1967.

Salem, Oregon, Sept. 16, 1867.

At a meeting of the 'Friends of Progress,' held in Salem, Sept. 15th, the above committee were unanimously elected to draft resolutions express-ing the high esteem of the Society toward Mrs. C. M. Stowe.

J. E. CLARK, Secretary." The doctrines and teachings of Mrs. Stowe, as set forth in her lectures, are incontrovertible, and to undertake it.

Dr. J. P. Bryant, the wonderful healer, has also been here. I will not undertake to enumerate all the remarkable cures wrought during the few days he was here. From the moment of his ar-rival until his departure, his office was thronged with the sick, many of whom were cured, and nearly all were benefited. The following is a list of some of the cases treated by the Doctor, and are substantially as set forth:

LIST OF CURES.

Mrs. Sarah Patterson, Salem, Oregon. Paralysis of years' standing; unable to walk without assistance; instantly cured. Joseph Hunsaker, Salem, Oregon. Very deaf

thirty years; instantly cured.

Mrs. Waldo, Salem, Oregon. Rheumatism for years, and had done everything for it without

years, and had done everything for it without relief; instantly cured.

George Cass, Salem, Oregon. Ulcerated varicose veins; cured by two operations.

T. V. Donahoe, Salem, Oregon. Dislocation of hip joint, from dip disease, or sciatic affection; instantly cured; left crutches, and walked away. Mrs. Mary Sylvester, Corvallis, Oregon. Inflammation and granulation of the eyelid for years; perfectly cured.

Mrs. V. H. Van Buren, Jefferson, Oregon. Con-

ndrs. v. H. van Baten, beleating, begon. Considered a hopeless case of consumption, and given up by all physicians; perfectly cured.

Mrs. J. W. Pate, Jefferson, Oregon. Falling of

cured.

Thos. Crawford's little daughter, Salem, Oregon. Paralyzed, and almost blind; made to walk almost instantly, and eyes improving; al-

Mr. Gale. Deafness, long standing; instantly cured; also, lame arm, instantly restored. The Doctor's generosity is only equaled by his

wonderful powers, as the following will clearly show, as reported by the Ladies' Benevolent Association of this place: "In behalf of the Ladies' Benevolent Society

of the Friends of Progress, we beg leave to tender, to Dr. J. P. Bryant our sincere thanks, for kindly donating to this Society the entire proceeds of a donating to this society the chart processes of an able lecture delivered at the Court House, in this city, on The country lost: and we would assure the Friday evening last; and we would assure the Doctor that our best wishes will ever attend him in his labor in healing the sick, causing the blind to see, the deaf to hear, the lame to walk; and may heaven's richest blessings be as abundantly his, as his deeds of charity have been wide and universal to the afflicted of earth's children.

(Signed) MRS. L. REED,
MRS. J. E. CLARK,
MRS. L. E. MOORE,
On motion, it was resolved that a copy of these

Resolutions be furnished the Banner of Light and Banner of Progress for publication.

MRS. — SAWTELLE, Sec." There is one thing I would mention to the credit of the Doctor—that he never turns the poor away; and I have no doubt but that at least two-thirds of his patients are charity ones. From my own knowledge, I can say that the Doctor is a kind, true-hearted gentleman, and an honest man, which is said to be one of the "noblest works."

of God."

In conclusion I will say, that as the ground has been well broken, and the good seed well sown and all well watered with copious abovers, and warmed with sunny skies, may we not look for an abundant harvest? And may we not also look for some one of your able Eastern lecturers to come out here and gather in the grain?

Yours truly, O. A. REED.

Yours truly, Salem, Oregon, Sept. 28, 1867.

Written for the Banner of Light. LINES TO A YOUNG FRIEND IN ADVERSITY. BY BELLE BUSH.

Dear friend, I would weave thee, this evening, A gentle and tender lay, And whisper these words of comfort To live in thy heart alway.

I would lift from thy spirit its sadness, And banish each thought of care That lurks in thy dream of the morrow, As clouds in the midsummer air.

I would paint thee a beautiful picture Of earth and its scenes so fair; But ah! if I paint it truly, The shadows will still be there.

And thus in thy life's lone journey, The brighter its joys to thee The darker will seem thy sorrows; E'er deeper the shades must be.

But, sister, you need not fear them; There's nothing we need to dread, If we walk in the paths of virtue And trust in the God o'erhead.

Ah! then, with a cheerful spirit Press onward, and bravely bear Whatever of grief may greet thee In the work day world of care.

Press onward, and do not falter, Though dreary the way may be; Be calm and always patient, And angels will walk with thee. They will walk with thee in the morning

And the evening of thy day,

And teach thee to find a blessing In the dreariest, darkest way, They will whisper thee words of comfort, Such as I fain would speak, But my lips, like thine, are human,

And my heart is sometimes weak; Hence all I can say, my sister, Is to bid thee work, endure, And live for a noble purpose: To keep thy spirit pure. Strive, then, from the deepest sorrow A lesson of love to gain, And gladness will crown thy morrow,

As sunshine succeeds the rain.

Belvidere Seminary, Oct. 24, 1867.

THE EVERGREEN OF OUR FEELINGS.

Translated from the German of Jean Paul Richter, for the Banner of Light, by Mrs. George S. King.

How narrow is this warm life, and how wide its wintry side! Can you recall the ecstacies of who deprive them of it, from ignorance of the youth, which have overpowered you with fair laws imparting vitality through the processes of youth, which have overpowered you with fair promises of immortality, when years of bitter sorrow and raging storm have swept over them? What remains to you of the bliss which a land-scape, happiness, music, or an hour of love or friendship have given you? Only a reflection of the past, a pale after-glimmer, clings to the results of the contest, until the sweet cherub is less to our earthly embrace. membered object, and the delight which for a few brief hours had filled your heart, awakes only a longing; proving how little you could hold fast of that blissful reality. Oratory and art, those two bright emanations of a higher sphere, were then sent from heaven, even to awaken the dead and keep men from despair. Painting gives us back the object, and with it the happy hours of the past. Talent gives enthusiasm, and the powerful impressive orator takes our hearts by storm, and, when nearly frozen, warms them up again by his lamp of genius. Our remembrances gradually recede from us, but when the fiery speaker touches them with his magical wand, he transforms them once more into living pictures. Many carry sublime hours in the gloomy recesses of their withered hearts, and have not the power nor the strength to light them up once more; the poet reproduces those living forms, those sweet melodies which were not forgotten, but hidden from the sufferer's sight, whose eyes had been dimmed by tears! The earth of former days, the sweet faces of long ago, his heaven, in all its splendor and clearness, opens as before to his longing sight. Honor the poet; he brings heavenly roses into this earthly life. Memory, wit, imagination, sharp-sightedness cannot grow young again in our old age. but the heart can be renewed; and that you may believe it, remember that poets have loved, in the autumn and winter of their years; like Klopstock, Herder, Gleim, Wieland and Rousseau.

The name of Rousseau shows love in its most intimate relations, and comforts and warms often an old heart, that in youth had not found it. Whoever forms an acquaintance with this blessed feeling in old age, has never known its strength in youth, as in winter only dry branches are covered with ice, but not the green sprouts. How painfully must that man's heart beat who thinks that every one of its beatings tends to freeze it up. But love often hides part of its warmth behind children and grandchildren. It may, in its struggles through life, have been only half-mated, and have shed only its outer leaves, to leave to some twin spirit all the rest; and man's last love may be as youthful and timid as the first. But an old heart, that in youth had not found it. may be as youthful and timid as the first. But love in the aged, as soon as man has lost all pretension to youth and beauty, should not be called ridiculous. Why should affection, which with the good always begins inwardly and spiritually, and always tends upwardly to heaven, or downward to the lowly, not continue, till man takes patient. leave of this earth for a brighter sphere, and transplants it back again from where he first received it? Is it then so strange that the dim growing eyes should kindle with love, and allow you to guess that the remembrance of spring-time is moistening them still? Shall not old withered hands press fair ones, if only to say: "I, too, was born in Arcadia, and Arcadia remained with me?" The youth of mind is eternal, and eternity is youth: love gives, like the ambrosia of the old poets, sweetest food and immortality at the same who all but immediately called our attention to time. The body is the blooming staff of love, but only the staff, not the living flower, moulders in the ground. In our life-pilgrimage we lose the roughness of our feelings, as the earth rounding itself near the moon hides its mountains. Then we not only reopen the Edens of the past, which have been long closed behind us, but new ones in which we can go, and in its light clouds our souls,

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but if you complain that joy only exists in possessing the beloved object, then love only where you can hold fast. Only very choice souls, in whom the spiritual predominates, can love with entire abnegation of themselves, and live on self to the description of the phenomenon of direct many than a self to the description of the phenomenon of direct many than a self to the description of the phenomenon of direct many than a self to the description of the phenomenon of direct many than a self to the description of the phenomenon of direct many than a self to the description of the phenomenon of direct many than a self to the description of the phenomenon of direct many than a self to the description of the phenomenon of direct many than a self to the description of the phenomenon of direct many than a self to the description of the phenomenon of direct many than a self to the description of the phenomenon of direct many than a self to the description of the phenomenon of direct many than a self to the description of the phenomenon of direct many than a self to the description of the phenomenon of direct many than a self to the description of the phenomenon of direct many than a self to the description of the phenomenon of direct many than a self to the description of the phenomenon of direct many than a self to the description of the phenomenon of direct many than a self to the description of the phenomenon of direct many than a self to the description of the phenomenon of the phenome memory. There is a golden seed of love in such hearts, that scarcely sparkles till a twin spirit, with the touchstone of that purer ore, discovers the hidden treasures. It may be late in life; then ridicule not, but pity him to whom Elysium opened his gate only in the evening of life. ..

Although our most sacred feelings live in old age, let us enshrine them sacredly in our hearts,

because the world excuses the young and not the aged. But to humanity generally would I say: 'Honor every true sentiment; never mock the effusions of a blissful heart, nor taunt the regrets of the disappointed man." The vulgar who doubts the existence of any feeling in which he is only spectator and not partaker, even if he finds it in the young and in the spring-time of life, would certainly cast his irony at forget-me-nots culled in the winter's frost.

MANIFEST PHYSICAL EVILS.

BY J. P. COWLES, M. D.

We do not propose to enter upon a defence of physical manifestations as exhibited through one class of media, but to briefly consider certain physical evils which are very manifest.

There exists a physical evil so extensive that it causes more than one-half the human family to depart this life before attaining the age of six years. It is even stated that in New York City, on the East river side, eighty per cent. of the children born there die before attaining the age of two years! This is a sad fact. No matter what may be our ideas of spirit-life in relation to such premature spirit births, one truth is clear: all laws emanating from the great eternal Law-Giver must of necessity be in harmony. It requires the full season of summer-time to ripen and mature the fruits of the season. If the corn, the wheat, or the fruit are plucked from their native stalk before they have gathered from their primitive conditions the requisites for their fullest development, they never answer the end of their existence, and the loss is plainly indicated by their immature appearance—and in these, at least, there is no process by which the loss can be repaired. So a premature birth in the animal kingdom is always attended with unfortunate consequences, and in most instances with fatal results. So an untimely birth into the spiritual world must be unfortunate. It requires the season to mature the fruits; the full period of feetal life to mature the animal, and the full period of earth-life to mature the spirit; therefore, those who prematurely enter upon independent spirit-life, do so at a great disadvantage, notwithstanding the many advantages of spirit surroundings; and that undeveloped spirit must be developed by means foreign to its nature, and hence may require more time than would be required in earth-life. It results, then, that those only are prepared for the future life who have fulfilled their destiny here. Any means, then, by which this sad infantile mortality can be reduced, must be hailed with delight, as productive of an eternal weight of good.

We hold that a child once born has a right to all the advantages of an immortal existence to be derived from a full period of earth-life; and those

This evil, so apparent, has been realized and a remedy offered; but so far as we can discover, the real cause has been mistaken, hence no satisfactory results from the means used. But in our tory results from the means used. But in our investigations we believe we have discovered the true cause for at least seventy per cent. of this crying calamity. We find it exists in physiological conditions of parents; and so clearly definable is it that we can tell, on seeing the parents, who have lost their children before attaining the age of six years; and usually can tell of what disease they died. The indices by which we judge can be taught to persons of ordinarily percentive abilities, in from six to twelve lessons of ceptive abilities, in from six to twelve lessons of one hour each. We have set ourselves in defence one hour each. We have set ourselves in defence of the lives of the infants, and we are assured that we have the approval of angels, both infantile and mature.

Not long since, while meditating upon this subject, we saw, in vision, a representative wreath formed for our head of infant spirits. It was a beautiful sight. The wreath was suspended above us, and the little spirit-angels were smiling bless-ings upon us for our labors in their behalf.

From the London Spiritual Magazine. Direct Spirit Mesmerism.

The following is an account of some remarkable phenomena of direct spirit mesmerism, witnessed by myself and others at my house, early on the evening of the 8th of August, and I should be glad if you could give publicity to my letter. It is necessary to premise that Mr. D. D. Home,

It is necessary to premise that Mr. D. D. Home, the medium present, had been staying with me for some short time, and that owing to the state of health of Mrs. Jencken, who had been seized with paralysis, I had determined not to allow any scances to be held. On the evening in question, however, I yielded at the request of my mother, and accordingly we sat reveal events with the sequence of the property of the sequence of the s and accordingly we sat round a small square table in front of the sofa—Mrs. Hennings, our neighbor,

communication.
At first we heard the rustling of Mrs. Jencken's

dress, as though a hand was rudely moved over it. We then noticed a hand making mesmeric passes down the right side of Mrs. Jencken; her passes down the right side of Mrs. Jencken; her knee was then grasped, and we distinctly heard the topping, kneading sound, of shampooing a patient. Mrs. Jencken, who remained perfectly calm and composed throughout the process, described her sensation with great precision, observ-ing that she felt as if a powerful hand was making passes down her paralyzed side, almost causing pain. Her hand was then seized by, as she described it, a soft, warm hand, rubbed and stretched out with sufficient force to leave a red mark on her hand and wrist. She further said that she felt as if an electric stream had passed through her, causing every limb to glow.

The whole process lasted about eight to ten minutes, and resulted in the restoration of the use of the paralyzed limb and side of Mrs. Jencken and hand, hitherto perfectly paralyzed. On essaying to rise from her chair, she found, to her great joy, that she could walk, and her conval-

great Joy, that she could walk, and her convar-escence has ever since steadily progressed.

Fortunately, during the scance, Mr. Jones, of Emmore Park, joined our circle, at which I was much pleased, as I felt it desirable that a further witness should be present to testify to the truth of the statement I am recording.

like Ossian's spirits, find Paradise again.

Then mourn not over the fleeting swiftness of our earthly joys, since the mind etherealizes them;

Other and very marked phenomena were produced that evening. Mrs. Hennings's hand was repeatedly touched and grasped, her chair seized and drawn back, and half turned round. Mr. spirit mesmerism. I may, however, add that Mr. D. D. Home is in full power, and that, during his stay at my house, very remarkable phenomena

> Mrs. Jencken is now occupied in writing a statement of what took place, anxious that a document should be placed on record to prove at some future time the possibility of direct spirit meamerism.
> Kilmorey House, 15th August, 1807.

The Boston Young Mon's Christian "Cinderella," and that at the magic hour of ten Association vs. Spiritualism.

motern Spiritualism, so-catted) must stand or fall together; so ventilate. The latter is an illuminator; it will stand discussion; yea, even ridicule. And on the occasion referred to, it was interesting and instructive to more than one, even if the closing vote was of the few who voted 38 to 19 against its truth; I presume even that would heat, pro rate, a Christian vote in Turkey or some Pagan country.

Pagan country.

This meeting was opened with prayer by a plous brother, the effect of which was good. The prayer was short; but not so short hut that the Great First Cause was called upon, in the form of Oh God," thirty-two times. This was all right; but, eliminating the Oh Gods, it was a lean production, although a sincere one, and I am not disposed to be critical. When a man is on weak ground—ideas in conflict with his reason—it is a ground—ideas in continct with his reason—it is a credit to him to be stultified; it is better, we know, for reason to be victorious over traditional and wrong ideas. But if the chains prevent, far better to be lean than to be hypocritical. So, I repeat, the prayer, more for what it did not say than for what it said, rather elevated me, and I was blassed. I said to a man near me that I of. was blessed. I said to a man near me, that I afterwards learned was Bro. Wetherhee, a word in reference to the prayer just then ended; who replied, "I would have given five dollars for that chance; for I feel just like praying, and I should not have said Oh God but once.

After some time spent in organizing the meeting, a State street cashier, Mr. Patten, was asked to open the question; who then addressed the meeting in the affirmative. He said there was no meeting in the affirmative. He said there was no truth in it, and elaborated his statement. This young man is a reader and a thinker, and on some subjects very instructive; but shew or this occasion, plainly, that the light of our philosophy had never shone into him; and though with his financial and intellectual brain, ethical ideas blossomed into choice words, yet he had no more comprehension of the subject under dehate than the persecutors of Gallieg had of the pleasars. the persecutors of Galileo had of the planetary system. There were present, said this Christian savan, (looking at my neighbor, the man who would have given five dollars to pray, intelligent men, who had devoted half of their lives in the investigation of this subject, and shame to them for it. He need not have said that, his ignorance for it. He need not have said that, his ignorance of a matter sustained by the Bible and the history of the world for three thousand years, shew that he—to his sorrow, maybe—had not been disposed to do the said shameful thing; and seeing how much he needed, to make useful what he otherwise knew, was the very illuminator he ignored, I pitted him.

The man who followed him in the negative had a very Christian, benign countenance, a voice toned with a good spirit. Though with less gifts than the other speaker, he had a better understanding of the subject under discussion; but he had much to learn, showing that in this Christian Association the curtain had not been lifted often enough for him to know fully what he was, from a good heart, disposed to defend—he need not have said for fear of degradation in the eyes of his brethren, "I am not a Spiritualist yet," it was avident.

There followed a white-headed doctor, of about three score or more years—a man in whose face and voice there was no indication of sincerity, though that word was the most prominent of any on his tongue; at least, Nature lied in making on his tongue; at least, Nature lied in making that face, if it intended it to indicate a sincere heart. With the others, he knew pothing of the subject, and in fact, of anything else he touched upon. He denied the truth of scientific as well as spiritual phenomena. He said the latter was all a delusion, and the Spiritualists knew it. "There was," said he, "no sincerity in them. They knew they were deceiving, as the leading Millerites did they were deceiving, as the leading Millerites did when they said the world was to be destroyed in two years, but got their tabernacle insured for seven." That was a tremendous point, and was rapturously applauded: in fact, to get loud applause it was only necessary to ridicule or be untruthfully witty. And if their teachings had not substituted the worthless part of religion, and narrowed their room for good sense and elevated Christianity, they would have seen the logical condition of much that they applauded, and that it would come back to them to roost. Never did I see a greater proof of the statement once made by an English preacher, viz: "That an implicit bean English preacher, viz: "That an implicit be-lief in the Bible tended to dwindle the human intellect; and that it was right to subdue and bring back to God rebellious man." I do not endorse that sentiment—only the remarks and appropriate to is some proof of its truth.

A correspondent writes: We learn that the Society of the Friends of Progress, of Vineland,

several rose to speak. The Chairman gave the floor to the pale, earnest, spectacled-faced man, my neighbor, Mr. Wetherbee. Now if that man is not honest and sincere, then Nature had lied again. He spoke in favor of modern Spiritualism. Was calm, full of deep feeling, and from his manner would have commanded attention—and he did. He said he was happy to be and felt at home in a Christian gathering, though he was a Spiritualist, through and through, and the truth of each was the same. If soft, impassioned tones, a sincere, heart-felt delivery, and a kindly handling of the weaker brethren on the other side were any proof, he was a Christian. He referred to the sincere old man, who had just sat down, and asked if he realized what sincerity was, and looking round at the Christian faces in the room, said, "Are you all sincere? Is there a sincere man in the room? Can a man be sincere and believe the average Christian creed, eternal punishment, perpetual damnation—or, as it is modified, to meet the requirements of the advancing light to Christian humanity—will not every one of you strain more to save a man from drowning or from accident than for salvation after death? Away with the Millerites' seven year insurance! You are

living a lie, every one of you! Study the word Sincerity, and be dumb; and they were.

Mr. W. got no applause—only marked attention. And turning to the State street saint, who had said. "Shame to the man who had devoted half his life to the subject," he said: "Is there a Christian here who could say shame to the man who spent half, yea, all his life, to understand the great question put by Job, 'If a man die shall he live again?"

again?"

One or two others spoke on the other side, without inflicting any wounds, or shedding any light; when Mr. Geo. A. Bacon rose and forcibly and sensibly addressed the meeting. He was clear and consistent, and, as usual, dignified and remarkably happy. He was cut curtly short by the Chairman, who said the rest of the time twenty minutes—now belonged to the two intro-ducers. The negative gentleman yielded his time to Dr. Morrill, who in an admirable address tried to show in ten minutes what truth was; but in a style that went wholly over his hearers, and was wasted on minds not yet manured up to spiritualistic seed-sowing. But it gave an opportunity for the closing man to be witty, at its depth and unmeaningness, and in his peroration he said, "Look at the insane asylums that this delusion had filled!" And he added: "The thousands out who ought to be in them!" The remark was almost lost by the clapping of hands, at this happy hit. And as the applause subsided, my pensive neighbor came in as if he had just style that went wholly over his hearers, and was my pensive neighbor came in as if he had just thought of it, with his appreciation by clapping,

Association vs. Spiritualism.

Seeing a public notice, that at the rooms of the "Boston Young Men's Christian Association" the following question was to be discussed, viz: the following question was to be discussed, viz: "Resolved, There is no truth in modern Spiritualism, so-called," I felt invited, and attended. I almost wondered that a Christian body, so-called, would touch the unclean thing. I certainly shows that some one there must have drifted a little way into the light—perhaps the whole body has, fractionally—to permit such a thing. I look upon the fact alone as a little show of hime sky (heaven) in the horizon of bigots, relatively supeaking, which, if the wind does not change, will, in time, make sunshine there; for certainly Biblic truth and spiritual truth (by which is meant modern Spiritualism, so-called) must stand or fall together; so ventilate. The latter is an illuminprincesses' robes would become beggars' rags, and coach and footmen turn back again into pumpkin of twelve and after it also, it is a thing of beauty, as well as a joy forever; and happy is it to those who believe in and those who hear, as it were, while a pilgrim here, "the airs of Palestine"; who listen to the sweet voices from the summerthat hand know, if not that their redeemer liveth, that there is no more death. All hail then to our truth! May it spread and cover the land, carrying with it, as it does, sunshine and hope into the heart of humanity, that is ever seeking for the light it feels, but cannot see.

Correspondence in Brief.

H. P. Noves, Atkinson, N. H., speaks highly of the medium and lecturing powers of James B. Morrison, of Haverhill, Mass., calling him "the

MRS. R. J. JACOBS, AUGUSTA, GA., writes, earnestly soliciting good reliable mediums to come that way. She says, "The war has left us all mourners. There is no household but has lost its loved ones. We are in hopes to have a visit from Dr. Newton this winter. We have room enough for all. Come."

DANIEL G. SPAULDING, WOODSTOCK, VT., writes that Mrs. M. Cady, of West Windsor, Vt., is an excellent medium for the treatment of the sick; that she has cured many cases given over by the old school physicians. He also speaks highly of the chirvoyant powers of Mrs. J. E. Kenyon, of Woodstock.

H. SCOTT, M. D., LANCASTER, O.-We want first-class test mediums here. Good impressions have been made. It is a good field. Many ask me, "When are we to have another medium visit me, "When are we to have another medium visit us?" Reliable test mediums who will call here will be kindly received and kept free of expense; the remuneration, besides, will be respectable. Those who have visited us have not been suffered to depart empty. Lancaster is in Middle Ohio, and in range with other places worth calling at.

DR. GEORGE DUTTON, under date of Rutland, Vt., Oct. 25th, 1867.—I am in receipt of an anonymous letter from Chesterfield, N. H., inquiring concerning lectures on Spiritualism. If the author will be kind enough to send his signature, I will return answer. And I might say to the friends in general that I speak mostly upon hygiene and temperance, as connected with our heaven-inspired philosophy and religion. My heart and soul are in the work, and I go where I feel that I am most needed and can be most useful. God speed the right.

"CHINKEN," EVANSVILLE, WIS.—How easy it is to find fault with others' conduct in life, and how often we censure our neighbor for the offence how often we censure our neighbor for the offence ourselves are guilty of. The Puritan fathers fled from persecution, and in turn persecuted those differing from them in belief. To-day the same spirit exists, in a modified form. We are not so cruel, but are most always ready to condemn a thought advanced, or an act performed, in opposition to our preconceived ideas. Many Spiritanian reliable celling our extention to the intellegation. ists, while calling our attention to the intolerance of Orthodoxy and the evils of being creed-bound manifest, in the same breath, the same spirit, and are as much bound by creeds as those they condemn. This is human nature. But how imperfect it is! If each of us would examine our own liearts, and dare to notice the evil therein, how much better it would be for all.

LOTTIE MERCER, PONTIAC, MICH.—As the evening hours approach, and we gather in our quiet homes, our minds go out to one who, with her society and medium powers, has made us truly happy. Mrs. Sarah Helen Matthews came to Michigan in the early part of the summer, hoping a change might improve her health. Good fortune if I may se term it herealth har to come fortune, if I may so term it, brought her to our home, and a truly spiritual feast did we enjoy while she remained with us. She is an excellent medium, and as a lecturer is eloquent, and brings truth home to every heart. She gave hundreds of the most convincing tests, and her psychometric readings gave perfect satisfaction to all who called on her. Such mediums should be appreciated. Whoever meets Mrs. Matthews in public or private, will find in her a true medium and friend. As she has returned to her New Eugland home, our kindest wishes and prayers will go with her,

N.J., is very prosperous. To suit the various classes of believers and seekers after truth, they have the Lyceum in the morning at half-past nine; at eleven, the regular meeting; generally more in the form of a conference, but sometimes lectures; at three P. M., a union public circle, where the spirits have free control. At seven where the spirits have free control. At seven and a half in the evening, singing and declamations by members of the Lyceum, and a regular lecture. The evening meetings are under the direction of Dr. L. K. Coonley. The second Sunday in each month, the morning meeting is conducted after the manner of the Friends (Quakers), and every Thursday the "Sociable," which has become an "established institution," under the management of the Society's infinitable President C. B. Campbell. The exercises are social dent, C. B. Campbell. The exerct es are social conversation, readings, original essays, music and dancing. In the last department sometimes there have been one hundred couples on the floor at a time.

MRS. M. J. WILCOXSON, writing from Taunton, MRS. M. J. WILCOXSON, writing from Taunton, Mass., Oct. 21st, 1867, says: The Channing Conference of Unitarians lately held a session in this city. Among the sentiments and resolutions advanced were the following, viz: that "Ecclesiastical organizations of any kind are not expedient;" that "Sectarianism should be ignored," and "The liberal element be made an effective force;" Believe in living and letting live, bidding Godspeed to all who are engaged in the humanitary work, according to them their own way;" Will grant to every good, noble worker that liberty work, according to them their own way;" "Will grant to every good, noble worker that liberty which our fathers came to this country to secure for us." Resolved, "To procure a new translation of the Scriptures, with all necessary explanations and commentary;" Invite delegations from all liberal Christian Contains to their Contains. and commentary;" "Invite delegations from al liberal Christian Societies to their Conferences;" "It is a well known fact that no profession re "It is a well known fact that no profession requires more preparation and close study than the ministerial;" (!) "Lack of education produces sad results. Ministers had preached themselves out—went to new places and preached themselves out—became discouraged and soured, retired; and often settled into the belief that they had made a great mistake." Another said, "the sour ministers had all been set to work," &c., &c. PROGRESS OF SPIRITUALISM IN THE WEST.

PROGRESS OF SPIRITUALISM IN THE WEST.—W. F. Jamieson writes: I have again entered the lecturing field, after laboring sixteen months with the Central Publishing Association and Religio-Philosophical Publishing Association, and now, with the same sense of freedom which I always felt, while lecturing in behalf of the beautiful truths of Spiritualism, I am fairly embarked in the good work of preaching the Gospol of Liberty. Last evening I addressed a large audience in Belvidere, Ill., on "What is Spiritualism? and What are the Evidences of its Truth?" The array of convincing proofs in favor of the truth of our thought of it, with his appreciation by clapping, which brought down the house again, as its effect was a speech in itself, as all felt when his hint came that there were many people outside who ought to be inside of insane asylums; and that it might be a question whether they would be exclusively Spiritualists.

The Chairman said it was expected, from custom, for him to comment upon the speeches on both sides, and give his views and declaion; but as the hour of ten was approaching, when the meeting would close, he would omit the comments, and simply add his vote on the affirmative side.

A brother, moved that the subject be further discussed four weeks from that night. This appeared to embarrass the Chairman, who, hesitating and then looking at the clock, said: A brother, moved that the subject be further discussed four weeks from that night. This appeared to embarrass the Chairman, who, heaitating a few seconds, and then looking at the clock, said:
"I decide it to be ten clock!" and the meeting closed.

The act of closing was suggestive of the play of

afternoon dispatched a pleasant note to the Doctor, inviting him, for the truth's sake, to a public discussion of Spiritualism. As yet, no response. Should the discussion take place, your readers will be duly notified. I thank you kindly for your notice of bound volumes of the Spiritual Reporter. I am, however, no longer connected with the Publishing Association, at Chicago, 84 Dearborn street. My address should be, drawer 5056, Chicago, Ill.

5956, Chicago, III.

J. G. Fish, writing from Hammonton, N. J., says: The cause in Hammonton is in a flourishing condition, as attested by the large audiences I had the pleasure of addressing Sunday, Oct. 13th, the full and happy attendance at the Sociable on the evening of Oct. 18th, and the further significant fact that we are to have a hail completed before the setting in of cold weather, of a commoditous size, for meetings and Lyceum; and it is to be all paid for. Without doubt this is the best Society, all things considered, in the United States—I mean the community at large. The place conmean the community at large. The place contains about five thousand inhabitants, mostly fruit-growers, of the most industrious class, every fruit-growers, of the most industrious class, every man, woman and child laboring, and as a result not a dollar has been paid or required for the poor, in the last three years. No intoxicating liquors of any kind are sold in the place. Increased attention is being paid to education, and we hope in a short time to have facilities to give our children a thorough education at home. There our children a thorough education at home. There are a Methodist, Baptist and Presbyterian Church in the place, but the Spiritualists, numbering nearly one hundred families, are much stronger than any of thom, and more rapidly increasing. than any of them, and more rapidly increasing. The Lyceum is small, for want of room to expand, but this difficulty will be obviated when we get our new hall. I have just returned from a lecturing tour in the East, Springfield, Mass., being my point for Sundays. The Society there is doing fluely, with good audiences and a small, but well disciplined and in other respects superior order of Lyceum, under the Conductorship of the very excellent and accomplished Bro. Williams, whose excellent and accomplished Bro, Williams, whose untiring labors are destined to be crowned with untiring labors are destined to be crowned with abundant success. I have debated several evenings during the past month in Providence and Woonsocket, R. I., with our old enemy, Dr. Morrow, who lives so far in the past that the "knee and toe joint" theory of "spirit rapplings" has not yet ceased to echo in his fossilized ear. Ridicule is his argument. Were mediums not submitted to falso conditions, there would be less failures; and would we study the laws that govern spirit control, and understand them better, we would find less cause to censure our mediums.

HENRY STRONG, KEWANEE, ILL, writes: "An Address to the Spiritualists of America, by Dean Clark," in the Banner of Light of Sept. 7th, sounds very well, and will be gratifying to many; yet true as every word of the address is, it falls far short of the true course that all Spiritualists should pursue; for be it known that the higher teachings we reaches from writer that well because. should pursue; for be it known that the higher teachings we receive from spirits, tell us to "love our neighbors," (the Orthodox included,) and until we love them, though they "despitefully use us, and persecute us," what right have we, as Spiritualists, to claim that we are more Christ-like or progressive than they? For one, and the least, yet having suffered as keenly at the hands of optomic and the late of the progressive them. posers as any, I freely forgive them, knowing well that "they know not what they do," but go my way peaceably if I can, forcibly if I must, telling all with whom I meet and have a suitable opportunity to converse with, of the "glad tidings of great joy" now being proclaimed to earth's in-habitants by angels or spirits, as of old. This course I have adopted as nearest in conformity to the teachings I receive from my spirit-friends. Dean Clark is probably laboring in another department of the "master's vineyard," and is, no doubt, compelled to "plow deeper"; but here, in the broad prairies of the West, a "light-breaking-plow" is all the better for the soil. I am gratified all Collins of the West, a "light-breaking-plow" is all the better for the soil. plow is an the better for the soit. I am gratified that Spiritualists are beginning to realize to what we are rapidly tending, as portrayed by D. C., and that the Banner of Light dare proclain it. But a mightier and wiser one cometh after us, who will teach us "all things." Be patient, friends. I cannot refrain from quoting from a letter from Chicago to you, containing the following: "Hall markers or there and areachers of ing: "Until speakers, orators and preachers of Spiritualism adopt the style of the preaching of Christ and the apostles, and draw mankind of Cirist and the apostles, and draw mankind-unto them, they will preach to slim audiences, and their words and works come to naught. Verily, we say unto all 'lecturers' on Spiritual-ism, Be first endowed with the Holy Ghost from on high, and then go forth and preach the gospel of Spiritualism with power and great glory, and your reward will be according to your zeal,"

AWAY IN THE WEST .- We make the following extracts from a letter written by our young friend, Cephas B. Lynn, now on a lecturing tour in the West, dated Jackson, Mich.: Being West, and surmising that your readers would be interested in items therefrom, f purpose penning, not unfrequently, my observations. Johnson's Creek, N. Y., was my first stopping place after leaving Boston, Aug. 21st.—I spoke to the Society of Spiritualists the 25th.—Found an interesting and appre-

clative audience struggling on, determined to maintain their spiritual position. Bro, Chaplin, kind and energetic, seemed the inspiring power, On my way to Buffalo I tarried for a time to view the Suspension Bridge and Niagara Falls—those wonderful formations of man and Nature. The view of the Falls, while standing in the centre of the bridge, is absolutely grand. It seemed to fill my soul with awe and a conviction of that Infinite Power, making a strong contrast with man's pusillanimity. The Bridge stands a mighty yet slient tribute to the mechanical ingenuity of the age. Through the kindness of Bro. Davenport and other friends I was invited to speak in Buffalo. and other friends I was invited to speak in Bullalo, Sept. 1st. I found the people suffering from that too common spiritual epidemic, "a split," yet with enough genuine spirituality to thor ughly inspire me. Addressing them to the best of my ability, and I trust to general acceptance, I took the steamer on the evening of the 2d, in company with others, bound for the National Convention. Being strongly inventment by the Convention. Being strongly importance by the friends to return and again address the Spiritualists of Buffalo, I acquiesced, and spoke there to large audiences, on Sept. 8th and 15th. I shad long cherish the kindness shown me by Mr. and Mrs. cherish the kindtess shown me by Mr. and Mrs. Lichtenstein. Leaving Buffalo on the eve of the 17th, I journeyed by way of Detroit to Battle Creek, where I was met by our esteemed brother, J. M. Peebles. I had often read of the "worn and weary itinerant," of his trials and different receptions in various localities, but never experienced this phase of life so fully before. The friendly grasp and heartfelt welcome was most gratefully received. I at once felt at home. The Spiritualists of Battle Creek seem to have been fortunate in their selections of instructors, Bro. Peebles having spoken to them for several con-Peebles having spoken to them for several consecutive years, and after him Bro. Moses Hull and other equally able speakers. The Society is strong and healthy, but indifferent to singing. This may be owing to the Quaker element among them. I addressed the Society Sept. 22d and 29th, mostly with the lines good and society and addressed the Society Sept. 22d and 29th, meeting with kindly feelings, good audiences, good wishes and many words of encouragement. From my observations, thus far, in the Western country, I feel that there is a lack of systematic arrangements concerning the engagement of speakers, a lack of organization and energy on the part of those that have drank from the spiritthe part of those that have drawn the heavens. There is much to discourage young speakers, but, trusting in my spirit-guides, and anxious to benefit my race, I hope to be successful. I am sometimes amused at the advice given me by different times amused at the active providing a mused at the active set and mediums, relative to spirit-control. One says, "Give up, give right up, do n't resist," while another, "Be yourself, exercise your own judgment, do not open your brain-organism to the influence of every stray spirit." Who shall decide when lecture-doctors so widely disagree? But, amid all the diversities concerning the minor points of our chosen religion, all agree in this: Be a man; do right; seek the highest culture; work aman; do right; seek the inghest cutture; work for the race, and work with your highest control-ling spirit-influences. I am deeply impressed with the importance of the work commenced so young in life. I send to my Massachusetts friends the gratitude of a thankful heart, hoping to prove n.yself worthy of even their most sanguine hopes and prophecies. and prophecies.

"I wonder where those clouds are going?" sighed Flora, pensively, as she pointed with her delicate finger to the heavy masses that floated in the sky. "I think they are going to thunder," said her young brother.

Why are washerwomen the most unreasonable people? Because they expect soft water when it

Massachusetts Spiritualist Association.

The following Report of the doings of the State Missionary Agent, Bro. A. E. Carpenter, for the month of October, is respectfully given to the public, that the friends in Massachusetts and elsewhere may know that our State Association is quietly yet successfully pursuing its labors, and gratuitously dispensing its blessings in those places where and when sufficient interest are manifested for parties to apply for a speaker and to make the necessary arrangements for a

As a worker, Bro. Carpenter is earnest, faithful and efficient. His heart being thoroughly in the cause he has espoused, as a necessity his labors result in great practical good. His own modest record of what he has accomplished, is the best commentary that can be made as evidence of the success of his work, and the spirit in which he has labored.

It is proposed to continue him for the present as the Agent of our Association.

GEO. A. BACON, Cor. See'ry.

Mr. Gco. A. Bucon, Secretary of the Mussachusetts

Spiritualist Association: RESPECTED FRIEND-In placing before you an account of my labors for the month of October, I would say that I am not able to report as much labor performed as I should have been pleased to; but what I have done, I cheerfully submit to your acceptance. My lack of experience in the field of missionary labor, and my inability to effect engagements through correspondence, must be my apology for not being more

Being called to act as Agent on very short notice, it required several days to perfect engagements along the proposed routes. During this necessary delay, I remained in Boston, and busied myself in correspondence, and canvassing the city, soliciting aid in behalf of the Association,

My first engagement was in Newburyport, Sunday, Oct. 6th. I was heartlly welcomed by the friends, who had just perfected arrangements to organize a Lyceum, and they were greatly in need of some one to assist them who was familiar with its exercises. They have had no lectures since Bro. Wheeler was with them and the good seed sown by him, which had been fostered and nourished by Sociables, which have been held by the Spiritualists weekly for a long time, had finally come to fruition in the Lyceum movement. I lectured in the forenoon on the subject of the Lyceum. In the afternoon, being kindly assisted by Bro. Currier, with his wife and daughter, from Haverhill, we succeeded in putting the Lyceum in good working order. In the evening the ball was well filled with earnest listeners, to whom I discoursed on the subject of the "Mission of Spiritualism."

Wednesday, the 9th, I attended the Picnic at Walden Poud, where I made an appeal in behalf of the Association, and received some pecuniary ail in response. Friday I went to West Newbury to lecture, but was prevented from doing so by a severe rain storm. A few of us, however, met in a private house and held a circle, passing the evening very pleasantly.

Sunday, the 13th, I lectured in the Town Hall at

Rowley. It was the first spiritual lecture that had ever been delivered in the place. The hall was full, and the deep and quiet attention paid by all was sufficient evidence of the anxiety and inall was sufficient evidence of the anxiety and interest which the people feel to learn of our Gospel of hope and love. The people of Rowley are certainly on the road to knowledge. As I could not have the hall in Rowley, I went back to Newbury-port and lectured in the evening. The hall was more than full. The Spiritualists in Newbury-port are very united and harmonious, and although their numbers are not large they seem although their numbers are not large, they seem to be inspired by the best of motives in their labors. My sojourn among them was a very

Tuesday, the 15th, I spoke in Ipswich, and Thesday, the 15th, I spoke in Ipswich, and although the evening was stormy, I had a goodly number of hearers and a very pleasant meeting. Wednesday I went to Amesbury, but they had failed to obtain a place for the meeting, in consequence of the persons being absent to whom I torwarded my bills.

Thursday evening in Groveland, where I was received with open arms by the friends, who practically manifested their interest by a generous contribution at the close of the lecture.

ous contribution at the close of the lecture.

Friday evening in Town Hall at Georgetown.

In this place a few good souls gave me a hospita-ble welcome. The lecture was made almost a failure by the disturbance of a set of rowdies, aided and encouraged by theological friends, who, seemed to think that it would be doing God a service to break up a spiritual lecture. But, notwithstanding this, some seed was sown which will spring up and bear fruit, though the soil was Sunday, the 20th, in Haverhill, where I de-

livered two lectures in Music Hall to fair au-diences, who, manifested much interest. The Spiritualists of Haverhill are talking of starting regular meetings once more and reorganizing the Lyceum, which was dissolved in consequence of Lyceum, which was dissolved in consequence of some misunderstanding among the members. While here I was kindly entertained by Mr. and Mrs. Carrier, parents of Miss Mary E. Currier, the well known musical medium. A fine opportunity was afforded me to witness the manifestations. They were the most remarkable, in many respects, of any that Layer met with of any that I ever met with.

Thursday evening I lectured in a school-house in a farming district of Middleton. I hope it may ever be my pleasure to meet with as quiet and appreciative an audience as greeted me in that humble place.

Friday evening in the Town Hall, Middleton Centre. Quite an interest was a wakened here, and they are to take immediate steps to organize a

Lyceum for the children.
Sunday, the 27th, I delivered three lectures in
Lawrence to good audiences. The people, by their
kind and considerate attention and generous contribution, proved that they were willing to aid in more ways than one the cause of progress. The Spiritualists are talking of forming an Associ-ation, and a Progressive Lyceum is soon to be in-

Monday, business called me to Boston; Tuesday and Wednesday I spent at the Lyceum Convention in Worcester, and to-day, the last in the month, at home writing out this report.

I have to acknowledge the following contribu-tions received by me during the month:

L. Colby, Boston	3 1.OK	A Friend, Georgete	own	2
L. B. Wilson, "	1,00	Contribution, Ha	verhill.	10.0
P Hydo Cambridgeport.	1.00	Mary E Currier,		1,00
D. U. Chamberiln,		L. N. Morrison,	44	1.00
Hosea Clarke, "	1,00	E. Damon, Middle	ton	1.00
A. Lain, Newburyport	1.00	John D. Andrews.	**	1.00
E. Coffin.	1,00	Gustavus II. Tutts,	**	1 00
Ollvin Richardson, "	.,,,	THIRM A. MITTER		1,00
Thomas Culby.	1 00	Charles F. Pierce,	"	1,00
Albert Russell. "	1,00	Contribution		1,5
Robert Sherman. "		Mrs.A.Coburn,Lav		1,00
Mary Green, "		Mrs. Susie A. Will	s,"	1,00
Contribution, "		F. Tyler,		50
A. W. Greenicaf, "	1,00	Lydla M. Clarke,	** ***	1,00
J. M. Reckett, Melrosa	5,00	J. C. Remmington		40
J. B. Meldon, Chelmsford,		S. T. Dearborn,		1.00
Paulina Cary, Stoneham,	1,00	Mrs. Flora Bowke	r, **	10,00
Mrs. A. P. Benchly, Fitch-		J. C. Bowker,	***	10,00
_ burg		Contribution.	"	5,4
Mrs. Cyrus Warren, Con-	-	James Shackleton,		5,00
configuration	70	C. T. Hanson,	**	41
. George H. Benchly, Fitch-		A Friend, Boston.,		15.00
burg	1,00	W. D. Prouty, Wor	cester,	2.00
H. V. Pond, South Wey		E. D. Wetherbee.	**	1.00
mouth	1,00	E. G. Phillips,		1,00
A Friend, Walden Pond	1.00	F. C. Pintt,	"	1.00
Two Friends, "	4,00	W. E. Richards,	"	1.00
Contribution, Rowley	3,60	J. L. Tarbox.		1,00
Contribution. Ipswich		E. Lyon,	"	1,00
Mary Webster. Amesbury	. 50	J. C. Cree,		1.00
Contribution, Groveland,	10,00	Reuben Barron,	**	1,00
Abaer Hardy,	50	George Gates. Le	eomln-	•

The whole amount of cash received is \$130.11. (one hundred and thirty dollars and eleven cents.)
Besides this, there has been subscribed and pledged by responsible persons in Boston, enough to swell the sum to over two hundred dollars.

I have not done as much as I could, had my efforts been promptly seconded by the friends with whom I have corresponded in reference to engagements. Many do not answer at all, and others do not until too late, and in this way much time is lost. It is earnestly desired that friends will ren-der as prompt and efficient aid as possible, so that the laborers may be kept busy, and the generous purposes of the Association be successfully ac-

omplished. Fraternally yours,
A. E. CARPENTER.

Putnam, Conn., Oct. 31, 1867.

In connection with the above, the Secretary wishes to append the following names and amount contributed since his last report was published.

If any mistake is noticed, he will be glad to make in the generations yet to come—for the child of the the necessary correction. the necessary correction.

Sidney Howe, Mariboro, \$ 1.00 St. H. Murray, Pasex, ... Dr. A. P. Pierce, Boston, 5.00 Joel Boyd, ... 1,00 M. H. Murray, Labes.
1,00 Pauline H. Andrews.
1,00 Para Perkins, Jr.
1,00 Stra. Jerric Goodhue,
1,00 Sidney Low.
60 Renjamin Goodhue,
1,00 Daniel W. Bartlett,
1,00 Collection at Music Hall,
1,00 "Fast Hoston, " Charlestown, 3,00 sa R. Andrews,

Proceedings of the Lyceum Conrention.

Agreeably to the Call published in the Banner Light, the officers and friends of the Children's Progressive Lyceums in New England met at Horticultural Hall, Worcester, Mass., on Tuesday, Oct. 20th, 1867. The assembly was called to order by Mr. E. R. Fuller, of Worcester, who made an appropriate welcome address.

Mr. A. H. Richardson, of Charlestown, was elected President pro tem, and Mr. Leander Dustin. of Chelsen, Secretary pro tem,

Mr. Richardson on taking the Chair made a few remarks, setting forth some of the objects of the Convention, and spoke favorably of organizing

Mr. A. E. Carpenter, of Putnam, Conn., the originator of the Convention, then spoke of the objects contemplated in the Call, setting forth the idea that by meeting together from time to time and becoming better acquainted with each other; letting each other know of the manner of con-ducting their respective Lyceums; the most suc-cessful plans adopted; the difficulties under which all labor, &c., we shall be able to make our Lyums more interesting, and consequently more

On motion of E. R. Fuller, it was voted to call upon the different Lycoums represented, for a list of representatives present, and the following Lycoums were found to be represented: Worcester, Boston, Charlestown, Chelsen, East Boston, Tanvell, Standard Springfull, Hausthill, Providence. Lowell, Stoneham, Springfield, Haverbill, dence, R. I., Putnam, Hartford and Bridgeport,

Mr. Williams, of Springfield, spoke on the subject of Organization, and of the sympathy that the Lyceums should receive from Spiritualists in general, and closed by askings "Of what use is Spiritualism, if it does not result in a practical good?" He was earnestly answered by Mr. Car-

On motion of Mr. Carpenter, a Committee of five was appointed as a Business Committee, and Mr. Carpenter, of Putnam, Mr. Fuller, of Worcester, Mr. Richardson, of Charlestown, Mrs. Stearns, of Worcester, and Mrs. Lyman, of Spring-field, were appointed. Adjourned till the after-

The Convention was called to order at a quarter-past two P. M. The Business Committee made and resolved to lift them up if it be possible with a report, recommending the appointment of a the full strength of their spiritual forces, but they Committee on Permanent Organization, which have been presching smoking hells and exertest was adopted, and a Committee of five was appointed by the Chair, as follows: Mrs. Williams, Mrs. Stearns, Mr. Carpenter, Mr. Fuller, and Mrs. Dodge. This Committee was empowered to draft a Preamble and Constitution.

During the absence of the Committee, remarks were made by Rev. J. O. Barrett, of Sysamore, 111., pathy, and reason. who was followed by several others, among whom was Mr. J. B. Morrison, a young man from Haverhill, Mass., who stated that their Lyceum had gone to the ground, and was about to give the reasons therefor when he was taken possession of destiny? But one thing can result, and that is by his controlling spirits, who thought that they the plunging deeper and deeper into sin and would tell the story themselves, which was done in a very earnest manner.

Mr. Fuller, Chairman of the Committee on or-

Mr. Fuller, Chairman of the Committee on organization, reported the following names for permanent officers: For President, A. H. Richardson, of Charlestown, Mass. For Vice Presidents, E. R. Averill, of Dover, Me., J. W. Lewis, of Providence, R. I., and Miss Eliza May, of Putnam, Conn. For Secretary, Leander Dustin, of Chelsea, Name of Charlestown, Leander Dustin, of Chelsea, Statutes are designed to suppress. Mass. The Committee also recommended the ap-pointment of a separate Committee on resolupointment of a separate committee on resolu-tions. The Chairman then made a few remarks pertinent to the occasion. He was followed by Messrs. Carpenter, Carter, of Lowell, Dustin, Freeman, of East Boston, Lewis, of Providence, Harris, of Stoneham, Williams, of Springfield, Barrett, of Illinois, Howe, of Worcester, Chand-ler, of Putnam, and Mrs. Mowrey, of Providence. A Committee on resolutions was appointed as follows: Carter, of Lowell, Carpenter, of Putnam, Fuller, of Worcester, Lowis, of Providence, Williams, of Springfield, Mrs. Lyman, of Springfield, Mrs. Stearns, of Worcester, and Mrs. Evans, of

The Convention was called to order at 7 P. M. and the members present enjoyed the pleasure of witnessing the exercises of the Children's Progressive Lyceum of Worcester, after which the President read a letter from Mr. John T. Freeman, Conductor of the East Boston Lyceum. Mr Moses, of Worcester, made a few remarks in relation to the musical department of the Lyceum. He thought that the songs at present used by them were inadequate to the wants of the children, and urged the necessity of having a larger by Dr. Miner, that it is not necessary to go further assortment of hymns and tunes. Mr. Barrett for citing reasons why such a spirit ought to be stated that we should be in part relieved by the publication of a new singing-book, designed for the use of Societies and Lyceums, upon which work he and Mr. Peebles were making fair progress, and hoped soon to have ready.

Adjourned to next day. Second Day, Oct. 30.—The Convention was called to order at 9:30 A. M. Mr. L. P. Freeman, of East Boston, was appointed Assistant Secretary, The Chairman of the Committee on Resolutions, reported the following, which were acted upon separately and advented.

Preamble. Believing that occasional meetings of the friends of the Children's Progressive Lyceum movement will be productive of great good; therefore,

Resolved, That the New England Lyceum Convention shall hold annual meetings at such times and places as the President, Vice Presidents and Secretary shall designate; and that all other Children's Progressive Lyceums be invited to meet with us. arately and adopted:

dent. Yice Presidents and Secretary shall designate; and that all other Children's Progressive Lyceums be invited to meet with us.

Resolved, That the objects of this Convention are, mutual acquaintance, harmony of feeling and unity of action on the part of Children's Progressive Lyceums. Also, of devising ways and means that will most successfully unfold the splritual idea of a true education.

Resulved, That, in the opinion of this Convention, one of the greatest difficulties the Lyceum movement has to encounterist the want of interest and cobjectation on the part of parents who profess to be Spiritualists, as well as liberal reformers, therefore we deem it our duty to carnestly urge all suich to lend us their hearty cobjectation by sending their children to the Lyceum, and by their own presquee aid and encourage the Lyceum, and by their own presquee aid and encourage the Lyceum, are the outgrowth of Spiritualism, we are pained to know that in some places there seems to be a conflict of interests between the Lyceums and the Spiritualist Societies; therefore we would carnestly urge unon all Societies of Spiritualists to foster the Lyceums, as being the greatest means by which we hope to advance the true interests of Spiritualism, by giving to the world and future generations of false theology.

Resolved, That we, as officers and members of the Children's Progressive Lyceum, deem it of the utmost importance to sustain and promote the interests of the Lyceum, and that we will do all in our power to accomplish this most noble work; and

suistain and provote the interests of the Lyccum, and that we will do all in our power to accomplish this most noble work; and,
I'hereas. We feel that we are in harmony with the angel world in this grand effort; therefore,
Resolved, That we will endeavor to take such action in this Convention as shall further and develop the objects of the Lyccum movement.
Resolved, That we hearily recommend the "Lyccum Banner" to the liberal patronage of the Children's Progressive Lyccums throughout the country, as a well conducted and attractive organ, true to their interests.
Resolved, That the Banner of Light is a long tried friend, faithful in every respect to the cause of Spiritualism in all its outgrowing reforms, and therefore is emittled to our warmest gratitude and support.
Resolved, That the Secretary be directed to transmit a copy of the proceedings of this Convention to the Banner of Light and to the Lyccum Banner for publication.
Resolved, That the thanks of this Convention are hereby tendered to the kind people of Worcester, for the very hospit them canned to the kind people of Worcester, for the very hospit

Voted that this Convention close at 3:30 P. M.

Adjourned.
Met at 1,30 P. M., opened by singing the song, from the Lyceum Manual, called "the Band of Liberty." Letters were read from Mrs. Mary F. Davis, of New Jersey, and Mr. W. E. Smith of Portland, Me. Remarks were continued by several concerning the manner in which their Lyceums

were conducted. During the entire session the utmost harmony and good feeling prevailed. The delegates were admirably entertained by our Worcester friends. On Tuesday at 5 o'clock P. M., a bountiful colla-

tion was served in the hall.

The general tenor of the remarks made in respect to the different Lyceums, shows a lack of sympathy for the Lyceums on the part of Spiritusilsts, which is much to be regretted; for in the Lyceum its friends are confident that they see the germ of a mighty influence which will be felt rect Spirit Mesmerism."

young minds are developed up to that high stand-ard, of which we talk so much, they will become bigotries of the past. But on the other hand, if Spiritualists (as many of them do,) continue to send their children to the old theological schools to be oddered their children to the old theological schools to describe the old th be educated in the quintessence of superstition, then are the mighty developments for which we

Thus closed the first Lyceum Convention in New England. Its deliberations were marked by harmony and good will, and we trust that the facts and suggestions brought before the Conventions will be the marked by the facts and suggestions brought before the Conventions will be suggestions brought before the Conventions will be suggestions brought before the Conventions will be suggested. tion will be duly weighed, and all imperfections remedied before the next meeting of the same.

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

Banner of Tight.

BOSTON, SATURDAY, NOVEMBER 16, 1867.

OFFICE 158 WASHINGTON STREET, ROOM No. 3, UP STAIRS. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. WILLIAM WHITE. CHARLES H. CROWELL. LEWIS B. WILSON......Assistant Editor.

Appeal to the Innate Good.

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

If the churches and sects had done half as much good as they claim, they would have something more substantial to show for it than they have now. This is called a practical age: it is in the habit of asking practical questions; and it seeks to know what the self-styled religious world has done to really ameliorate the condition of the vicious, who are generally so through ignorance and inheritance? The safe answer to the question fs-Nothing. But while it has ostensibly set before itself the purpose of redeeming these unfortunate ones, it not only has utterly failed to accomplish it, but it has done positive harm by throwing obstacles of the hugest proportions in the way. The churches do not take bad persons by the hand, acknowledging, as Christ did by the Magdalen, the common bond of relationship, have been preaching smoking hells and everlasting damnations to them, to impress them with sentiments of terror, blindly believing that reform and goodness are consistent with selfishness and fear, instead of the outgrowth of love, and sym-

What ought naturally to follow to the unhappy class that is thus mistakenly treated by those who profess to be so confident of their eternal destiny? But one thing can result, and that is wickedness of such as are treated after this method of spiritual quackery. That is a fact of common observation. People of a reflective turn are as-

There is no extrication from this entanglement of evil but one: the human mind must be educated aright; it must be taught, first of all, that there is a soul to man, and that out of it proceeds the whole series of the actions of the life. However low that human being may be sunk, the lighting of this vital spark is sure to kindle all. If he is taught to understand that there is Good within him, that he is to grow forever, that the future for him is a world of unending light, whatever scenes of darkness his ignorant condition may take him through here, his emancipation from the thralldom of evil will be immediate and sure, and he will no longer dread the bottomless pit in which dwells for him nothing but blank despair.

Bigoted Liberality.

We have so recent an illustration of this inconrnous term in the treatment of Rev. Mr. Connor by Dr. Miner, that it is not necessary to go further met with the generous opposition of all men. To demonstrate more completely the fact of the bigotry, it is enough to regard the self-complacency of the ecclesiastical tyrant by whom it is practiced. He seeks no investigation into the motives of his own conduct. He cares naught whether his action be fair or not, just or unjust, so it be but effective for his church organization.

And the professions openly made by that organization are those of liberality! It claims to be far in advance of the other sects, and has sought again and again to put them to shame for their narrowness! This shows how easily human beings are deceived by their own professions, and how necessary it is to guard every avenue against the approaches of the enemy. There is no safety in repose. Truly liberal and progressive organizations should take a lesson from this bigotry of the Universalists. Once an advancing sect, they are now become hide-bound with their creed and profession and self-satisfaction. Mr. Connor may rejoice that they refuse to hold fellowship with him.

Music Hall Meetings.

A large audience assembled to hear Mrs. A. A. Currier deliver the fifth lecture of the course on Spiritualism, in Music Hall, on Sunday, Nov. 3d. The half hour concert on the "big Organ," by Prof. Eugene Thayer, was duly appreciated. The theme of Mrs. C.'s discourse was, The War of the Church against Christianity. She rapidly reviewed the arbitrary and despotic sway of the Romish Church in the past; as well as that of the Protestant Church, and clearly demonstrated that neither were progressive, but on the contrary sought to cramp and bind the souls of all who accepted their teachings. Spiritualism, the speaker maintained, came to purify and regenerate the world from the tyranny of religious bigotry; and it will do it-for the march of truth is ever onward and upward.

Wm. Lloyd Garrison, who has just returned from Europe, is expected to deliver the next lecture of the course, Sunday afternoon, Nov. 17th. There will doubtless be a great rush for tickets on that occasion.

Bread Biots.

A serious bread riot occurred in the city of Exeter, England, the 4th of November. The dispatch says every meat and bread shop in the city was sacked, and incendiary fires were breaking out in different parts of the town. The bread riot has also extended to Axminster, twenty miles east of Exeter, where the premises of the corn dealers have been burned. It is a crying sin that the poor operatives should be reduced to such a state of starvation where so much wealth abounds.

Read the article on our third page on "Di-

Mercantile Hall Meetings.

Mrs. M. S. Townsend, at the Mercantile Hall meeting of Spiritualists, Sunday evening, Nov. 3d, gave one of her interesting and practical discourses, in which she demonstrated the importhe feelings of the mother been consulted condevelopment, she would have said, let my darhigher life, where no punishment can ever reach

it. She argued that the latter desire was the natural feeling of the heart, and in harmony with the wisdom and love of the Divine Father. At her condition in spirit-life to be far in advance of what their most ardent feelings or desires could make it; limning the glories of the immortal life, and closing with cheering assurances that were appreciated by all.

The choir then sang "Birdie's" Spirit Song, With Rosebuds in My Hand," with fine effect.

In the forenoon, Mrs. Townsend briefly ad iressed the Children's Lyceum; but her words were like apples of gold. On a previous Sunday, Dr. A. P. Pierce expressed the warm interest he felt in the success of this Lyceum, and backed up his assertions by presenting it with fifty dollars worth of new books for the Library, and a pledge of five dollars a month in money. Isn't there a number of other gentlemen who can and will do likewise? They could not do a much better deed.

Defeat of Garabaldi.

The latest dispatches from Europe in regard to the Italian war brings important information. The Garibaldian forces have been attacked and defeated by the combined forces of France and the Papal States. Garibaldi and his sons are reported as taken prisoners. Another account says they gave themselves up to the Italian troops and were sent to Florence. In that case their lives will be safe, though the progressive movement on Rome must for the present prove a failure, unless this trouble lead to a war between France and Italy. That the relations between Victor Emanuel and Louis Napoleon were far from being cordial has already been shown by the charges and coun ter charges made by each of them against the other in regard to the infraction of the September treaty, and there are new reasons for anticipating possible collision between France and Italy in late dispatches. Gen. La Marmora is reported to have returned to Florence from an unsuccessful political mission to Paris, and Louis Napoleon on Sunday presented his ultimatum to the Italian Government through his representative lished with striking neatness by Wm. H. Hill, Jr., at Florence, and demanded an immediate reply. Upon the nature of that ultimatum and Victor Emanuel's reply may depend the question of war or peace between France and Italy, and possibly, also, the question of a war that shall include all the allies that France can get on the one side and Italy upon the other. Bismark owes Napoleon a grudge, and the Italian imbroglio is a fitting opportunity for him to gratify it. The crisis of the whole movement is therefore evidently close at

Mrs. Jennie Waterman Danforth.

As many of our readers are aware, this lady is remarkably well developed trance medium. Her success as a clairvoyant physician is making her famous in New York city. She has recently moved into larger and more convenient quarters, having taken the spacious marble front house, No. 313, East 33d street, near Second Avenue, where she can better accommodate those needing her professional services. In her medical examinations she is said to be controlled by the spirit ing additional list: of Dr. Wm. Clark, formerly of this city, who, in

the later years of his medical career, adopted the Tompsonian practice with eminent success. It is unnecessary for us to urge those who are desirous of obtaining the services of a good clairvoyaut, to call on Mrs. D., for they need only to be informed where she is to do so.

The Indian Treaties.

A special despatch from Alton, Ill., dated Nov. 3d, says:

"A general order will be made by Gen. Sherman to-morrow, announcing to the troops in his division that treaties of peace have been made with the Camanches, Klowas and Apaches, also the Cheyennes and Arapahoes, and that all hostilities against them by the froops should cease. Although the right to hunt above the Arkansas, but south of the Platte, was given to the Cheyennes and Arapahoes alone, the orders make no distinction in this respect with all the tribes. Cheyennes and Arapahoes alone, the orders make no distinction in this respect with all the tribes.

Commanding officers of posts and troops on the march are ordered to treat kindly all Indians, but to be duly cautious, and they are commanded to spars no efforts to maintain this peace; because the general government desires to avoid a war, and to give the civil agents a fair chance to re
mine who is interested in spiritualism, forwarded a letter to the address given in the Banner, viz:

Mrs. Ellen Logan, Bainbridge, Lancaster Co.,

Penn., and received her reply, stating that Jackson Logan was her husband, as he stated in the message. But she don't appear to have much faith in Spiritualism. She says, if he is living he might come home, and if dead and can return, he might visit her.

N. H. WICKERSHAM. the general government desires to avoid a war, and to give the civil agents a fair chance to reduce the Indians to a comparatively civil state. Commanding Generals of Departments may use force to compel mischievous citizens to keep the peace and enforce the treaties.

New Music.

G. D. Russell & Co., 126 Tremont street, have just issued the following new and choice musical compositions: "He was despised and rejected," being No. 3 of Handel, Haydn and Mendelssohn Sacred Gems; "Consider the Lilies," No. 7 of the English series of songs; "Venetian Evening Song," by Vennie Lillie; "Lillie Clare, the Maid of the Mill," words by Dexter Smith, music by H. S. Thompson; "The Badge my Soldier wore," by same author, music by Jean Foster; "Very Gay Galop," by Carl Faust; "The Old School Housea dream of bygone days," words by Dexter Smith, music by Jean Foster, with a splendid lithograph frontispiece.

Mercantile Library Lectures. Rev. Dr. E. H. Chapin had a large audience in

Music Hall last Wednesday, to hear his grand lecture on "The Social Forces." It is a real luxury to listen to Chapin! The next lecture will be given on Wednesday evening, Nov., 13, by Henry Vincent, Esq., the eloquent English orator.

The writer in the Investigator sadly fails in making the point he attempts to, while criticising Mr. Forster's first lecture at Music Hall. The lecturer in alluding to speaking in Music Hall some ten years ago, had no reference whatever to Theodore Parker, Professor Dayton referred to himself speaking there through Mr. Forster's organism ten years before. That "Spiritualist" was evidently no Spiritualist, or he would have been better posted.

Eleven of the New York churches have boy choirs.

New Publications.

THE SEXUALITY OF NATURE, by Leopold Hartley Grindon, published by Nichols & Noyes, of this city, is the title of a book so full to overrunning with suggestions that it will suffice tance and effect of a proper regard for the feel- for many deliberate readings. From its title, the ings—a divine element of the human soul. Among reader will comprehend at once what is the purthe many good points she made illustrating her pose of the author. He lays down the theory that subject was this: Religion did not consult the sexuality pervades all Nature-spirit not less feelings when it put forth the horrid doctrine that | than matter. As he himself states it, "an inevitthe skulls of infants paved an eternal hell. Had able dualism bisects Nature." And he runs out the theory through every object in every realm of cerning her child which had changed worlds of Nature-plants, animals, chemical affinity, light, heat, land, water, wisdom and love, faith and ling rest in the arms of some blessed spirit in the reason, intellect and the affections, science and religion, and the rest. And he illustrates it with explanations of the sexuality traceable in language, in music, in beauty, and so forth. We have never before seen the suggested principle so the close of the lecture, Mrs. Townsend gave an | thoroughly followed up to its results; and yet original poem, under the influence of the spirit of this little treatise cannot be said to be at all ex-Achsa Sprague, addressed to the parents of haustive, for it contains hints of a great system "Birdie," expressing in beautiful cadences the rather than its demonstration. But these hints love and guardian care this pure and gentle will prove most acceptable as stimulus to spirit ever manifests for them; representing the reflecting mind, which will not tire with pursuing the theory as far as it promises to lead one. We commend it to all Spiritualists, as a book eminently after the methods of our own beautiful philosophy.

> "RICHMOND DURING THE WAR," is the taking title of one of Carleton's latest publications, written of course by a Southern person, and dedicated to "The Women of the Southern Confederacy." It makes a handsome volume. Its contents form a detailed account of the scenes which were enacted in the rebel capital, from '61 to '65. The author is a native of Virginia, and naturally sympathizes with the cause of her section, now no longer to be reached by human sympathy; but her revelations of the interior life of Richmond are candid, and her descriptions of such scenes as the negro troubles, the bread riots, and the later sufferings of the population from hunger, will be new to most readers, and are exceedingly readable in the narrative. The style of the book is vivacious, and well adapted to the subject under treatment. It will find numerous readers.

For sale by Lee & Shepard.

"CONDENSED NOVELS" is the form of a batch f stories, of wide variety and skillfully selected, published in a handsome volume by Carleton, of New York, and for sale in Boston by Lee & Shepard. The grotesqueuess of some of them will extort laughter from the most surly reader. They are all racy and full of energy, told with skill and power, and displaying originality in the very act of imitating the masters of fiction. The Rejected Addresses" of Horace and James Smith undoubtedly suggested the idea, which has been carried out very happily to a successful termination.

"SYLVIA'S BURDEN," is the name of a pretty juvenile, by Mrs. Carrie L. May, author of "Sweet Clover" and other stories for children, and pub-& Co., of this city. What Sylvia's burden really was, the young folks will not thank us to inform them when so pretty a new book will do it so much more agreeably. They will read it through with a ravenous appetite.

THE ATLANTIC MONTHLY for November is a zaluable number,

THE RADICAL for November is received.

Verification of Spirit Messages.

Our Message Department is attracting increased attention, and many new investigators are asking if we ever receive verifications of the correctness of these communications from spirits. Although we have published a great many, and have heard privately from many others who did not wish to have their names appear in the paper vouching the truthfulness of messages from their spirit friends, yet for the gratification of those interested in having facts corroborated, we print the follow-

I had nearly forgotten to mention that the spirit of Oct. 5th, I think, is correct. I am, or used to be, acquainted with the Fulton family. I was baptized by the father, Rev. J. I. Fulton, in 1837, and lived afterwards with him some time. He had a daughter Clara, who married either in the town of York, or Saline, Mich., a man by the name of Pope, whom I also knew; but I have not learned, except through the Banner, whether she had passed to the higher life. I would not like to stand where her brother, Rev. J. D. Fulton, does, and in my blind religious zeal spurn the pure teaching and presence of an angel sister, "lest haply I be found fighting against God."

Thine for truth, Hammonton, N. J., Oct. 19th, 1867. J. G. FISH.

Messas. Editors-I am happy to have it in my power to send you a verification of a message published in a late number of the Banner, purporting to be from Jackson Logan. A friend of mine who is interested in Spiritualism, forwarded night visit her. N. H. WICKERSHAM. East Salem, Penn., Oct. 12, 1867. might visit her.

The communication from Brig. General George C. Strong, in the Banner of Oct. 5th, is correct. I knew him when a school boy, before he entered West Point. I was with him a short time before he was wounded, and attended his funeral in New York. Yours respectfully, J. P. Snow. New York, October, 1867.

August the 17th, the Banner published a message purporting to have been given by Sophia Doolittle. In a subsequent issue, I saw an equivocal verification of this message, which did not satisfy me to have go to the public without adding my testimony. I am in possession of full knowledge of the case, and can verify the truthfulness of the message, as published in your paper, in every particular. Sophia Doolittle lived and died in Hinsdale, N. H., the first part of last May, I believe on the 4th, and was eighty-seven years of age. She had a husband, and I think years of age. She had a husband, and I think elight children in the other life. I think only four were grown up. She was a medium to some extent. She was a Spiritualist for many years. She was my grandmother.

Many people in Hinsdale can testify to the truthfulness of what I have written.

WM. C. BARRETT.

Montague, Oct. 15, 1867.

FRIEND WHITE-I was present at the circle on Monday, and heard a communication from Sumner Paine, who claimed to have been Second Lieutenant in the 20th Regiment Mass. Vols., and killed at Gettysburg.

I find that he was commissioned as Second Lieutenant, in the 20th, on the 23d of April, 1863,

and killed on the 3d of July following, at Gettysburg, as he states.

Truly yours, D. Wi
State House, Boston, Mass., Sept. 27, 1867. D. WILDER.

We have succeeded in obtaining a small supply of that famous book entitled "Mystic Hours," by the celebrated medium, George A. Redman, M. D., who passed to the spirit-life about a year since. It is a remarkable work, making 384 pages, 12 mo. cloth, and nearly out of print. The price by mail is \$1,50. Those wishing to secure a copy should remit to us at once.

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rishing

THE GERMAN SPIRITUALISTS in this country will thank us for informing them that the "Co-LUMBIA," a German paper published in Washington, D. C., advocates the cause of Spiritualism. The last number we have seen contains an interesting article on Andrew Jackson Davis and his writings, under the title of "Au American Re-We also observe from the "Columbia" former." that Dr. Frederick Fiedeman, of Philadelphia, a gentleman well known in scientific circles, has publicly declared himself a Spiritualist, and likewise that Dr. Gerau, of New York, another distinguished German, publishes articles in Heinzen's "Pioneer," in favor of Spiritualism. This is remarkable, since Carl Heinzen is the very Pope of the German Nihilists in this country.

Jonathan Butterfield, superintendent of the Mass. State Printing Office, has just been elected Worthy Chief Patriarch of the Order of the Sons of Temperance, an office he is capable of filling

Mrs. R. Collins, the well known healing medium, 19 Pine street, in this city, has met with such success, even in severe cases of sickness, that she now has about as many patients as she can attend to. She is a good clairvoyant.

Tallyrand forbade the publication of his memoirs for thirty years after his death. The timeexpires next summer, when they will appear.

A. M. Holbrook, editor of the N. O. Picayune, writes: "This has been the most sickly season I have ever experienced here-even worse than 1858. There have not been so many deaths, but the misery and destitution everywhere have been

Parena Rosa, De Meyer, and other eminent artists, are giving concerts in this city under the management of L. F. Harrison, and meeting with

SOMETHING NEW .- J. P. Snow, of New York, advertises Day's India Rubber Propelling Pencils late, where this religious power over the courts with indelible leads. It is an excellent substitute has done great injustice to persons and parties, on for the pen. Every business man needs one.

POPULAR ERRORS.—That editors keep public reading rooms; that they have plenty of time to talk to everybody; that they are delighted to get minded persons in every district to be on their anything to fill up the paper with; that every man's own special axe is a matter of "public interest," and should be ground at the expense of office, where such power can be used, who would the publisher.

A warning needed at all fashionable assemblages-Look out for paint.

The liberal tone of the Rev. Dr. Beecher's ordination sermon was a strong rebuke to the illiberality of Dr. Miner in his treatment of the Rev. Mr. Connor.—Journal.

Grace Church, of New York, has offered the Rev. Dr. Beckwith, of New Orleans \$15,000 a year and the free rent of the parsonage, to teach the people to follow in the footsteps of the meek and lowly Nazarene.

Storms generally are a mystery, but you can always see the drift of a snow-storm.

For sale-half-a-dozen first-rate stair-whistlers, of tender age. They will make capital scarecrows for a corn field next season. Apply at 158 Washington street-up stairs!

Michael Angelo, the famous painter, painting in Pope Clement's chapel the portraiture of hell and damned souls, made one of the damned souls so like a cardinal that was his enemy, that everybody knew it at first sight. The cardinal com plained to the Pope, and asked that it be defaced. The Pope said to him: "Why, you know very well I have power to deliver a soul out of purgatory, but not out of hell."

Lord William Rosse, the celebrated astronomer died in London, Oct. 31st, in the sixty-seventh judgment, and by it sent a poor old man, as inyear of his age.

Rev. Dr. Miner says P. L. L. means "Pando-monium Let Loose." Universalists will be turning him out of the church for admitting the existtence of a Pandemonium .- Lowell Courier.

Mr. Moody, the celebrated layman revivalist, got a sensation, the other day. He met a noted lawyer, and said, "My dear sir, do you know you are going to hell?" Said the lawyer, "Moody, it's just my luck."

The Monthly Bulletin of the Public Library is appreciated by the large number who value the the people will never elect that judge again who efforts of the Trustees, and seek to cooperate with so basely betrayed his wickedness or ignorance. them in perfecting the general arrangements of the institution.

The question of secret societies has gone so far in Oberlin, O., that in the First and Second Churches it is agitated whether Masons shall be received into the fellowship of the church.

Dr. Cumming, who has been cyphering the near end of the world for the past twenty years, has will; but a remedy is at hand, and must be used discovered a slight mistake in his figures, which, however, only postpones the catastrophe one mil- of party. lion years. Thanks for even that respite.

The Rev. Mr. Fulton, the Baptist preacher at the Tremont Temple, made a disparaging per-sonal attack on the late Governor Andrew, on Sunday last, which was properly resented by some of the audience. These attacks on the dead,

Philadelphia claims to be the greatest manufacturing city in the world, except London. In elect, and indicate the justice of God in sending 1866 the factories there produced over two hun- to endless misery all reprobates, including the dred millions of dollars worth of staple goods.

our fortunes that good breeding has on our con- partook of Adam's sin in sufficient degree to justi-

Enormous amounts of fossil ivory are brought from New Siberia. In some cases entire mam- are made to suffer eternally, and God and his moth have been discovered, preserved in ice, which not only have the skin and hair in perfect condition, but the fleshy portions also. Dogs and lished these righteous decrees in this NEW ONE wild beasts have eaten them with avidity, though they must have been frozen to death thousands of Christian churches; but as they have shown a disyears ago.

"Why did Adam bite the apple?" asked a coun-liberals will probably have the sale and purchase try schoolmaster of his pupils. "'Cause he had n't of it mostly to themselves. got no knife," said a youngster.

A Madrid paper says scientific researches have established the fact that the Pyrences have, in the last twenty years, lost thirty metres in altitude. Supposing the depression to continue, after the lapse of one thousand years, the chain that separates Spain from France will disappear altogether, in which case the Ebro will fall into the Bay of Biscay instead of emptying itself into the Medi-

"Camp Meeting John" is credited with the following: A Baptist clergyman objected to the | says, the vast majority of the "so-called" Ortho-Methodist polity, that there was too much ma- dox churches believe. So he thinks the estimate chinery to it. The veteran of a hundred camp of eleven millions is not too high, but notwithmeetings retorted, "Yes, there is a good deal of standing our numbers, respectability and their bemachinery, but it don't take so much water to lief in the Bible, "W. C. G." thinks we are all on run it as the Baptist does."

BANNER

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Church and State.

Whenever any bigoted, sectarian Christian church gets control of a magistrate, judge or court, either by electing or converting such to its purposes, they seldom fail to use the power in their hands to persecute those who differ from them in religious belief, and punish infidelity, as they call it. We have had several conspicuous cases of account of such persons or parties being charged with belief in Spiritualism, and these should serve as a warning to our friends and all liberalguard, and let no party organization drill or drive them into the support of any candidate for any do injustice to any one to gain favor with a church. Standing, as we do, between the great contending parties, looking after the right men for the right places and best interests of our country, our whole country, it becomes our duty to see that Church and State are not united, even on a small scale, in any part of or district of the nation.

The recent defeats and victories over which persons and parties have sighed and crowed, have been more the effect of personal qualifications than of party or political changes. All parties should learn that they are not strong enough to repeatedly carry corrupt men into office over better men, even though, in the main, the stronger party has the best platform of principles.

But we took up the pen to call attention to some cases where the church exerted an influence in courts, and caused injustice and moral crime by legal authority. The cruel outrage on human civilization perpetrated by a court in Calhoun Co., Mich., on a man and woman who were sent from Battle Creek to State Prison, is still fresh in the memory of our readers. It was a case where the church triumphed over justice and controlled the court. A more recent case in Philadelphia, where an insane man was hung with about the same reason, argument and justice that witches were once put to death in Salem, Mass., is another case in point. A still more recent case, where a stupid Christian judge in New Jersey allowed his religion to control his reason and nocent of the crime charged as he himself was. even by the testimony of the parties, to the Penitentiary for one year, for curing a Methodist girl (not of Methodism) of disease which might have proved physically, if not morally, worse than Methodism. This poor old man, of Patterson, N. J., near seventy years old, had been a Quaker | Battle Creek, Michigan during November. nearly all his life and the snirit or sain hold of him, and he had cared many patients, as they themselves testify, and at last this devil cured a Christian, and she and her Christian mother paid him by sending him to prison one year. But

The attempted efforts of some of these narrow sectarian minds to imprison or fine the Eddys and other mediums, were overruled by higher and wiser heads, and, as time is afforded for repairs in our courts, the people, we trust, will look out that we have no churches ruling our courts of justice and turning them into tribunals of religious persecution. Some have suffered; more no doubt by the liberal-minded voters, even at the expense

"Day of Doom."

A new book with the above title is on our counter, made up of old poetle manuscripts of pure Orthodox sentiment, setting forth the final arguments and decisions in the day of judgment, which, and on such a man as Gov. Andrew, are contemptible, and none but weak-minded if not wicked bigots would indulge in them.—Investigator.

These highly religious scrips show the fallacy of all Universalist arguments in favor of salvation for any class of sinners except the heathen who never heard of the Bible or Christ, Economy in our affairs has the same effect upon and all little children who never sinned, but only fy God in sending them to hell. The honest and virtuous, also, who did not believe the right doctrines, and all whom God did not choose to elect, goodness and love are to be praised for it!

Our Friend Burr, who has collected and pub-Christian churches; but, as they have shown a dislike to have their doctrines exposed of late, the

A Mare's Nest.

"W. C. G.," in the Advent Herald, published at Battle Creek, Mich., has found a "mare's nest" in 'Hayward's Creeds of Christendom," and is evidently astonished that Spiritualism should have found a place there among the sainted dogmas and holy Gospels, of which his is the only true one. What is most remarkable, however, is that 'W. C. G." should discover that the distinctive feature of Spiritualism is that spirits of deceased friends communicate to the living, and this, he the read to infidel perdition in some terrible pit.

ALL SORTS OF PARAGRAPHS. Mew Work Department. Well, friend, if it is a bottomiess pic, we shall never know it, nor feel your rejoicing over your Well, friend, if it is a bottomless pit, we shall not Nature a Divine Revelator, and Reagood fortune in getting the right religion; and if it is the lake of fire and brimstons which our Orthodox brethren tell about, w ccan stand it awhite if they are there with us, and only the few Adventists are saved from it.

Meetings In Masonic Hall.

Mrs. C. Fannie Allyn has done a good work in her short visit to New York. Her lectures in the city, and at the several points near where she has spoken evenings, have been better attended to the city and at the several points near where she has spoken evenings, have been better attended to the city of cival abrody from the city of cit Mrs. C. Fannie Allyn has done a good work in than any speaker of late, and go to prove that the people still desire trance speakers, and that this class of speakers have the double chance of being themselves a test of spirit-power, and giving at the same time our beautiful philosophy. It is a pity we had not more trance speakers, since so many will go to hear them that seldom or never get out to hear normal speakers. Those who discountenance trance speakers, cannot get out the audiences they draw, by any other speak- and Divinity. - Translation by Dr. Horace Dresser. ers, however much they complain.

A Successful Healing Medium.

Miss Amanda Harthan, a successful healing medium, now in Oswego, N. Y., writes us favorably of her success in treating disease, and sends good testimonials, which our limits will not admit at length, but we are gind to get the evidence from all quarters that the spirit-world is doing a great and good work in ours, through the various phases of mediumship.

Movements of Lecturers and Mediums. Rev. J. O. Barrett, of Sycamore, Ill., will speak before the First Society of Spiritalists, at 25 Elm street. Charlestown, Sunday afternoon and evening. Nov. 17. Mr. Barrett is an elequent speaker, a firm believer in the Spiritual Pillosophy, with a soul over ready to receive fresh inspiration from the spirit-world. Bro. Barrett will remain in New England a short time, and those who wish to secure a first class speaker should apply to him at

once. Address him care of this office. Bro. E. S. Wheeler, in a letter to 1s from Cleveand, says he has just closed a two months' engazement there, but shall be detained in Geneva in November. He adds that his brief sojourn in the West has been passed thus far among roses, which must be indeed gratifying to our former State missionary, whose lot has beer east among thorns so long. Bro. Wheeler is an active worker, and we want the friends to take goodcare of him.

Moses Hull lectures during November and December in Rochester, Winoun and Lake City, Minn.; address, Rochester; January in Chicago; February open for engagement; Maich in Portsmouth, N. H.; May in Providence, R. I. He would like evening appointments in the vicinity of Sun-

Dr. J. P. Bryant, the healing medium, has left California for New York; sailed or Saturday, Oct. 5th, says the Banner of Progress. His adlress is No. 12 Malden Lane, New York City.

Mrs. Abby M. Laffin Ferree, the celebrated psychometrist, holds levees on Tuesday evenings in Washington, D. C., at her residence, 378 E street, three doors west of Tenth street. J. P. Cowles, M. D., is lecturing on and teach-

ing the science of human physiology in Cleveland, Ohio. The Davenport (Iowa) Gazette of Oct. 21st, says Miss Elvira Wheelock lectured in that place the

previous Sunday, the large audience completely filling Le Ciaire Hall. E. V. Wilson is speaking in Richmond, Ind. Thence he goes to Tippecanoe City, Ohio.

Prof. Wm. Denton, one of the ablest lecturers in this country, is to deliver a course of lectures on Geology, in Wieting Hall, Syracuse, N. Y., commencing Tuesday evening, Nov. 12th.

Charlie A. Andrus, a faithful worker in the cause of Spiritualism, has been lecturing in New Haven, Grand Rapids and other localities. He is engaged for a time in Flushing, Mich. Address accordingly.

Dr. M. Henry Houghton, in lecturing, healing, and giving psychometrical readings of character is giving the highest satisfaction. He speaks in

Miss Currier, the Physical Medium.

DEAR BANNER-I notice a paragraph in your issue of Nov. 9th, regarding the manifestations given through the mediumship of Miss Currier, as being really a wonder to skeptics; and as the paragraph carries a wrong impression to the pub-lic, I wish to correct it. The writer says:

"Miss Currier, the musical medium, residing in Haverhill, fars., is really a wonder to skepties. We don't wonder, for he plays difficult tunes upon the plans she knows nothing of, in the most artistic manner, while in the trance state."

The correction I wish to make is this: Whatever playing is done upon the plane while Miss Carrier is entranced, is done perfectly independ-ent of her in any manner. This we have had demonstrated by the controlling influence clap-ping the hands of the medium while the plane was being manipulated, and playing a four-part tune; and also upon the authority of the influence, who says that the medium's hands do not touch the keys. The authority, to me, is good, for I have never yet caught the control in an untruth. But never yet caught the control in an untruth. But a more conclusive evidence of occult power is given the skeptic in the Harmonican playing, this being done while the medium is in a perfectly normal condition. For instance, she takes her seat at the piano and commences playing a waltz—the air or melody with the right hand and the accompaniment with the left, the Harmonican lying on the piano. The medium will not usually play more than two or three measures, before the Harmonican is taken up by the influence ceiling Harmonican is taken up by the influence calling herself Mayflower, and commences playing the air with the plano in perfect time and tune, and will finish playing the remainder of the tune; then they play the tune over as many times as they please. Then the medium will commence playing some other pieces, and the Harmonican will always follow, and vice versa—sometimes one com-mencing the tune and then the other. This manifestation, to an honest skeptic, who will lay aside prejudice and preconceived opinions, and will ex-ercise a reasonable amount of common sense, has never failed to call forth the thought that causes a skeptic to ask the question, What is it? Haverhill, Mass., Nov. 5th. W. W. C.

DISTURBANCE AT SCHOOL STREET CHURCH.-Rev. Dr. Miner, in his morning discourse at the School Street Church, Nov. 3, alluded to the death of Ex-Governer Andrew, and passed in somewhat rapid review the events of his life. When he had reached the period at which Mr. Andrew appeared reached the period at which Mr. Andrew appeared before the Legislature in behalf of the petioners for a license law, Dr. Miner remarked that he wished he could stop there, but his duty to the young men of the land required that he should speak further. At this point, one of the audience, a Mr. Hill, formerly connected with the police force of this city, rose and replied to Dr. Miner, that the course of Mr. Andrew in this matter was just what the young men of the country should be proud of, and that Dr. Miner did not understand the sentiments of the community on this subject. Mr. Hill was proceeding to denounce Dr. Miner in very severe language, when a committee of the church went to the pew in which he was, and were about to lay hold of him. Mr. Hill told them that he would leave the church if asked to do so, but would resist any attempt to eject him

do so, but would resist any attempt to eject him forcibly. Dr. Miner here interposed, and requested that Mr. Hill might not be removed. Finally, by persuasion, Mr. Hill was induced to leave, and Dr. Miner continued his discourse, severely criticlaing Governor Andrew's course on the license question as the one great blemish of his life. -Daily Advertiser, Nov. 4.

son its Interpreter. COMMON VERSION.

Because that which may be known of God, is manifest in them; for God bath showed it unto

For the invisible things of him from the creation of the world are clearly seen, being under-stood by the things that are made, even his eternal power and Godhead; so that they are without excuse .- Romans, chap. 1, v. 19-20.

GREEK TEXT.

SAME SCRIPTURE.

Because the things possible to be known concerning the Delty are apparent unto them—for the Delty hath made manifest to them what can he known concerning him, that they may be inexcusable—for the things pertaining to him from the foundation of the universe, though invisible, are discernible by the mind, being comprehensible by it, by reason of the things which are made, (and that one visible)—hesdes also his eternal power

To Correspondents. [We cannot engage to return rejected manuscripts.]

J. E., Philadelphia.-The free translation is: "With a ong of deceit which no future age will dispute."

Married.

November 2, 1857, by the Rev. Thomas C. Benning, Mr. homas Fuller to Miss Rebecca Calif, all of the city of New

Business Matters.

THE RADICAL for November is for sale at this flice. Price 30 cents. COUSIN BENJA'S POEMS, for sale at this of-

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ALL RIGHT.

The little Japanese would go
Up to some dizzy height,
Then looking down on those below,
Would loud exclaim—" All Right."
How happy would it be for all,
Amidst this world's dark night,
If they to those around could call,
Scalebelly All to Black!"

Exclaiming—" All is Right!"

The Boys when dressed in bran new "Clothes," Made in the fashion's height,
Which they have bought at George Fenno's,
May then exclaim—" All Right!"

Special Notices.

The special attention of the reader is called to an article in another column, headed, "The Corner-Stone of Spiritualism." Nov. 9.

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

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ATRS. JENNETTE J. CLARK. the eminent Clairvoyant, M. has consented to give a Course of Medical Legters—to Ladies, only—in her parlors, at No. 325 Main street, Charlestown, every Wednesday aftermoon, at 3 o'clock, and evening, at 75. The doors will be closed-promptly at 3 and 75 o'clock. She will then be entranced and give the lecture. Admission 25 cents. 3 we—Nov. 16. MRS. ABBY M. LAFLIN FERREE,

DSYCHOMETRIST, and gives directions to those wishing to be developed as Clairvoyants or Mediums. Psychometric readings. 82; Development, Directions, \$3. Address all letters, (two red stamps enclosed, P. O. Box 455, Washington, B. C. (Residence 378 E street, north.) Nov. 16.

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MRS. S. HATCH, Medical Clairvoyan, is very to 12, and 2 to 5 Examinations \$1. At \$24 E street, South Boston, Nov. 16.—5w*

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It is well known that the Doctor was for many years one of the best mediums this age has produced; and this truthful record of his wonderful experiences cannot fail to interest all who read "Missic flows." Many persons of the highest respectability, who have sat with the Doctor at his scances, have kindly permitted their names to appear in the work as witnesses of these truly extraordinary proofs that the soul lives after death:

"Prom the bright stars, or from the viewless air,
"Prom the bright stars, or from the viewless air,
Spirit, sweet Spirit! If thy home he there,
Answer me! answer me!"
It is presiminently a book of facts, not of theories. Among
the contents are found:

Early Reminiscences. Spirit Visitation, Mother's Message, Doubts Removed, Abhott Lawrence's Communi-

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Others Can Br. BEFERELD TO.

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The reputation of this remedy, in its old me, is so well known that if gives to all great satisfaction to know that this great satisfaction to know that this great satisfaction to know that this great satisfaction is known that if gives to all great satisfaction to know that this great satisfaction is the first satisfaction of the first satisfaction in the great satisfaction in the partial method in the pocket, and used at all times. The Pills are a positive cure for Construction, Weak Kedneys, Weak Howels and Piles, also assist the Tar in purifying the blood. It public speakers who have hearseness and trouble in speaking will inform me, I will conclude them of the superfority of the vapors of Tar in all Bronchila affections, SEND FOR A CHECLAR AND PARTIC CLASS.

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Nov. 2.-cow

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Pactry composed in spirit-life by Anna Cora Wilson, (dedicated to Mr. and Mrs. L. R. Wilson,) and rendered by Miss Lizzle Doten. Music by John P. Ordway, M. D.

n. Minic by John P. Oraway, M.
With roschuds in my hand,
Fresh from the Summer-Land,
Father, I come and stand
Close by your side.
You cannot see me here,
Or feel my presence mear,
And yet your 'Birdie' dear
Never has died." Price 35 cents; postage free. For sale at this office.

Come, Darling, come to the Spirit-Land.

Song and chorus. Poetry and music by John P. Ordway, M. D.

"I'm in the spirit-land, my child,
Ilappy in thinking of you;
I'm will you now in spirit, farling,
Angels are with you too:
Angels watching, angels singing,
Come, darling, come to the spirit-land;
Flowers of gold we now are wreathing,
Come, darling, come to the spirit-land."

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"Something sweet to think of, in this world of care,
Though dear friends have left as, they bright spirits are;
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Each Message in this Department of the BAN-NER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality

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

The questions propounded at these circles by mortals, are answered by spirits who do not an-

nounce their names.

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

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TON STREET, Room No. 4, (up stairs,) on MONDAY TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Dona-

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. Oh Master of Life, our Father and our Mother, thou dual soul who beareth the fruits of life everywhere, we lay aside all our garments of darkness, and even as thou hast removed all clouds from the sun, and hast made this day a gem that flashes upon the brow of eternity, so would our souls, clothed in the sunbeams of thine eternal truths, become ministers unto those who are in the valley and the shadow of the fear of death. We would become artists, who shall most faithfully represent upon the canvas of time the realities of eternity. And wherever there are souls in bondage, there we would go, until freedom, in its largest and divinest sense, shall become the guest of every fireside, the companion of every soul. For thine are all gifts, thine the glory of the heavens, and the earth, forever and forever. Amen. Sept. 26.

Questions and Answers.

CONTROLLING SPIRIT.-Whatever propositions, Mr. Chairman, you may have to propound, we are ready to consider.

A letter was read from a correspondent, asking for the publication of a certain article in the Banner of Light, in the hope of eliciting a reply from the spirit of Dr. Channing. The intelligence responded as follows:

Dr. Chauning will reply, most assuredly, and we would be very happy to discuss, upon philosophical and theological grounds, all such questions. They are of the greatest import to the minds that exist at the present time on the earth. They not only affect their present, but they affect their future, and therefore they should be liberally and candidly discussed, and he who refuses to discuss them, refuses to do what to me seems to be duty.

QUES .- Please to distinguish between the phenomena that characterized the seers or prophets of the Old and New Testament, and the phonom ena now witnessed through our mediums.

ANS.-There is a difference, but it is not in principle. It is simply in outward life, outward expression. The occult manifestations that were said to have had life in the past, were dependent upon the forms through which they were called to manifest. The stream receives its shape from the channel through which it flows. The rays of light receive their colors from the channel through which they flow, and the mediumistic atmosphere by which they are surrounded. So it is of spirit-manifestations. The manifestations of every age partake of the intellectual, the moral and the religious standard of the age. The manifestations of ancient times corresponded to the development of those times, the development of mind, the development of matter; and the manifestations of to-day correspond with the development of to-day. They answer the requirements of the time in which they exist. The manifestations of ancient times would be hardly thoroughly digested by you of to-day. And yet their inner life is absolutely the same. When resolved to their primaries, they are one, and you cannot separate them. The condition exists only in another form of manifestation.

Q.-Was Jesus any other than a brother of our humanity—a gifted and distinguished medium?

A .- No-none other-absolutely none other He was the child of our great Father, God, and our brother, gifted as all God's children are gifted, according to their own capacities of reception. Whoever can receive largely, becomes largely gifted, and is able to give much unto those by whom they are surrounded. Jesus could receive largely from the fountain of wisdom and truth, and he became thus a shining light, not only to the age in which he lived, but that light that continued to shine down the ages, until to-day it is radiant as ever to us.

Q.-Did Jesus understand the physical and psychological law controlling him in his intercourse with the spirit-world?

A.-We have abundant evidence in proof of his understanding the law to a very large extent, and we have also abundant evidence that he was not in full possession of the law entire. But he acknowledged that he was possessed of all that he was capable of receiving, and that was a very large share.

Q .- (From one of the audience.) By your perception, who was the most fully developed as a religious and philosophical teacher-Jesus the Nazarene, or Andrew Jackson Davis?

A.-Andrew Jackson Davis in his external development is better adapted to this age than i at the hospital there, that I should go. She begged Jesus of Nazareth would be. Jesus was better adapted to the age in which he lived. They are both perfect and good in their different spheres.

Q.-Which was the more capacious of a high religious and spiritual influence?

A .- It would be exceedingly hard to determine. Jesus possessed the largest good of the age in which he lived, and Andrew Jackson Davis possesses the largest good of the age in which he lives. If we were to judge them by their external manifestations, we should be obliged to do so through separate departments of existence. We should be obliged to weigh Jesus in the scale of ancient times, and Andrew Jackson Davis in the scale of modern times, and even then, perhaps, we should fail to judge correctly.

man of his age, are we to understand you to say ! I stayed. I did n't feel as if I could come home that Andrew Jackson Davis is the most perfect man of this age?

A.-By no means. There are thousands all over the land who are as perfect as he. Confucius, in his day, was as perfect as Jesus in his. Jesus received a large share of his inspiration | carry some comfort to her, for she is sad and | world by and by. But human senses are not so

class of teachings that characterized the external of Confucius, characterized the external of Jesus. And the light of those teachings shines down into the present, and Audrew Jackson Davis and many others are gilded by its rays. Sept. 26.

Stephen Studley.

I am glad for myself and for those I have left, to be able to come again to earth, though I have a very poor understanding of all that is necessary to perfect control. I was not a believer in this way of coming back, till I learned to believe in my new sphere of life. I used to say some pretty severe things against it in my way, though not except when it was talked about. I never began the discussion myself.

I was born in Stockbridge, in Vermont, but I died in the Western country, in Indiana. I suppose I died of cancer. They say it is the habit, the custom of spirits to give as many facts as they can, when they return, and I suppose I must give that, though I don't care to think much about it. My name was Studley-Stephen Studley—and I lived here on this earth fifty-one years. I have left here a son and a daughter. My son has never believed in any kind of a hereafter, and he has very great fear of dying, because he says there is nothing to expect beyond. Well, it would be a great deal better for some people if there was nothing to expect beyond. But for a great many others, annihilation is the worst of all things that a Great Creator could confer upon them. Now I thought it might be well to come back in proof of the life after death. And if my son Joseph would think it worth while to turn over the stone of skepticism and see what there is under it, he may find something better than he did when he was a boy, and that was a silver half-dollar. He was always pretty good for finding things, and his mother used to say that there was nothing he was n't into. Well, one Independent day I told him I would give him some money if he could find it after I had taken care of it. "Well," he says, "father, if you will let me hunt wherever I've a mind to, I will find it." I said, "After I get it all right you can hant wherever you've a mind to, but you must n't turn things upside down, not more than there is any necessity for." Well, I sent him to the store, and while he was gone I went down into the lot and I hid a half-dollar under a stone, and blast me if he did n't go as straight to it as a woodchuck to his hole, as quick as he got back. Now I was sure he was n't within half or threequarters of a mile when I put it there. I said, Joe, how did you find it?" "Oh, I knew where it was, father; I saw you when you put it there." Well, I've learned since I've been here that the boy was one of those clairvoyant folks-see out of the back of their heads, you know. But he has n't seen on to the other side yet, and don't believe that there is any. And he had better go a-hunting for the other side, for if he finds it out before he is called to go there, he will be better satisfied to go. But if he has to go without any knowledge of any future state, why, he'll be likely to kick in the traces, I'm feared, worse than the old mare I had

I am pretty well here, and pretty well satisfied as to how my coming here will turn out. I shall get the ground plowed, and I shall plant, and I shall reap a harvest. I can't say how it is going along, but I suppose naturally. And now for all the rest I left, I hope if Joe undertakes to hunt for the kingdom of heaven, they will all follow close upon him, because if he once starts I think he will get in there, and they will be pretty sure to get a sight if they keep close to him.

once did. She kicked me out once and broke my

Good-by, Mr. President, and I hope next time I come I will have to report that I have succeeded in my undertaking of to-day. Sept. 26.

Sylvia Ann Howland.

How do you do, sir? I've been here twice before. And I have to come to-day to beg a favor. thought best, you shall publish them, but that you have withheld them for good reasons. I shall be glad to have all my friends know.

I told God's truth here, and you will find that it is true. I do n't come here to tell lies, but to expose the guilty, and to whip those that ought to be whipped, here, so it won't come so hard upon them when they get where I am.

I don't blame you for not publishing what I said. because it is pretty sharp truth, and come to think of it, might reflect pretty strongly upon you. You might be charged with libel, they tell me, because there is a good deal of money involved. I did feel a little hard at first, but when they come to tell me how it was, I felt satisfied. I didn't blame you. But I want you to know it's trueit's true. And I shall do my best to work with the judges and juries, so that they will become inspired with the truth, and decide justly. I shall do my best to do that. I want all my friends to know that I am in a condition to communicate-And oh, my neice Hetty, why, why, in the name of God and all his angels, why do u't you hear the voice of God, instead of the voice of the devil? There! I must go now. You will publish it, will you? Just a little article for me. Good-day. Sept. 26.

Annie E. Shaller. I been four years, yes, four years in Februarythree years last February-it will be four years next February-trying to come back. My name was Annie E. Shaller. I had one brother, George, and he was in the army, and he was wounded and brought to Baltimore. I had about forty dollars saved, that I had earned, and I told mother, as soon as he was reported wounded, and reported me not to, and said if I did she should lose both of us. But I had no thought of dying. I was determined to go. I told George if he would go to war, if he was wounded, if I could know it, I'd come and take care of him. So I went. Our father had ascended, and we took care, or helped take care of our mother. We lived in New York, on Columbia street. Well, I told mother if we should go, we could come back again. I knew about these things, and although I was not sure that the spirits could return and communicate, I before the soul gets to the spirit-world proper. thought they could, and I told mother if anything So there are some grand mansions here, and happened that I should n't come back in the body, I would come back, and I would come here. Because I could come here and send her word from

Well, I went, and I got there just after George Q.-As Jesus was considered the most perfect | died, and there were a great many sick there, and then, so I stayed. I could n't bring George on, because I had n't the means-I tried, and could n't. So I stayed. And I was taken sick and I died. So we did n't either of us come home. And I is only a sojourner here in the flesh; that the flesh been trying all this while to come here, so as to will fade away and leave it in the glorious spirit

from the same source that Confucius received has n't a great while to stay, and I want her to far advanced in wisdom as is the sopl in its per- e past toward weakening it." They will underwant her to know that we can come, and how hard I tried to come.

George says he is sick of the earth, and don't want to come at all. If he could do anybody any good by coming he would, but he don't think he can, and don't want to. But I wanted to come, perhaps because I promised. We both want nother to be as happy as she can, and remember that we are near, and that there is a home after death where we can live more happy than we did here-where we shall never be obliged to work for pay that is so small that we can scarcely ive and live confortably, but where every soul has a needful share of all God's gifts. Sept. 26.

Scance opened and conducted by Theodore Parker; adjourned by Chas. Stephenson.

Invocation.

Almighty Spirit, who hath spread out the heavens and the earth, and who velleth thy purposes from our human understanding, we have gathered here that we may commune with thee; and since we come in thy name we know that thou wilt talk with us. It is vain that we are told that thou dost not commune with thy children, for our souls can never feel that thou art apart from us. We behold thee in the falling showers; we behold thee in the sunlight; we behold thee in every thought; we feel thy presence all around us, and we feel that without thee we are naught. It is in thy presence that we exist. It is in thy power that we have had being in the past. It is in thy power that we have being in the present, and it is in thy power that we shall live in the future. Thou art unto us all perfect. Thou art our God and our Saviour, and whether we see thee not, or hear thee not or are able to fully comprehend thy greatness, still we will how down before thine innumerable altars, striving to worship thee in the beauty of holiness. Though we may sometimes seem to wander from thee; though our deeds may not be all perfect and pure; though our thoughts may not reach the high standard we have reared for them, yet we feel that thou canst not leave us, and that slowly, step by step, thou wilt lead us to the understanding of thee and thy laws, that wherever we wander thou wilt be with us. We know that thou hast not forsaken us, even if we have passed through the valley of the shadow of death. Thou art even there, and when we come to the morning-land, the home of the spirit, thou ait there also; and thy loving smile heaming from the countenances of kind friends, of those we dearly love, is there to greet us.

Our God and Father who liveth forever, we will worship thee and trust thee, and most of all we will love thee, forever. Amen.

Question and Answer.

QUES .- Can a spirit, after leaving the form, take cognizance of material forms any further than what is seen by the medium? This question was partially answered in the Banner of Light of Aug.

ANS.-A spirit that has passed through the chemical charge called death, perceives the external of all forms that are upon the face of the earth, through the electro-magnetic aura that emanates from mediumistic physical hodies. It is not necessary that the spirit should have absolute control of such a body at the time it perceives these objects, but it is absolutely necessary that it should come within that magnetic atmosphere; for by so doing they come into rapport with the external forms that have an existence upon the face of the earth. For instance, when I am apart from this physical body-this mediumshould I wish to behold any object in this room, I should first seek to come within the atmosphere or magnetic sphere of this medium, or some other that might be in this locality. When the scientific man desires to gain a clear understanding of the heavens, he takes his glass, that he may come into rapport with the heavenly bodies through the peculiar power of the glass. Upon precisely the same conditions the spirit uses the medium, I hope you won't refuse it. [Not if it is a proper or the magnetic life that passes from these meone.] I would like to have you put a short article | diums, by which they may come into rapport with in your paper, that you have had communications | these external forms. There are heavenly bodies rom Sylvia Ann Howland, and by and by, if it is | so far distant from your external vision that you cannot without some extra aid behold them; but if you can obtain the necessary extra aid, you can behold them. So with regard to these objects. We can see them; we can feel them. We can smell the aroma of your flowers by coming into rapport with them. But in our proper spiritual state we behold only the spiritual part of these flowers. (Referring to a vase of flowers upon the Sept. 30.

William Niles.

I have a family in Westville, Indiana, and I have never seen anything that has caused me to be absolutely separated from them. So I am very anxious to assure them of my life in the spirit-world, and of my earnest desire to bestow all the knowledge of this spirit-world upon them that it is possible for me to. I am aware of the hard places they have passed through since my death. But I am quite sure they will be very thankful that it has not been all sunshine for them, when they shall reach this more perfect state of life. But I sympathized deeply with them in all that has made them unhappy. I have felt sometimes very sad myself when contemplating their unhappy state. And yet the light clouds that have passed over them are as nothing to the great tempests that sweep over some souls. Sometimes it seems that they would be entirely lost in the terrible confusion of the mental earthquake, I call it. For there are souls here that pass through such terrible sorrow that a looker-on would suppose they would never rise from it; it would annihilate them. But the soul by-and-by realizes its right to immortality, in spite of all deformities Not even death can rob it of its immortality-not even death can make one stain upon the soul. It is perfect, I believe, at all times. It is only the surface, the clothing, that gets sometimes solied.

I would have my wife and children know that I have never forsaken them, and that when their turn comes to pass over the river, I shall be on the other side waiting to meet them; and as far forth as I am able, I shall assist them to build up a condition for themselves in the spirit-world that will be such as will make them happy; for be it known that every soul builds its own mansion in the spirit-world, and it is generally built there are some very poor log buts. The log buts are the result of non-performance of known duties. I believe, here on earth: and the mansions are the result of the performance of duties-of bearing crosses. I want my folks to know that this spirit-world is more real than the earth-life. They have been wont to look upon it as the shad-

the only real home that the spirit knows. The spirit in its internal essence knows that it

owy land, an unreal locality, but the truth is it is

his. The same color, the same cast, the same know we are safe and ready to meet her, and I | fect state. The soul knows that it rests in the bosom of God forever; but human senses do p know it. and therefore fear death

I am William Niles; and I with my mes age to go to my son William or my laughter pather, in Westville, Ind. | is, I am very glad that I remained and was taken, for now I can realize the beauties of the life after Westville, Ind.

Maria shean. I have come here horing that I might reach my

brother Thomas or py sister Margaret. My name

the village called the Weir. I have been here now-it will be eve years in February. I took a very bad cold. I had a very bad sore throat, and I was only sik about eleven days. My brother Thomas feltvery bad because I had not been to confession for many months, and I was not able to see any confessor after I was taken sick, and he has troubled himself very much about it since I died; but there is no reason why it should. I am very harry here, and if I had confessed every moment of my life, I never should have been any better off, I would like him to know that I met our mother and father here, and that they are happy And should my brother and sister think become I come here that I am an unhappy spirit, thy will be mistaken. I want them to look into his matter and see for themselves how we come, and it is not always those who are unhappy that come. It is only because we have something to say. I have learned many things since I come here, but I think I am quite as good a Catholic now as I ever was, only I didn't see just as I do now. I know a great deal now. We meet many priests here, and they all tell us that there is good in the Catholic Church, great good, and perhaps the greatest good because it is the largest church, but it is no better than any other church. It is only the Catholic Church because it has been socalled. It is better adapted to those who lean on it for spiritual strength than anything else could be; so in that light it is good, and I would n't return here to say anything against it. (To the Chairman.) You will not forget my

name, sir, and where I lived-Maria Shean: and I died at the Weir, in Taunton. I was nineteen years old. Sept. 30.

"Blake."

Halloa there! [How do you do?] I am well,

[The name of the spirit who centrols the Ellis girl medium or physical manifestations.]

and wish everybody else was the same. Well, I've here because I've had something to say. I am Blake. Do you knowme? [Yes.] Well, I know myself, too. But there's some folks that don't, and they want me to come here and tell who I am. There 's one old fellow wants Blake to come here and give a history of himself, and then he'll believe in Spiritualism. Supposing Moses should come here and give a history of himself, how would you know any more about it? There's some of the biggest long-eared folks in this world I ever see in my life. I used to see a good many of 'em when I was here in the body, but seems to me in this business I meet a good many more now. One says, "If you won't tell who you are, I won't believe in these manifestations." They are asking me all around the country who I am, and why I am afraid to tell who I am. One old chap wants to know how long I've been out of State Prison. I may as well answer him here as anywhere, I think. Tell him I've been out just, in all, about six years; and now if he is a mind to hunt up the records, perhaps he will find out who Blake is. There's something for him to do. It will be a good deal better business than selling sugar and crackers and tea. That's his business. I believe. He says if anybody wants to know about myself. "Look here," I said-I said it inside—that's what I thought—"how much would you tell 'em about yourself? Would you tell em how you cheated in weight, and give just a little less here and a little less there, till you got a pretty big pile to go into your own pocket?" Let him answer that question if he can, and then, perhaps. I'll tell him who Blake is. Well, another one wants to know if I could man-

ifest just as well if the gal there was put into a clear sky. It would be just as consistent. There many wire screens as you can make. It do n't else; and I was obliged to wait till this hour to make no difference, as long as the gal is where I can use her. That's all. Now the question is, 'Who is Blake?" Now you think it's all very well to ask folks that you can't see, but that's just as real as you are, how long since they were in State Prison, and how long since they come from the lower regions, and all such questions as that; but they'll find, when they get where he is, they 'll stand on just the same foundation that he stands on, and they would n't dare ask these questions, not one of them-miserable cowards! But simply because they can't see him, they think they have the right to ask all sorts of impudent questions. Well, I've come here, and I've answered those chaps. I'm Biake, That's it. If they think they can get ahead of me, let 'em, that's all. If I said I was Moses or Elias, what's the difference? I was once a living human being in the body. Now I am a living human being out of the body. I make the manifestations; the gal don't. I have help sometimes, but not

from the folks in the body. Well, I'll go now, hoping they've found out who Blake is. Sept. 30.

Philip T. Jones.

The conditions which I should, under the circumstances, be likely to bring with me, were quite enough to clog the wheels, unless we are very expert managers; and I find myself laboring under the hard and unpleasant influence that he who preceded me has left.*

I, too, died of the same disease, about two weeks since, in New Orleans. I was lieutenant in the First Louisiana cavalry, and the name I owned then, and presume I have the right to use now, was Philip T. Jones. I have relatives and friends in New Orleans, and I have those who are very dear to me in Massachusetts and in New York State. And among those friends are those who are wedded to this modern Spiritualism, and believe in it; and I suppose that they desire all the friends who cross over the mystic bridge to return as soon as possible, giving all the information they can of the life after death. I had no settled belief as to what the hereafter would be. I was quite sure in my own mind that the faith of some of my friends was very unsound. But by virtue of its soundness I am here to-day to declare myself a living soul outside of the body, having passed through death.

I am told that there are various sources all over the land by which we may identify ourselves, and I hope to make myself acquainted with some of them. I am quite sure that the most of those friends to whom I allude do not know that I am dead; and to those who do not, till I shall bear the tidings to them, I would say, "I hope to be able in the future to do quite as much toward strengthening your faith as I have done in toward strengthening your faith as I have done in The splrit referred to above was Samuel Jeffers, whese mesage we printed, in advance, in our issue of Oct. 13.

Tiends; Josephine Burroughs, of Chicago, to the Aunt Mary Strength, of Chicago, to the Aunt Mary Strength, of Chailes, of Chailes, of Latter, in Richmond, Allers, and Answers; the liable Radellife, of Portsmouth, N. H.; to her children; John T. Clarkson, second officer on board ship "Lord Nelson," to his brothers and sisters; Townsend, of Chailestown, Vt., to his brothers and sisters; Monday, Nov. 4.—Invocation; Questions and Answers; Albert Townsend, to his farther, in Norfolk, Va.

**The spirit referred to above was Samuel Jeffers, whese mesage we printed, in advance, in our issue of Oct. 13. I am told that there are various sources all

stand me: Say that I died satisfied, and was glad. on the whole, to be free from a body of suffering. had no expectation of being seized with the disease, else I should have left before, but, as it for now I can realize the beauties of the life after death, and the fear of death and all the terrible paraphernalia that attends it is all swept away. Sometimes you know that objects that appear the most hideous at a distance, when you come is Maria Shean, and I am from Taunton - from near them lose all their deformity and you have no fear of them. So it is with death. The nearer I got to it the less I feared it, and when I got here I wondered that I should ever have feared to. come to such a place.

(To the Chairman.) I am thankful to you, sir, and hope to be able to repay you some day. Sept. 28.

Charity Niles.

I would like to have you tell Esther that I come, too. I am Charity Niles. And tell her that we are trying to prepare the way to give them some manifestations at home. Direct to the same place, Westville, Indiana. Sept. 30.

Dr. John S. Brooks.

Be kind enough, sir, to say that Dr. John S. Brooks, late of Fernandina, Florida, would be glad to communicate with his family. Good-day. Sept. 30.

Sylvia Ann Howland.

There! I didn't mean to trouble you again so soon, but I got permission to come. I am so troubled with my neice Hetty. I want you to tell her to come to me-come to me, where I can talk to her myself. [Where do you want to meet her?] Here-come here. I want to talk with her. 1 could talk better here through this medium. Tell her to come to me, and I will tell her what I want. Oh. I would n't stand where she does to-day-not for all the hopes I have of heaven. No, I would not. Tell her, as she values her happiness to come to me and let me talk to her; not to be constantly trembling for fear I shall say something in public that will be against her; not to be constantly standing on a precipice, thinking she will fall every moment; but let her come to me, and if she has n't got strength enough to stand firmly by the right, I will help her. You will publish this, won't you? [Yes.] This won't hurt you, been here — this makes four times — and I spoke will it? [Oh no.] This won't hurt you, and it may do her a great deal of good. Good-day. Sylvia Ann Howland.

Charles Augustus Forney.

My mother hopes for my return; so I have made the effort. I am Charles Augustus Forney, son of William and Mary Forney. I suppose I should claim my birthplace in Philadelphia, but I have no particular attractions for that place. I left there too young to know much about it. The most of my life has been passed in Louisiana and Alabama. I was in the Confederate service, and I was killed. There has been quite a misunderstanding as to why I went into the army so young. I was but sixteen years old. It is impossible to give all the reasons, and I have only to say I went of my own free will, and am not sorry I went.

My mother hopes I may return, if it is possible for any spirit to, and that I will give her some satisfactory evidence that I do return. It is very hard to give her just what I would give to her. If she were here I could talk to her and easily satisfy her, I know; but I am unused to these things, and cannot do as well as if I were alone or with those who knew me. Perhaps the mention of who I was, I should come back and tell 'em all her last letter to me, with its date, may have something to do in aiding me in identifying myself to her. It bore the date of July 10, 1862. She knows why it was unanswered. I have seen what she thinks. She wonders why the great army of returning spirits does not make some wonderful demonstration of its power, if it is composed of the spirits of those who once lived here, so that no one shall be left to doubt. Why, my mother may as well ask why the rain do n't fall out of a wire screen. Yes, you may put her into just as are laws governing these things, as all things manifest as I do. I cannot tell—it may be years before I return again, but I shall hope not. And as to the skepticism of my father-I had quite as lief deal with skepticism, if it be honest, as with that which receives all things without just criticism. I have no fear for his safety after death. whether he believes in the hereafter, or whether he does not. It is all the same; the hereafter remains just the same, whether he believes or not: and a want of faith does not determine the condition of the person after death. Never mind whether I suffered or not before death. It is over now, and any murmurings concerning that are of little use. Good-day.

> Séance opened by Father Henry Fitz James; closed by H. Marion Stephens.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Tuesday, Oct. 1.—Invocation: Questions and Answers:
Oscar McDowell, Cataveras Co., Cal.: Markaret Shipley, of
Detroit, to George W. Shipley, of New York; Mike Eagen,
to Mr. Christie, of New York; William Chase, of the bark
Ann, of New Bedford.

Thursday, Oct. 3.—Invocation: Questions and Answers:
Mrs. Sally Trail. of Boston: Flora Griffin, daughter of Major
William K. Griffin, of Louisiana, to her father: James Post, of
Sandusky; Richgrd Bond, to his friends in Carlyie, Ill.; Ann
Kinnon, of Reinfield, Ohio.

Tuesday, Oct. 8.— Invocation: Questions and Answers:
Richard Dearborn, of Candia, N. H.; Theodoro S. Merrill, of
the 2d Virginia Cavalry; Henry Hempstead, Chaplain of the
29th Mass., died at Falmouth, Va.; Edith Lines, of Mobile,
Ala., to her father: James Smith, drowned in Tampa Bay,
from the bark "Clarence," to friends in Boston.

Thursday, Oct. 10.—Invocation: Questions and Answers;
Edwin Ballou, of Boston, to his friends: Hans Schrider, to his
son Edward, in Hoston: Emma Rosenfield, to her father and
mother, now in Europe.

Manday, Oct. 14.—Invocation: Questions and Answers;

son Edward, in Boston; Emma Rosenfield, to her father and mother, now in Europe.

Monday, Oct. 14. — Invocation; Questions and Answers; William A. Walker, of the 27th Mass., to his friends in Boston; Major Charles P. Chandler, who died in Glendale; Lieut. Col. Hill, of the 4th Virginia Infantry; Jonathan L. Cl. rke, of Michigan, formerly of Missouri, to Rev. Mr. Evans; Flora Jones, of Tennessee, to her mother, in New York.

Tuesday, Oct. 15.—Invocation; Questions and Answers; Arthur L. C. Palmer, of Columbus, O.; Maj. Daniel McCook, to Mrs. Martha McCook, of Steubenville, Jefferson Co., O.; Alice Fletcher, to her "Aunt Farah."

Thursday, Oct. 17.—Invocation; Questions and Answers; Samuel Hahnneman Tyler, of New Orleans, to his mother; Mary LeRoy, of Golden City, Colorado; Matthew McGinnis, to his brother, James McGinnis, of Springfield, Ill.; Sylvia Ann Howland.

Ann Howland.

Monday, Oct. 21.—Invocation; Questions and Answers; Isaac Hobson, to his friends in Maino; Capt. William E. Hack, er, Third Pennsylvania Infantry; Johnnie Jolee; Frankle Hall, of Lowell, to his mother; Lucy Tilton, of Dayton, O., to her friends.

Hall, of Lowell, to his mother; Lucy Thion, or Dayton, O., to her friends,

Tuesday, Oct. 22.—Invocation; Questions and Answers;
Col. N. B. Daniels, to his write and friends; Sam. Sanborn. of
New Orleans; Mary Eliza Lee. of Winchester, Va.; Rosalind
Jones, of Memphis, Tenn., to her mother.

Thursday, Oct. 24.—Invocation; Capt. John C. Starkey, to his
brother Alexander, his wife, and other friends in Savannah,
Ga.; Sarah E. Shorey, of New Orleans; Alice Tarr, of Saco,
Me., to her mother; Lucy Stinson, of Five Points, New York,
to her friend Bess. Brown; Report from "Sagoyewatha,"
concerning the Council held between the Indian Commission
and the tribes of the Wect.

Monday, Oct. 28.—Invocation; Questions and Answers;
Josiah Wolfrang; George S. Rice, of Montpeller, Vt., to his
friends; Josephine Burroughs, of Chicago, to her Aunt Mary
Algers.

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A Capital Inducement to Subscribe for the Banner.

Until Dec. 31, 1867, we will send to the address of any person who will furnish us new subscribers to the Banner of the following popular works, viz: "Soul Affinity," or "A B C of Life," by A. B. Child, M. D. For new subscribers, with \$6 accompanying, we will send to one address one copy of either of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Coonloy; "Poems," by Warren Clinas.

For new subscribers, with \$9 accompanying, we will send to one address one copy of either of the following works; viz: "Boul Affinity," or "A. P. McCombs; or the "Gist of Spiritualism," by Hon. Warren Clinas.

For new subscribers, with \$9 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead," by Hudson and Emma Tuttle; "Whatever Is, is Right," by A. B. Child, M. D.; the second volume of "A-renne of Nature," "Incidents in My Life," by D. D. Home; or a carte de visite photograph of each of the publishers of the Banner, we will send to one address one copy of "Supramundane Facts in the Life of Rev. Jesse Babcock Ferguson, A. M., L.L. D., including Twenty Years' Observation of Preternatural Phenomena," edited by T. L. Nichols, M. D. English edition. The price of this work is \$2.50, and twenty cents postage.

The above named books are all valuable, and bound in good style.

Persons sending money as above, will observe that we only offer the prelimms on new subscribers that we only offer the prelimms on new subscribers that we only offer the prelimms on new subscriber that we only offer the prelimms on new subscriber than the price of this work will observe that we only offer the prelimms on new subscribers than the price of this work, will observe that we only offer the prelimms on new subscriber than the price of this work will be not ears to wipe away. Thank God for Spiritualism.

**A. The Above the publishers of the following works: "Comment the price of this work is \$2.50, and twenty the prelimment the price of th

Persons sending money as above, will observe that we only offer the premiums on new subscribers—not renewals—and all money for subscriptions as above described, must be sent at one

Send only Post-Office Orders or National Currency.

Corry Mass Convention.

CHANGE OF TIME.

The Third Annual Convention of Spiritualists and Friends of Progress of Northwestern Pennsylvania will be held at Corry. Erie Co., Penn., in the Academy of Music, on the 27th, 28th and 29th of December, 1867, for the free discussion of religious and reformatory questions. Selden J. Finney, of Troy, N. Y., Alcinda Wilhelm M. D., of Philadelphia, and other able speakers are expected to be present. All communications should be addressed to Mrs. W. H. Johnston, Cor. Sec.

By Order of Committee.

Corry, Pa., Sept. 26, 1867. CHANGE OF TIME.

Yearly Meeting at Muncie, Ind.

The Spiritualists of Muncie, Delaware Co., Ind. will hold a Three Days' Meeting, on Friday, Saturday and Sunday, Nov. 15. 16 and 17. A cordial invitation is extended to all Spiritualists, friends of progress and reformers generally. Good speakers will be in attendance, and arrangements made for the accommodation of visitors.

WM. LYNN, President.

J. F. SANDERS, Clerk. Muncie, Ind., Oct. 28th, 1857.

Obituaries.

Passed to spirit-life, from Portland, Me., Oct. 19th, 1867, Mr. Jonathan G. Truc.

Passed to spirit-life, from Portland, Me., Oct. 19th, 1867, Mr. Jonathan G. True.

The lamented subject of this notice was for many years an enterprising and successful merchant of the city of Portland. Through his whole life, honesty and fidelity were his prominent characteristics. He was a kind husband, father, brother, iftend and neighbor. All life acquaintances unite in bearing this testimony to his merits.

Mr. T. was a continued Spiritualist, and had been for many years. For some time he was an active and munificent member of the government of the Portland Spiritual Association. As the disease of which he died advanced, his bellet in Spiritualism strengthened. He felt that he was living in two worlds at the same time; and that, as was beautifully said by Mr. Crowell at the funeral, there is no death, but that which is so called is only a change, making the real man invisible to physical vision—that the spirit-world is interblended with the natural—that the spirits of those departed from mortal sight are in constant attendance upon friends still in the flesh, and can and do communicate with them.

Mr. T. had reason to be thankful that he had a beloved daughter and sister ever near him, through whose wonderful mediumship he could communicate with his beloved wife and other kindred. He felt well acquainted with the spirit-land, and was always ready to pass into it, anxious only to go suddenly, as he did. In his feligious views he was consistent to the last. He frequently expressed the wish that the exercises at his death should be conducted by Spiritualists, and his wish was initially compiled with. Mr. Charles H. Crowell, of the Banner of Light, while deeply entranced, led in the ceremonies, necompanied by judiciously selected music by Mr. Shaw's charming Quartetic Club.

The prayer and address through Mr. C. were very appropriate, and gave general satisfaction to a crowded audience of Spiritualists and members of different denominations, some of whom were afterwards heard to say, "If that is Spiritualism w

spiritualists and members of different denominations, some of whom were afterwards heard to say, "If that is Spiritualism we can see no objection to it."

The course adopted by Mr. True's daughter, and others of the family, in complying so faithfully with the request of her beloved father, is highly commendable. We have reason to been so scrupulously complied with, and preachers of a doctrine abhorrent to the faith of the deceased have been called in to conduct the burial ceremony, for the reason, perhaps, that Spiritualism is supposed not to be so popular, or fathorable, as some other form of religion. But the people will room be relieved of this idea. The doctrines of Spiritualism seem to fill the air and pervade every nook and corner of the civilized world. Men distinguished in all departments of science and literature are already in its ranks, and its glorious teachings crop out in the pulpits, the poetry and parlance of every religious denomination. A report recently made to the Convention of Catholic Bishops in Baltimore, by a Committee previously appointed, estimated the whole number of Spiritualism is weats only appointed, estimated the whole number of Spiritualism is weats only different properties. The convention of the following the properties of the convention of Catholic Bishops in Baltimore, by a Committee previously appointed, estimated the whole number of Spiritualism in the United States to be from ten to eleven millions, a number greater than that of all other denominations taken together. Does this look as if Spiritualism were doomed to remain limbia. In the United States to be from ten to eleven millions, a number greater than that of all other denominations taken together. Does this look as if Spiritualism were doomed to remain limbia.

Passed from her abode in earth-life to the bright and blooming bowers in spirit-life, in West Danville, Me., Sept. 12th, 1867, Mrs. S. Emerson, aged 55 years.

rassed from her abode in earth-life to the bright and blooming bowers in spirit-life, in West Danville, Me., Sept. 12th, 1867, Mrs. B. Emerson, aged 55 years.

For nearly two years disease had been consuming her earth ly casket, and she was conscious during the whole time that she was gradually being borne away to exist in brighter spheres. At drast she expressed: the desire that she might recover, and assume her accustomed cares, which were those of her family, and, as she journeyed on, sow seed which would spring up and blossom along humanity's pathway. But as she neared spirit-life she was eager to cast aside the worn-out body, that her spirit might rise to be strengthened in the bright life regions of futurity. She was held by sympathizing sons and daughters on the borders of carth-life a number of days. A few minutes before she stepped on the other side, she imploringly asked those who stood near to loosen their hold on her mortal life-current, as it was fast ebbing out, and she must soon launch for the sparkling strand of the spirit shore, on which had gathered a band of loved ones to welcome her coming. And when the last cord of suffering was about to be broken and free the spirit, they left the room, that they might not witness the intense suffering which they knew must be the last of the loved form which they had clung to so fondly, and which an animated and cheerful spirit had shone through, lighting their earthly pathway so brightty. As the dark cloud which decay easis was fast settling over them, they returned to look at the inanimate features. As they entered the room, they were fauned by a chousand breezes from the happy immortals, their mother's influence being more forelby felt, assuring them in that dark hour that an ineflable joy was hers—that the suffering relics of mortality held her impatient spirit no longer. She was free. The whole universe was hers in which to gather strength and, wisdom. She could watch the growing progress of the flowers she had transplanted in spirit-life, and be to t

Passed to the home of the angels, from Sutton, N. H., Sept. 11th, of typhoid fever, Mr. James M. Palmer, in the 44th year

of his age.

Bereavement comes to every family with a heavy stroke, but never did it seem to sever the vital cords of those who were left behind so completely as in visiting this household and taking from its midst a loving husband and kind father. The assurance that he is with them still is not needed, for they feel a knowledge of his presence each day; yet his sorrow stricken family find reconclitation almost impossible, even in the glorious truths of Spiritnalism. But angels do speak through the clouds that overhang us, and dispel even as deep sadness as now enshrouds these dear bereaved ones, and may comfort soon come to them.

sadness as now cus broads these dear bereaved ones, and may comfort soon come to them.

He yielded up this hie in the full faith of Spiritualism, having been a leading supporter of it in the town where he resided for a great many years. He was an active member of society, and one of the first business men of the place. Few men could leave them whose position could not be more easily filled than his. We feel that we but utter the sentiment of all who knew him, when we say that he was a man to be honored for his integrity, and imitated for his kindness.

Manchester. N. H., Oct. 30th, 1867.

Passed to the higher life, from his residence in Cubs, Mo., Passed to the higher life, from his residence in Cubz, Mo., Dr. U. W. Sargent, in the 20th year of his age.

The discost that severed the immortal from the mortal, was billious colie. He leaves a wife and three little daughters, besides numerous other triends, to mourn his sudden departure. The Good Tempiars were out in regains at his fusionizing and the whole community seemed to feel that a mighty: man had fallen. He was a true reformer, whose mind seemed to grasp every progressive idea. He has promised to report through the Banner, as soon as he shall be able.

ELIZA SELLOY.

FOR THE HOLIDAYS. OLIVER TWIST.

A NEW and elegant Parlor Game for any number of Players, based on the celebrated story of the same name by Charles Dickens. 60 cents.

Dickens. 60 cents.

This new and superb parlor game differs from any hitherto published, and is extremely fascinating and interesting in its method of playing. It can be engaged in by any number of persons, and affords an exhaustless fund of entertainment for the Home Circle and the Social Party. It consists of skry cards, twenty-aix of them being illustrated with engravings of the leading characters, the whole inclused, with full directions, in a handsome Box, richly embossed in Blue and Gold, and printed in Carmine.

THE SHAKSPEARIAN ORACLE.

A NEW Game of Fortune. 50 cents.

"I am sir Oracle,
And when I ope my mouth let no dog bark"

Merchant of Venice, Act 1, Sc. 1.

The character of this Game is sufficiently indicated by its title. It forms a unique and charming recreation, and is at times wonderful in its revelations. To persons of fine taste its style and matter cannot fail to be highly pleasing and sutisfactory.

MIXED PICKLES.

VERY Merry Game for one person or three. 30 cents. This may be termed a merry solitaire; and though no skill is required in playing it, it will serve as an amusing and constantly-waying pastime for one or three persons. Any number may at the same time act as lookers on or listeners, be interested in its developments, and convulsed with laughter over its results.

MATCH AND CATCH.

A MERRY Picture Game for the young folks at home. 30 cents. Designed for the youngest of the young folks, and can be played by those who cannot read—the playing being guided by the pictures, which are fantastic and amusing. It will prove to be always attractive, and will keep a party of little ones pleasantly employed for hours.

SQUAILS.

THE New English Game. 30 cents.

We offer a people's edition of this new and popular English Game, capable of affording as much entertainment as the higher cost sets. The prices heretofore have ranged from one dollar to five dollars. Full directions for playing, with Definitions of Terms employed, accompany each game.

For sale at the Banner of Light office. Oct. 12.

DR. HALL'S VOLTAIC ARMOR,

Magnetic Bands and Soles.

GREAT SCIENTIFIC REMEDY FOR COLD FEET, RHEUMATISM,

NEURALGIA, PARALYSIS, NERVOUS HEADACHE DYSPEPSIA, SCIATICA, and ALL NERVOUS DISORDERS.

THE MAGNETIC INNER SOLES can be depended on a positive remedy for COLD FERT and IMPERFECT CINCULATION. Descriptive Circular, with Testimonials and directions for use, malied free. Sold by all Druggists throughout the United States. VOLTAIC ARMOR ASSOCIATION, PROPRIETORS, 137 Washington street, Boston, Mass.

Oct. 5.—tf

SEEK FOR TRUTH

AND YE SHALL FIND IT.

THERE is no getting over the fact that "Calcutta Hemp," (which the NATIVES chew as the YANKEE does his To-bacco,) is a sure and permanent cure for ASTIMA, BROW-A (which the NATIVES cliew as the YANKEE does his Tohacco, is a sure and permanent cure for ASTIIMA, IRONCHITTIS and CONSUMPTION. We speak from experience,
There is not a single symptom of CONNUMPTION
that it does not at once take hold of and dissipate. Nightsweats, peevishness, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the lugs, sore
throat, chilly sensations, nausea at the stomach, inaction of
the bowels, and wasting away of the muscles. CANNABIS
INDICA will relieve the patient in twenty-four hours. Skeptic, try it—prove it for yourself. Send your address, and recelve voluntary extracts," free of charge or postage.

One Bottle, \$2,50, Three Bottles, \$6,50.

Oct. 26.—12w*

ALBERT W. LADD & CO., MANUFACTURERS OF AND DEALERS IN PIANO FORTES.

CABINET ORGANS AND MELODEONS. Nos. 206 & 208 Washington st., BOSTON.

PIANOS Tuned and Repaired in the best manner. Planos to let. Old or new Planos taken in exchange. Nov. 2.—12w

DRUNKARD, STOPI

THE Spirit-World has looked in mercy on scenes of suffer-ing from the use of STRONG DRINK, and given A REMEDY that takes away all desire for it. More than Eight Thous-and have been redeemed by its use within the last seven years. If you cannot call, send stamp for Circular, and read what

it has done for others.

The medicine can be given without the knowledge of the patient. Address, O. CLINTON BEERS, M. D., No. 670 Washington street, Boston, Mass.

4w—Nov. 2.

THE TRUE REMEDY AT LAST DISCOVERED. UPHAM'S
FERBI MEAT CURE.—Prepared from the formula of Prof.
Trousseau, of Paris, cures Consumption, Lung Discasees, Bronchitis, Dyspepsia, Marasmus, General Debility, and all morbid conditions of the system dependent on deficiency of vital force. It is pleasant to taste, said a single bottle will convince the most skeptical of its virtue as the great healing remedy of the ago. \$1 a bottle, or six bottles for \$5. Sent by express. Sold by S. C. UPHAM, No. 25 South Eighth street, Philadelphia, and principal Druggists. Circulars sent free. George C GOODWIN & Co., Agents, 38 Hanoverstreet, Boston.
Oct. 8.—12w

DR. J. T. GILMAN PIKE, Pavilion, 57 Tremont atreet, Room No. 5, BOSTON, MASS.

OFFICE HOURS, 9 to 12 M.; 2 to 5 P. M. All other hours devoted to outside patients.
N. IB. ALL PRESCRIPTIONS carefully prepared and put up by himself.
From an experience of ten years, Dr. P. is convinced of the curative efficacy of Electricity and Magnetism, and is constantly availing himself of these occult forces in the treatment of his patients.

July 27.

OCTAVIUS KING, M. D. Eclectic and Botanic Druggist, 64 WASHINGTON STREET, BOSTON.

DOOTS, Herbs, Extracts, Oils, Tinctures, Concentrated Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, warranted pure and genuine. The Anti-Secondar Panacea, Mother's Cordial, Itealing Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—Particular attention paid to putting up BPIRITUAL and other Prescriptions. Oct. 8.

INSPIRATIONAL MUSIC BY A. B. WHITING.

WYE HAVE received a supply of the following beautiful V ballads, coraposed by Kr. Whiting: "Sweet be thy Dresses, Alida," "The Wind is in the Chennt Bough," "Meders," "She was a Rose," "Whene'er in Sleep the Eyelids Close," "Oh hear my l'arting Sigh," "Spirit of Light, Love and Beauty." For sale at this office. Frice 35 cents each. June 22.

C. B. ROGERS, No. 133 Market street, Philocot. 19.-12w. Wholesale Dealer in Field and Garden Seeds.

Oct. 19.—18w

THE FARLY PHYSICAL DECENERACY

THE FARLY PHYSICAL DECENERACY

OF THE AMERICAN PEOPLE.

GREAT FOOK FOR YOUTH. Send two red stamps and rotten it. Address, DR. ANDREW STONE. SO Fight brother, for we all love to record the virtue of the noble heart.

DR. GEORGE B. EMERSON, Psychometric and Magnetic Physician,

DEVELOPED TO CURE DISEASES BY DRAWING the disease upon himself; can examine persons; tell how they feel, where and what their disease is. One examination, 81. Manipulations, 82 each. Office. No. 1 Winter Place, Boston, Mass. Hours from 9 A. M. to 4 P. M.

This may certify that I have suffered very much for several years from a tumor and heart disease. By my receiving a course of treatment of Dr. G. B. Emerson I have received a great benefit. I have faith that I shall be fully reterred to health by his treatment. We esteem him a gentleman worthy of our highest respect.

Wifness—Mr. A. F. Knight, Kendall's Mills, Fairfield, Mc. Nov. 9.

DR. MAIN'S HEALTH INSTITUTE. AT NO. 230 HARRISON AVENUE, BOSTON.

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

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatlism, diseases of the Lungs, Kidneya, and all lillious Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w—Oct. 5. LAURA HASTINGS HATCH, Inspirational Medium, will give Musical Méances every Monday, Tuesday, Thursday and Friday evenings, at is to 8 o'clock pincise. Ex, at her residence, 8 Kittredge place, opposite 69 Friend St., Boston. Admission 25 cents.

SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix Place, (opposite liarvardatreet.) 13w-Uct. 8. MRS. R. COLLINS still continues to heal the sick, at No. 19 Pine street, Boston, Mass.

MARY M. HARDY, Trance, Healing and Business Medium, No. 93 Poplar st., Boston. Terms 81.00.

MRS. L. PARMLEE, Medical Clairvoyant, examines by lock of hair. 1605 Washington street, Boston. Sept. 14.—13w.

MRS. H. A. CASWELL, Medical Clairvoyant and Test Medium, 36 Pleasant st. Hours, 10 A. M. to 5 P. M. MRS. S. J. YOUNG, Medical Clairvoyant and Business Medium, 56 Pleasant street, Boston, Mass.

MRS. EWELL, Medical and Spiritual Com-munications, 11 Dix Place. Terms \$1.66. MRS. A. L. LAMBERT, Clairvoyant and Test Medium, No. 132 Harrison Avenue, Boston, Mass.

Miscellaneous.

SOUL READING,

Or Psychometrical Delineution of Character.

Mr. AND Mrs. A. B. SEVERANCE.

Muskontink, Chisago Co., Minn., June 29th, 1867.

Prof. Spence.—My dear Sir: The following is our experiments and fixture life; physical adseace, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, whereby they can restore or perpetuate their former love.

They will give instructions for self-improvement, by telling what faculties should be realrained and what cultivated.

Seven years' experience warrants them in asyling that they can do what they advertise without fail, as hundreds are willing to testify. Skeptica are particularly invited to investigate.

Everything of a private character REPT STRICTLY AS SUGIL For Written Delineation of Character, \$1.00 and red stamp.

Hereafter all calls or letters will be promptly attended to by either one or the other.

Address. MR. AND MRS. A. B. SEVERANCE.

olther one or the other.
Address. MR. AND MRS. A. B. SEVERANCE,
Oct. 5.—13w Milwankee, Wisconsin.

DR. WILLIAM B. WHITE, CLAIRVOYANT and Medical Electrician, has removed his office from Jefferson Place. Boston, to 395 Main street, Charlestown, Mass., and has associated in business with

MRS. JENNETTE J. CLARK,

recently from Pair Haven, Conn. They will continue to give Medical Examinations, sit for spirit-communications, delineation of character, &c. Mis. Clark will take charge of the Ladies' Electrical Department. Office hours from 9 A. M. to 5 P. M.—a few doors north of Reed's Corner. 13w*—Nov. 2.

DIR. W. H. COLLINS,

DHYSICIAN and ifeating dedian, by the reform practice.

Cures in most cases without the use of medicines, through natural laws, by the laying on of hands. Those not able to nay, treated free. Patients visited at their residences if required. Office, 19 Pine street, Boston. Terms moderate.

Nov. 9.—2w*

DR. J. R. NEWTON WILL Heal at then in then in NEW ORLEANS. tf-Oct. 12.

VALUABLE USES OF MAGNETISM! DR. J. WILBUR'S MAGNETIC HEALING INSTITUTE, located 378 and 380 Van Buren street, MILWAUKEE, WIS, where the sick will find a pleasant home. Patients at a distance are cured by magnetized paper. All that is required is a superscribed envelope, and fitteen cents. 11w*—Oct 5.

HENRY PHELPS, Magnetic Physician, Lewis 13w*-Oct. 26.

Mugoo Rungos, unsurpassed in beauty of finish, economy and durability.

Magoo Furnacos, Brick and Portable. No Firnaco eversold in New England has given such general satisfaction as the MAGEE FURNACE. It is economical in fuel, and possesses all the good qualities desirable for heating houses and public buildings in the most satisfactory manner. Every Furnaco warranted.

POND & DUNCKLEE. 87 & 89 Blackstone street, Boston, Mass.

NEW PAPER. "THE LYCEUM BANNER"

Published Twice a Month by Mrs. L. H. Kimball. Edited by Mrs. H. F. M. Brown.

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TERMS OF SUBSCRIPTION:

EXPOSITION UNIVERSELLE, PARIS, 1867. WHEELER & WILSON,

625 Brondway, New York, AWARDED, Over Eighty-Two Competitors, THE HIGHEST PREMIUM,

A GOLD MEDAL, you the prepection of Sewing Machines, and Button-Role Machines. THE only Gold Medal for this branch of manufacture.

BOSTON OFFICE: 223 WASHINGTON STREET,
Aug. 31.—3m

H. C. HAYDEN, AGENT.

Aug. 31.—3m II. C. HAYDEN, AGENT.

DRUNKARD'S CURE:

TOR Rale at 27 South 17th street. Philadelphis, Pa. Prior

83,00 for two bottles. Also lealing by laying on of hands.

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MRS. A. HULL, Magnetic Physician. Psychometrist, Clairvoyant, Inspirational and Test Medium, No. 224 Fourth Avenue, near 24th atreet New York. Aug 23 - 4f MRS. COTTON, Magnetic Physician, 451 3d avenue, New York, cures by laying on of hands.

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IRRESISTIBLE ARMY WITNESSES

TO THE SUPREMACY OF uch for several THE GREAT SPIRITUAL REMEDY.

MRS. SPENCE'S POSITIVE AND NEGATIVE

POWDERS.

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

my husband one on going to bed. It immediately quieted his Cough, and he slept all night. He continued to take the Powders for two or three days and was well. He never coughed after taking the first Powder. My son took the remainder of that box for his Erysipeins,

and they noted like a charm on his swollen face. The next case was that of my neighbor, Mrs. Funnan-e very severe attack of Neuralgin. She had been a terrible sufferer for nearly three weeks, night and day, From my little store of Positive Powders I administered to her. They cured her in a day and a half.

The next case was that of Mr. BROOKS from Superior. He was on his way from St. Paul to Superior. Being taken sick with Lung Fever, he could go no further, and stonned at our house. The pain in his side was very severe, and his Cough very bad, constantly raising blood. The Positive Powders stopped his Cough and the raising of blood, and he was well in a few days. A little child of Mr. Laudons of Sunrise City, was also cured by the Positive Powders, of Lung Fever, in one day and a half.

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

HENRY PHELPS, Magnetic Injusting.

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AGENTS WANTED—\$10 to \$20 a day—to introduce our new patent STAR SHUTTLE SEWING MACHINE. Price \$40. It uses two threads, and makes the Chain STITCH. All other low-priced machines make the Chain STITCH. All other low-priced machines make the Chain STITCH. Exclusive territory given. Send for circulars. W. G. WILSON & CO., Manufacturers, CLRYSLAND, OHIO.

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Oct. 26.—18*

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The magic control of the Positive and Negative Powders over discases of all kinds, is won-derful precedent.

The Powders over discases of all kinds, is won-derful leadnete, English, Indication, Fronting, Dysenteerry, Namea and Vomiting, Dysenteerry, Namea and Vomiting, Dysenteerry, Stamp, All Female Weaknesses and Derangements; Cramps Free Osmail Pox, Measles, Scarlatina, Eryslpelas, Pneumonia, Flueripy; all inafammations, acute or chronic, such as Indianmation of the Lungs, Kidneys, Womb, Bladder, Stomethis, Coughs, Colds; Secofula, Nervousness, Manuella, Pox, Measles, Scarlatina, Eryslpelas, Pneumonia, Flueripy; all inafammations, acute or chronic, such as Indianmation of the Lungs, Kidneys, Womb, Bladder, Stomethis, Coughs, Colds; Secofula, Nervousness, Manuella, Pox, Measles, Scarlatina, Eryslpelas, Pneumonia, Flueripy; all inafammations, acute or chronic, such as Indianmation, Proceeding, Procee

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Magoo Parlor Stoves, unrivalled for economy, power and beauty.

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and cure of Cholera, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause no purging, no namesa, no vomiting, no narcotizing; yet, in the language of 8. W. Richmond, of Chemoa, Ill., "They are a most wonderful medicine, so silent and yet so efficacious."

As a Finnity Medicine, there is not now, and never has been, anything equal to Mrs. Spence's Positive and Negative Powders. They are adapted to ait uges and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

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use, and how to use them, will please send us a brief description of their disease when they send for the Powders. Mailed, postpaid, on receipt of price.

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9w-Nov. 2.

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Fee for Examination, \$5; for office treatment, \$2; or visits, according to distances, \$3 to \$5, including advice.
Patients attended to, and prescribed for by mail, on enclosing the fee of Five Dollars. Reasonable reductions

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NEW ENGLASD AGENCY,—GEORGE C. GOODWIN & CO.,
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If—Oct. 5.

THE CORNER-STONE OF SPIRITUALISM.

THE Catholic Bishops of this country say that there are eleven millions of Spiritualists in the United States. Thelieve it; and at the same time 1 believe a fact which is of more importance than that. I believe in the great fact which made those eleven millions of Spiritualists, and which will yet sweep the whole carth, and make cleven 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 corner-stone of Spiritualism. Around it all the phenomena of all phases of mediumship cluster, and contribute to its establishment upon a basis that can never be overthrown or shaken. The facts of physical mediumship, the facts of seeing mediumship, the facts of healing mediumship, the facts of writing mediumship, the facts of impressional mediumship, the facts made manifest through every phase of mediumship, all converge and concentrate upon this focus, making it bright and • i.ar 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 rap-pings. I refer now to the Positive and Negative Powders—the great spiritual 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 fallfornia, 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 marvelous healing and curative powers, are not intended simply to heal the sick. With ten thousand thousand tongues they are to advocate Spirit-ualism. They are to enter every household as un ever present spiritual power-eloquent witnesses to the truth, so convincing that none can resist them, and 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 stiffed, that there is a spiritual power among us. Hence the applicants to me for relief are not only Spir-itualists but Christians, members of Churches and even "Minsters of the Gospel." In the reports which I receive of cures by the Powders, I often find expressions like this: "You will he 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 Interyield 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 corner-stone 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

With these convictions I continue my labors with more enlarged purposes and wider hopes and aims. My aim is to heat 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 palsying weight of ignorance, and place It, free and strong, face to face with Nature and the principles

In this work I ask the cooperation of all carnest advocates of the truth of Spiritualism. This phase of Spiritualism, the Posltive and Negative system of curing disease, should have a representative and an advocate in every town, viliago 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 carriestly request that all those persons (whether male or female) who feel disposed to thus lend their copperation, 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 so me 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 collegeration that there will be as little risk or expense as possible to those who join me in the work, and that as far as possible everything shall contribute

to their pecuniary remuneration. Appress PROF. PAYTON SPENCE, M. D. Nov. 9. Box 5817, New York City SOMETHING NEW.

DAY'S INDIA RUBBER PROPELLING PENCILS,

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ET N. B.—Each Pencil has a box of leads free. Address J. P. SNOW, 47 Liberty street, New York.
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THE DAY OF LAMONTE'S CARROLA WILL force which will be as the blanner of Light Office.

WHISKERS.—DR. LAMONTE'S CARROLA WILL force which receive his and the smoothest face, or relater on 10 cents. Address, HEEVES & CO., 78 Nassau st., New York.

Oct. 12.—6m

A. S. HAYWARD, Natural Magnetic Healer and force of the surface of the surface

Banner of Light.

WESTERN DEPARTMENT:

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

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BANNER OF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., slouds be directed to J. M. PLEBERS. Locat matters from the West requiring immediate attention, and long articles latended for publication, hould be sent directly to the RANNER office, Roston. Those who particularly desire their contributions inserted in the Western Department, will please to so mark them. Persons writing us this month, will direct to St. Louis, Mo., care Charles A. Fenn, 2018 Dixon Avenue.

Charles A. Hayden-The Unitarians.

This brother, with no renunciation of his Spiritualism, as we understand, was ordained in due form, a few Sundays since, in a Unitarian Church, at Chicago, Ill. Certainly the world moves. Professed liberalists are continually becoming more liberal. It is well known that numbers of Unitarians are Spiritualists, believing firmly in the present ministry of spirits. And while they speak of the "phenomena" with a sort of practiced Unitarian "indefiniteness," they accept the Harmonial Philosophy with a genuine relish.

Personally, we feel exceedingly cordial toward this denomination, having exchanged several times with their clergy since becoming an avowed Spiritualist, as well as supplying their Detroit pulpit during their pastor's summer vacation. Less sectarian, they are more cultured and tolerant than Universalists. Not a year since, a Unitarian committee wrote us concerning a yearly pastoral settlement. There were several Spiritualists in the Society, and a general diffusion of the radical element. This committee delicately hinted, however, in their letter, that "liberal theology and the philanthropic movements of the age, rather than distinctive Spiritualism, would evidently be our pulpit themes." It was enough. Under those " mealy " words was something " hidden." No fetters shall fasten, no padlock hold our lips, no policy shrivel our soul; nor will we consent to be a hypocrite for the sake of a little "shoulder-patting" from a hollow yet well-rimmed "respectability." Once a slave to church and creed, now a free man, we purpose to be free and independent evermore. God palsy our tongue when we cease to speak the truth-the whole truth-and cease to call that truth by its right name!

The term "Unitarian" means little or nothing. The Jew is a Unitarian. The Mahometans are Unitarians. The Allah they worshin is one. While Spiritualism, as distinguished from supernaturalism, materialism, sectarianism and sensualism, is a term broad, deep, divine, holy. God is a spirit-the Infinite, infilling spirit-presence of the universe.

There are several schools of Unitarians. Two are specially prominent. One of the two is radical, the other conservative. We deeply sympathize with the radical wing. The philosophy of their theology is the philosophy of Spiritualism. Robert Collyer, with many of their soundest thinkers, belongs to this class. The conservative branch is sectarian, jesuitical, scheming, showy; believing in the personality of God, a future judgment, endless hell torments, modified from Calvinism, and in salvation only through our "Lord and Master, Jesus Christ." Robert Laird Collyer, of Chicago, formerly a Methodist, belongs to the latter class. It was this Robert Laird Collyer that laid hands upon Mr. Hayden's head during the ordination ceremony.

We wish our Brother Hayden abundant prosperity, material, mental and spiritual, in his new church relations, and pray the good angels to ever hold him in heavenly charge.

The Silence of Scripture.

At the Massachusetts Baptist Anniversary, held Oct. 30th, in Worcester, Rev. Dr. George W. Gardner, of Charlestown, delivered a labored essay on "The Silence of Scripture." The reporter of their sect says of it-

"It was a clear and well written exposition of the subject, treating of the many points of human controversy which are unexplained by the Divine revelation, and showing that it is God's wisdom and for the highest good of his children that they are left in silence. Scripture teaches by silence as well as the written word, and man should learn that God bas given all needed light on the great and important truths of the Gospel, and that all beside, pertaining to the mysteries of God's plan of governing the universe and of disciplining and redeeming the human race, are too deep for human penetration, and intelligible only to the Infinite. This silence is one of the glories of the Scriptures, and is a proof of their divine origin, for if made by human minds they would have endeavored to explain the details of the grand plan of salvation, which God in his wisdom has left unrevealed. He especially urged that where the Scriptures are silent, God's teachers should on religious matters, and preach only the plain Gospel as revealed to the comprehension of the Luman mind."

After reading, several "Doctors of Divinity' commended the essay in the highest terms, each agreeing that "the popular tendency to rationalism and Spiritualism needs to be checked!" The subject was finally submitted to a select committee, with power to publish the same for "general circulation among the churches."

"Thus far shalt thou go, and no farther!" Pry into no mysteries—ask no questions—investigate not beyond what was said to the Jews!

Well, gentlemen in black, we have concluded to exercise our reason—to "prove all things, and hold fast that which is good." We believe that our rational faculties were given us by the All-Wise to explore the universe, and all plans (!) of redemption; that investigation is the beginning of wisdom; that knowledge is power; that the Infinite invites to infinite research.

Baptist brothers, it is useless to hold the Hellespont, when vexed with storms, by ecclesiastic chains. In this way you propose to check the progress of rationalism and Spiritualism! Why do n't you stop the grass from growing in summer, and the birds from singing, and the sunbeams from shining? "Art thou a master in Israel, and knowest not these things? We teach that we know, and testify that we have seen, and ye receive not our witness."

"Behold, your house is left unto you desolate!" -left for owls, satyrs and bats to inhabit! So mote it be!

Insanity.

There is a woman in the Lunatic Asylum, of Jacksonville, Ill., who became insane under the Orthodox teaching of native depravity and endless dampation. Through the medium of public worship and the Sunday School she had been taught to regard the testimony of the Bible, in every respect, to be final authority, being the summary and perfection of all revealed truth; hence that reasoning criticism, calling any part of it in question, is sacrilege and impiety, worthy of eternal death. By virtue of this implicit faith in all the sayings of the book, her mind was in the right condition to be influenced in any direction sought by the proselyters of the Church. Appealing to fear as an incentive to repentance, they interpreted the Bible as the unmistakable vindicator of total depravity, and its hideous con- It is about time to have a general sifting. We gion this! what a Church that thus prepares candidates for the Insane Asylums!

In moments of despair, this very lady, grown wild on "Bible authority," turns to it in search of such passages as promise hope to the sinner. She fancies if the Bible gives any testimony of promise applicable to her case, she may possibly go to heaven. By the Book she intensifies her sorrow; by the Book she prays for salvation. Reason is excluded. Her undue reverence for it -a chronic Orthodox reverence-prevents all exercise of reason. She is Orthodoxically and hellishly psychologized into horrible insanity.

Had she early been taught to reason and accept only what is demonstrably true to nature, and reject what is demonstrably false, the church could never have decoyed her into this dangerous, pernicious estimate of books, nor hurled her upon the rocks of insanity. When reason has free play there can be no depolarization of brain. To its trial-tests all books, all theories, all churches, all isms, must bow and own her the angel guide who leads to the heaven of harmony.

Springfield, III., Items.

Reaching this city to fulfill a Sunday's engagement, we found that Bro. Moses Hull had been occupying the ground several Sundays, and also week-day evenings. We had the pleasure of listening to his lecture Saturday evening, upon "Revelation." It was a masterly effort. We wished that every sectarist in the city could have been induced to listen. Bro. Hull, believing in the Bible, feels privileged to dissect, sift it," using " it to build up the truth of spirit-communion, and demolish theological traditions.

DR. HENRY SLADE.

This remarkable medium was in the city, stopping at the Leland House, healing the sick by the laying on of hands and medicines, giving séances and holding circles for tests and spirit-communications. The Doctor's praise was in the mouths of all the Spiritualists, and even skeptics. They admire his quiet, unassuming nature and candor, His manifestations of "music," " writing upon a slate" in the light, &c., cannot be gainsayed.

COL. JAMES WHITE. This earnest brother, educated in the Presbyterian school of theology, now a Spiritualist, treading the sere lands of life, is a fine specimen of what other moneyed men should be. That is, he shows his sincerity, his love of the truth, by opening his purse freely to support the truth. Not rich, but "well-to-do," he assumes the responsibility of paying the speakers himself. Never does he absent himself from a lecture, nor suffer himself to be kept away from the "Children's Progressive Lyceum." Strict, relative to his word and honor, and true to principle, his declining years cannot fail to be fresh, joyous, happy; his welcome into the home of the immortals delight-

MRS. M. E. ROMAN.

In this lady those investigating the claims of Spiritualism will find an excellent woman and a superior medium. She is unconsciously entranced, gives at times wonderful tests, and advice concerning the "business affairs" of life. Many are the souls that have been gladdened through her mediumistic powers.

PROF. A. H. WORTHEN.

Seldom do we meet a more gentlemanly man sound, clear-headed, philosophic, than Mr. Worthen, the State Geologist of Illinois. A glance at his countenance indicates study, faithfulness to principle and consecration to science. His ethics, his science, are religious; his religion scientific; reason ministers at the altar. Mr. Tyndale, Secretary of the State, has a similar cast of mind, broad, harmonious, progressive, and, as Henry Ward then, the State Geologist of Illinois. A glance at Beecher says, "up with the times." We shall Lyceum meets every Sunday at 11 A. N. not soon forget the pleasant acquaintances we gressive Lyceum meets at 1% r. m. Progressive Lyceum meets at 1% r. m. formed in Springfield, Ill.

The Brahmin's God.

Few moderns are just to the ancients. Each thinks his age the golden—his period of time the Rev. Adin Ballou, Dec. 29. Paradise gained. Mr. Ward writing of the Hindoos, in his third vol., very justly says:

"The Hindoo courts filled with learned men who could honst of works on every science then known to the world, presented, it must be confessed, a most imposing spectacle. A people who could produce works on philosophy and theology like the Vedas and the Darshanas; on civil and canon law like the Smritis; whose poets were capable of writing the Mahabharah, the Romayana and the Shri Bhagavata; whose libraries contained works on philology, astronomy, medi-cine, the arts, &c., and whose colleges were filled with learned men and students, can never be placed among barbarians."

In their conceptions of Deity the ancient Brahmins were pautheistic Unitarians. They taught one self-existent God-Soul of the world, "Infinite Substance, Brahm, the cause of all things, and the things themselves." Accordingly, when the following lines of Pope were read to Gopala Tarkalankaza, a learned Brahmin, he started from his seat, begged for a copy of them, and declared that the author must have been a Hindoo:

All are but parts of one stupendous whole, Whose body Nature is, and God the Soul; Warms in the sun, refreshes in the breeze, Glows in the stars and blossoms in the trees, Lives through all life, extends through all extent, Spreads undivided, operates unspent."

Mr. Ward further remarks: "The whole system of Hindoo theology is founded upon the doctrine that the Divine Spirit, as the soul of the universe. becomes, in all animate being, united to matter • • • and that the human soul, in its interior essence, is a part of God himself."

Girard, Ill.—Calls to Lecture.

Written to from this thriving village to lecture we so did two evenings in the Universalist church. The last evening it was densely crowded, anxious to hear of the spirit-world, and the principles of this philosophy.

Dr. D. White, a thoroughly read and highly intelligent gentleman, here residing, takes a deep interest in this spiritual movement. His lady has excellent medium powers. A medium for tests and physical manifestations should visit this vicinity. In village and hamlet all through this country there come up continuous calls for mediums, lecturers-mediums and speakers.

Cast Out of the Synagogue.

It is well known already that at a Universalist Convention recently held in Milford, Mass., Rev. Rowland Connor was excommunicated from fellowship for heresy, and nothing more! All right. It is very inappropriate to have a fresh, living thernotice flower growing on a dry shelf among fossils. Its proper place is in the garden of Independence.

"Order is heaven's first law."

How would it work, brethren, to call all our State Conventions "Winchester Antiquarian Societies"? There is something in a name. That was a grand "confession of faith," when you yoted Bro. Connor out! Our joy is unbounded,

comitants of a flery hell, and a devil to torment suggest that a "Heresy Smelling Committee" be for all who are not re-created "out of nature into at once chosen, and set to work in every State; grace." Being of a sensative temperament, she and that one Inquisition be erected midway bebroke down under the horrors of this doctrine, tween the East and West, with the usual apand became "hopelessly insane." It is only one pliances of Procrustean beds, rocks, augurs to bore case among thousands. What a system of reli- eyesout, nerve-pincers, and a few hungry lions. It is an "awful time" dow. Be vigilant! There are scores of other Universalist ministers tainted with heresy! Just call at our Intelligence Office, and we will put you on the track.

J. T. Rouse, the Blind Medium.

From New Boston, Ill., we have received a letter from that faithful worker, R. S. Cramer, with accompanying resolutions, highly complimenting Bro. J. T. Rouse, his talents, his lectures, and his poetical entertainments. Privileged have we many times been to listen to this lecturer's able and eloquent discourses upon Spiritualism, as well as his poetic improvisations. Never do his controlling spirits fail to interest and edify an audience. His amiable companion usually accompanies him; and journeying, they sow the good seeds of the kingdom, and make the waste places of Zion to flourish. Bro. Rouse should be kept constantly in the field, already ripe for the sickle.

"Seek, and ye Shall Find."

Reader, have you lost a friend? When that friend was in the earth-form did you not give heed respectfully when spoken to? And do you now refuse to hear, because Spiritualism is not yet popular? If you love that friend, remember that you cause grief and wrong your own soul when you scorn what saith the ministering angel.

SPIRITUALIST MEETINGS.

BOSTOR.—The First Spiritualist Association hold regular BOSTOR,—Interirst printing as Association hold regular meetings at Mercantile Hall, Summer street, every Sanday erening, at 7% o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyccum meets at 10 A. M. John W. McGuire, Conductor; Miss Mary A. Sanborn, Guardian. Speakers engaged:—Mrs. M. S. Townsend during November; Mrs. Mary J. Wilcoxson during December. All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street.

SPIBITUALISM.—Music Hall. Lecture every Sunday after-noon at 24 o'clock. William Lloyd Garrison speaks Nov. 17. L. S. Richards, Chairman.

The Progressive Societies in care of Miss Phelps meet in No. 12 Howard street, up two flights, in hall. Sunday services, 103 A. M., 3 and 7 P. M. A. M., 3 and 4P. M.

EAST BOSTON.—Meetings are held in Temperance Hall, No.
5 Mayerick square, every Sunday, at 3 and 7½ P. M. L. P. Free-man, Cor. Sec. Children's Progressive Lyceum meets at 10½
A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins,

Guardian.

CHARLESTOWN.—The First Spiritualist Association of Charlestown hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 22 and 72 r. n. Speakers engaged:—Rev. J. O. Barrett, of Sycamore, Ill., Nov. 17; Brs. Sarah A. Byrnes during December; Mrs. C. F. Allyn during March. Children's Lyceum meets at 102 A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum most every Syndow.

Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at 103 A. H., in the Machinists' and Blacksmiths' Hall, corner of City Square and Chelsen street, Charlestown. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the hencit of the Lyceum.

Childrah.—The Associated Spiritualists of Chelses hold regular meetings at Freehont Hallevery Sunday afternoon and evening, commencing at 5 and 75 P. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. The Children's Progressive Lyceum assembles at 10 M. M. Leander Dustin, Conductor; J. H. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec. Speakers engagdi:—Mrs. M. J. Wilcoxson during November; Mrs. C. Fannie Allyn during December.

The Bible Christian Spiritualists hold meetings avery

The Bible Christian Spiritualists hold meetings every Sunday in Winnishmeet Division Hall, Chelsea, at 3 and 7 p. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Scatsfree. D. J. Ricker, Sup't. CAMBRIDGEPORT, MASS.—Meetings are held in Washington Hall.

Lowell, Mass.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 24 and 7 o'clock. Lyceum session at 104 a. M. E. H. Carter, Conductor; Mrs. J. F. Wright, Guardian; J. S. Whiting, Correspond-

ing Secretary.

PLYMOUTH, MASS. — Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged: —Mrs. S. A. Horton, Dec. 8 and 15; Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Sturer, Feb. 2 and 9; I. P. Greenleaf, March I and 8.

Greenleaf, March 1 and 8. Woncaster, Mass.—Meetings are held in Horticultural Hall every Sunday atternoon and evening. Children's Progressive Lyceum meets at 11% A. M. every Sunday. Mr. E. R. Fuller, Conductor: Mrs. M. A. Stearns, Guardian. Mrs. Martha P. Jacobs, Cer. Sec. Speakers engaged:—Mrs. C. Fannle Allyn during November: Mrs. M. 8. Townsend during December.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Cadet Hall. PROVIDENCE, R. I.—Meetingsarcheldin Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 73 o'clock. Progressive Lyceum meetsat 123 o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

Rev. Adm Banon, 1965, 25. Putram, Conn.—Meetings are held at Central Hallevery Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% In the forenoon. Hantford, Conn.—Spiritual meetings are held every Sun day evening for conference or lecture at 7% o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Con-

MANCHESTER, N. II.—The Spiritualists hold regular meetings every Sunday, at 10 A. M. and 2 P. M., in the Poilce Court Room. Seats free. R. A. Scaver, President, S. Pushee, Sec-

retary.

retary.

PORTLAND, MR.—Meetings are held every Sunday in Temperance Hall, at 10½ and 3 o'clock.

BANGOR, MR.—Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus G. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ A. M. E. B. Averill, Conductor; Mis. A. K. P. Gray, Guardian. A conference is held at 1½ p. M.

HOULTON, Mr.—Meetings are held in Liberty Hall (owned

HOULTON, ME.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. Speaker engaged:—J. Madison Allyn during November. Speaker engaged:—3. Manson Anyn during Sovember.

KEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, at 10th A. M. and 7% P. M. Conference at 12 M. Children's Progressive Lyceum at 2½ P. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian. Speaker engaged:—N. Frank White during Navomber.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10) o'clock A. M. and 7; P. M. Conference at 3 P. M.

10) o'clock A. M. and 7½ P. M. Conference at 3 P. M.

BROOKLIN, N. Y.—The Spiritualists hold meetings at Cumberland-street Lecture Room, near Dekalb avenue, every Sunday, at 3 and 7½ P. M. Children's Progressive Lyceummets at 10½ A. M. J. A. Bartiett, Conductor; Airs. R. A. Bradford, Guardian of Groups.

Spiritual Meetings for Inspirational and Trance Speaking and Spirit Test Manifestations, every Sunday at 3 P. M., and Thursday evenings at 7% o'clock, in Granada Hall (Upper room), No. 112 Myttle avenue, Brooklyn. Also, Sunday and Friday evenings, at 73 o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post-office, Green Point. Contribution 10 cents.

WILLIAMBURG, N. Y.—The Spiritualist Society hold meet.

WILLIAMBURG, N. Y.—The Spiritualist Society hold meetings every Wednesday evening, at Continental Itali, Fourth street, supported by the voluntary contributions of members and friends.

and friends.

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

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10% A. M. and 7% p. m. Children's Lyceum meets at 2% p. m. E. C. Hotch Kiss, Conductor; Mr. M. A. Swain, Guardian.

JERSET CITT, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10% A. M., upon Natural Selence and Philosophy as basic to a genuine Theology, with scientific experiments and filustrations with philosophical spiparatus. Lyceum in the afternoon. Lectur in the evening, at 7% clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 24 and 75 p. M. The afternoon is devoted wholly to the Children's Progressive Lycewm. O. T. Leach, Conductor; Mrs. Harriet Parsons, Ournition of Groups. Lyceum. O. T. Lea Guardian of Groups,

VIRELAND, N. J.—Friends of Progress meetings are held in the new hall every Hunday at 10½ A. W. Children's Progressive Lyccum holds Hunday session at 1 o'clock P. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 103
A. M. and 7 P. M., at Ellis Hail, Belleview Avenue.

BALTIMORS, MD.—The "Yirst Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga Hail, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till further notice. PHILADELPHIA, PA.—Meetings are held in the new hall in Phonix street every Bunday afternoon at 2 o'clock. Chil-dren's Progressive Lyceum every Bunday forenoon at 10 o'clock. Prof. I. Behn, Conductor.

Count, P.A.—The Children's Progressive Lyceum meets in the Academy of Music every Sunday at 16 A. M. Charles Hott, Conductor; Miss Helen Martin, Guardian of Groups. Lecture commences at 11 A. M. Speaker, for the present, Charles Holt.

Charles Holt.

Washington, D. C.—Meetings are held and addresses deWashington, D. C.—Meetings are held and addresses deWashington, D. C.—Meetings are held and addresses deWashington, and T. M. Woodward's Block, 218 Pennsylvania avenue, between Tenth and Eleventh afreets, every
Bunday, at 11 A. M. and T. P. M. Speakers engaged:—Miss M.
F. Bennett during November: Thomas Gales Forster during
December; J. M. Peebles during January; Mrs. Neille J. T.
Brigham during February; Mrs. M. J. Wilcoxson during
March; Mrs. Alcinda Wilhelm during April. Conference,
Tuesday, at T. P. M.; Platonic School, Thursday, at T. M.
John Mayhew, President.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Bunday, at 101 L. M. and 21 P. M. Children's Progressive Oyceam regular Bunday session at 10 clock P. M. Mr. J. A. lewett, Conductor; Mrs. D. A. Eddy, Guardian.

TOLKDO, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ r. K.—A. A. Wheelock, speaker. All are invited free—no admission fee. Children's Progressive Lyczum in same place overy Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

CINCINNATI, O .- The Spiritualists of Cincinnatihaveorgan-CINGINATI, O.—The Spiritualists of Clincinnatina veorgan-leed themselves under the laws of Ohio as a "Religious Socie-ty of Progressive Spiritualists," and have secured Grechwood Indi, corner of Sixth and Vine streets, where they hold regu-lar meetings on Sunday mornings and evenings, at 10% and 7% o'clock. The Progressive Lyceum meets immediately be-fore the morning lecture. A. W. Fugh, Conductor. CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Itali. Children's Progressive Lyceum meets at 10 A. M. A. B. French, Conductor; Mrs. M. Morley, Guard-ian.

SPRINGPIELD, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyccum every Sunday forencon at 10 o'clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

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

Sr. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in the Polytechnic Institute, corner of Soventh and Chestnut streets. Lectures at 10 A.M. and Sr. M.; Lyceum 3 P. M. Charles A. Fenn, President; Henry Stagg, Vice President; Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum. Speakers engaged:—J. M. Pechles during November; Mr. and Mrs. Andrew Jackson Davis during December.

ADBIAN, MIOH.—Regular Sunday meetings at 10% a. M. and 13 P. M., in City Hali, Main street. Children's Progressive Lyceum meets at same place at 12 M.

LOUISVILLE, KT.—The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. M. and 7M P. M., in Temperance Hall, Market street, between 4th and 5th

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WERE.

Arranged Alphabetically.

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

isintendedfor Lecturersonly. 1.

J. Madison Allyn, Cliftondale, Mass., will lecture in Houlton, Mc., during November.

C. FARNIE ALLEN will speak in Worcester, Mass., during November; in Chelsea during December; in Providence, R. L. during January; in Putnam, Conn., during February; in City Hall, Charlestown, Mass., during March; in Mercantife Hall, Boston, during April. Address as above, or North Middleboro', Mass. J. G. ALLBE, Chicopee, Mass.

MRS. M. K. ANDERSON, trance speaker, Taunton, Mass., P. MBS. N. K. Andross, trance speaker, Delton, Wis.

DR. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y. CHARLES A. ANDRES, Flushing, Mich., will attend funerals and lecture upon reforms. REV. J. O. BARRETT, of Sycamore, Ill., will speak in Central Hall., Charlestown, Mass., Nov. 17. Will accept further engagements in the East.

engagements in the East.

Mrs. Sarah A. Byrnes will speak in Providence, R. I.,
during November; in City Hall. Charlestown, Mass., during
December; in Plymouth, Jan. 5 and 12; in Stafford, Conn.,
during February and April. Would like to make further engagements. Address, 87 Spring street, East Cambridge, Mass. MRS. A. P. BROWN, St. Johnsbury Centre, Vt. MRS. H. F. M. BROWN, P. O. drawer 5956, Chicago, Ill.

Dr. J. K. and Sada Balley will answer calls to speak in outhern Michigan and Northern Indiana. Address, Adrian, ADDIE L. BALLOU, inspirational speaker, Lansing, Mich. MRS. NELLIE J. T. BRIGHAM, Elm Grove, Colerain, Mass., speaks in Springfield, Mass., Nov. 10 and 17; in Boston, Nov. 24; in Great Barrington, Doc. 1, 8 and 15; in Philadel-phia, Pa., during January; in Washington, D. C., during Feb-

MRS. ENMA F. JAT BULLENE, 151 West 12th st., New York

MRS. M. A. C. BROWN would like to make engagements to speak. Address, West Randolph, Vt. Mus. E. Bupp, inspirational speaker, will answer calls to lecture in the Middle and Eastern States during the winter. Address, box 7, Southford, New Haven Co., Conn.

Wh. Buyar will answer calls to lecture in Michigan and Northwestern Ohlo until further notice. Address, box 53, Camden P. O., Mich.

M. C. Bent, inspirational speaker. Address, Almond, Wis. Sundays engaged for the present. J. H. Bickrond, inspirational speaker, Charlestown, Mass. A. P. Bownan, inspirational speaker, Richmond, Iowa. WARREN CHASE, 544 Broadway, New York.

DEAN CLARK, CARE Banner of Light office, Boston, Mass.
MRS. AUGUSTA A. CURRIER will answercalls to speak in
New England through the summer and fall. Address, box 315,
Lowell, Mass. ALBERT E. CARPENTER will answer calls to lecture and establish Lyceums. Address, Putnam, Conn.

P. CLARK, M. D., will answer calls to lecture. Address, 140 Court street, Boston. DR. J. H. CURRER will answer calls to lecture. Address, 189 Cambridge street, Boston, Mass.
J. P. Cowles, M. D., will answer calls to lecture. Address 22 Court street, Brooklyn, N. Y., care of J. Andrews.

Mas. Eliza C. Cranz, Sturgis, Mich., box 485. MRS. S. L. CHAPPELL, inspirational speaker, 11 So Boston, Mass., will receive calls to lecture.

MRS. LAURA CUPPY is lecturing in San Francisco, Cal. J. B. CAMPBELL, M. D., will receive calls to lecture and attend evening meetings and funerals. Address, Cincinnati, O. MRS. HETTIR CLARK, trance speaker, East Harwich, Mass., will answer calls to lecture or attend funerals.

DB. JAMES COOPER, Bellefontaine, O., will take subscriptions for the Banner of Light. MRS. MARIETTA F. CROSS, trance speaker, will answer calls. o lecture. Address, Hampstead, N. H., care of N. P. Cross. IRA H. CURTISSPEARS upon questions of government. Adiress, Hartford, Conn.

THOMAS C. CONSTANTINE, lecturer, Lowell, Mass. MRS. ELIZA C. CLARE, inspirational speaker. Address, Eagle Harbor, Orleans Co., N. Y. MRS. D. CHADWICK, trance speaker. Address, box 272 Vincland, N. J.

THOS. COOK, Berlin Heights, O., lecturer on organization. Judge A. G. W. CARTER, Cincinnati, O. CHARLES P. CROGEER, inspirational speaker, Fredonia, N. Y. Mrs. Amelia II. Coler, trance speaker, Milford, Ill.

Miss Lizzie Doten. Address, Pavillon, 57 Tremont street, oston, Mass. GEORGE DUTTON, M. D., Rutland, Vt. ANDREW JACKSON DAVIS can be addressed at Orange, N.J. MRS. E. DELAMAR, trance speaker, Quincy, Mass. Dr. E. C. DUNN, lecturer, Pen Yan, N. Y.

MBS. AGNES M. DAVIS, Rock Bottom, Mass. HENRY WAN DORN, trance speaker, 48 and 50 Wabash ave-nue. Chicago, Ill. MRS. CLARA R. DEEVERE, trance speaker, Newport, Me. DR. H. E. ENERY will receive calls to lecture. Address, south Coventry, Conn.

A. T. Foss is engaged for the present by the Connecticut Spiritualist Association. Permanent address, Manchester, N. II. S. J. Finney, Troy, N. Y.

Miss Eliza Howe Fuller, inspirational speaker, 15 Boyl-iton place, Boston, Mass. DR. H. P. FAIRPIELD, Galesburg, Ill., box 1003.

J. G. Fish will speak in Cincirnati, O., during November and December; in Pittsburg, Pa., during January and February; in Springfield, Mass., during March; in Philadelphia, Pa., during April; May, June, luly and August, locat; in Battle Creek, Mich., during September; and thence "Westward ho!" for the next six months. Address, Hammonton, N. J.

Miss Almedia B. Fowler, impressional and inspirational apeaker, will answer calls to lecture. Address P. O. box 509, Beloit, Rock Co., Wis. MRS. FANNIE B. FELTON, South Malden, Mass.

DR. WM. Firzogason will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Philadalphia & Charles & Philadalphia & Philada MRS. CLARA A. FIELD will answer calls to lecture. Address, Newport, Me.
REV. J. FRANCIS, Parishville, N. Y.

ISAAO P. GREENLEAF will speak in Plymouth, Mass., March 1 and 8. Would like to make further engagements. Address for the present, 82 Washington avenue, Chelsea, Mass., or as above. Dr. L. P. Grigos, inspirational speaker, will answer calls to lecture. Address, Princeville, Ill.

JOHN P. GUILD will answer calls to lecture. Address, Law-rence, Mass. MRS. C. L. GADE, (formerly Mrs. Morris,) trance speaker, 17 Cedar street, Room 8, Now York.

N. S. Gerentray, Lowell, Mass. Mrs. Laura Dr Forde Gordon, San Francisco, Cal. W. A. D. Hunz will answer calls to lecture during the fall and winter. Address West Side P. O., Cleveland, O. LYMAN C. Hown, inspirational speaker, New Albion, N. Y. DR. J. N. Hodges, trance speaker, will answer calls to lec-ture. Address, 121 Maverick street, East Boston, Mass.

MRS. F. O. HIZER, 60 South Green street, Baltimore. Md. MRS. EMMA HARDINGE can be addressed, care of Mrs. Wil-kinson, 136 Euston Road. N. W., London, England. Dn. M. Henry Houghton will lecture in Battle Creek, Mich., during November. Address as above. Mich.. during November. Address as above.

Miss Julia J. Hurbard would like to make engagements for the fail and winter. Address, Julia Company of the fail and winter. Address, Julia Seek in Rechester, Minn., during Rovember and December; in Chicago, Ili., during January; in Providence, R. I., during May. Will receive calls to fecture in the Middle or Eastern States during February. March, April and Junes also shall be happy to have evening engagements in the vicinity of Sunday appointments.

D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

MRS. ARRA E. Hill, inspirational speaker and psychometrical reader, Whitesboro', Oneida Co., N. Y.

Dn. E. B. Holden, inspirational speaker, No. Ciarendon, Va.

CHARLES HOLT, Columbus, Warren Co., Pa.
J. D. Hascall, M. D., will answerealls to lecture in Wisconsin. Address, Waterloo, Wis. CHARLES A. HAYDEN, Livermore Falls, Me.
MISS SURIE M. JOHNSON will speak in Geneseo, Ill., darng November. Permanent address, Milliord; Mass.

MRS. S. A. HORTON, 12 Albion street, Boston, Mass. WM. II. JOHNSTON, COTTY, Pa.

DR. P. T. JOHNSON, lecturer, Tpsilanti, Mich. W. F. JAMISSON, inspirational speaker, P. O. drawer 586, Chicago, 111. S. S. Jones, Esq., 's address is 17 Methodist Church Block, South Clark street, Chicago, 11).

HARVEY A. Jones, Esq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spirit-nal Philosophy and reform movements of the day. ABRAHAM JAMES can be addressed at Pleusantville, Te-

O. P. KELLOGO, lecturer, East Trumbull, Ashtabula Co., O., will speak in Monroe Centre the first Sunday, in Andover the second Sunday, and in Thompson the third Sunday of every nonth. GEORGE F. KITTEIDGE, Buffalo, N. Y.

GEPHAS B. LTNN, semi-conscious trance speaker, will lecture in Toledo, O., Nov. 17 and 24. Would like to make further engagements in the West. Permanent address, 567 Main street, Charlestown, Blass.

J. S. LOVELAND will lecture in Mormouth, Ill., during Xo-rember and December. Address as above. MRS. E. K. LADD, trance lecturer, 178 Court street, Boston, MES. F. A. LOGAN will answer calls to awaken an interest in and to aid in establishing Children's Progressive Lyceums. Address, Station D, New York, care of Walter Hyde.

MR. H. T. LEONARD, trance speaker, New Ipswich, N. H. B. M. Lawrence, M. D., will answer calls to lecture. Address, Hammonton, N. J.

dress, Hammonton, N. J.

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

JOHN A. LOWE will answer calls to lecture wherever the friends may desire. Address, box 17, Sutton, blass.

MISS MARY M. LYONS, inspirational speaker—present address, 98 East Jefferson street, Syracuse, N. Y.—will answer calls to lecture.

MRS. MARY A. MITCHELL, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and weekday evenings, in Illinois, Wisconsin and blissouri. Will attend Conventions when desired. Address, care of box 221, Chicago, Ill.

JAMES B. MORRISON, inspirational speaker, box 378, Haver-

JAMES B. MORRISON, inspirational speaker, box 378, Haver-hill, Mass.

DR. LEO MILLER is permanently located in Chicago, Ill., and will answer calls to speak Sundays within a reasonable listance of that city. Address P. O. box 2926. Chicago, Ill. DR. JOHN MATHEW, Washington, D. C., P. O. box 697. DR. G. W. MOREILL, JR., trance and inspirational speaker will lecture and attend funerals. Address, Boston, Mass. LORING MOODY, Malden, Mass.

MRS. ANNA M. MIDDLEBBOOK, box 778, Bridgeport. Conn. MRS. SARAH HELEN MATTHEWS, East Westmoreland, R. H. MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch EMMA M. MARTIN, inspirational speaker, Dirmingham, Mich Charles S Maren, semi-trance speaker. Address, Wone-

DR. W. H. C. MARTIN will receive calls to lecture. Address 173 Windsor street, Hartford, Conn.
B. T. Muss will lecture on Spiritualism within a reason able distance. Address, Skancateles, N. Y.

Prof. R. M. M'CORD, Centralia. Ill. DR. JAMES MORRISON, lecturer, McHehry, Ill. A. L. E. NASH, lecturer, Rochester, N. Y.

C. Norwood, Ottawa, 111., impressional and inspirational oenker. J. Wm. Van Namee, Biontoe, Biich. GEORGE A. PEIRCE, inspirational trance speaker, box 87, uburn, Me., will answer calls to lecture.

Adburn, Me., will answer calls to lecture.

Birs. Pirk lectures before Spiritualistic and Scientific Associations on the following subjects: "Christ:" "The Holy Ghost;" "Spiritualism;" "Pennonology: "Prophery;" "Noon and Night of Time;" "The Kingdom of Heaven;" "Progress and Perfection;" "Nou and Sense; "Introversion, or Abnormal Impiration;" "The Seven Spieres;" "The World and the Earth." Address, Mrs. Pike, St. Louis, Mo. L. JUDD PARDEE, Philadelphia, Pa.

MRS. J. PUFFER, trance speaker, South Hanover, Mass.
MR. J. H. Powell, (of England,) will suswer calls to lecture. Address, 200 Spruce street, Philadelphia, Pa. LYDIA ANN PEARSALL, inspirational speaker, Disco. Mich. MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. A. A. Pond, inspirational speaker, North West, Ohio.

DR. W. K. RIPLET will speak in Bradford, N. H., Nov. 17 and 24. Address, box 95, Poxboro', Mass. A. C. Robinson will speak in Brecklyn, N. Y., during November, and December. Address, 111 Fulton street, Brock-DR. P. B. RANDOLPH, lecturer, care box 3332, Boston, Mais. J. T. Rouse, normal speaker, box 291, Benver Dam, Wis.

DR. WM. ROSE, inspirational speaker, Springfield, Mass. J. H. RANDALL, inspirational speaker, Upper Lisie, N. Y., will lecture on Spiritualism and Physical Manifestations. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. AUSTEN E. SIMMONS will speak on Sundays in Montpeller, Vt., during the session of the Legislature. Address, Woodstock, Vt.

H. B. STORER, inspirational lecturer, 56 Fleasant street, Boston, Mass. Mrs. L. A. F. Swain, inspirational speaker, Union Lakes, Rice Co., Minn.

MRS. ALMIRA W. SMITH, 36 Salem street, Portland, Me. MRS. C. M. STOWE Williamswere all stolecture in the Pacife States and Territories. Address, San José, Cal. MRS. H. T. STRARNS will lecture in Newark, N. J., during November. Permanent address, Vinciand, N. J. E. SPHAGUE, M. D., inspirational speaker. Permanent address, Schenectady, N. Y.

SELAH VAN SICKLE, Greenbush, Mich. MRS. M. E. B. SAWYER, Baldwinsville, Mass. ABRAM SMITH, Egg., inspirational speaker and musical medium. Sturels, Mich.

llum, Sturgis, Mich. Mrs. Many Louisa Smith, trance speaker, Toledo, O. DR. WM. H. SALISBURT, box 1313, Portsmouth, N. H.
MRS. E. W. SIDEET, trance speaker, will answer calls to
lecture. Address, Fitchburg, Mass.

MRS. FARRIE DAVIS SMITH, Milford, Mass. MRS. NELLIE SMITH, impressional speaker, Sturgts, Mich. MISS MARTHA S. STURTEVANT, trance speaker. Boston. Ms J. W. SEAVER, inspirational speaker. Byron, N. Y., will answer calls to lecture or attend funerals at accessible places. MRS. M. S. TOWNSEN D will speak in Mercentile Hall, Summer street, Boston, during November; in Worcester during December. Address, Bridgewater, Vt.

J. H. W., Tooner, 42 Cambridge street, Boston. MRS. CHABLOTTE F. TABEE, tranco speaker, New Bedford, Mass., P. O. box 392. JAMES TRASK is ready to enter the field as a lecturer on Spiritualism. Address, Kenduskeng, Me. HUDSON TUTTLE, Berlin Heights, O.

BENJAMIN TODD, San Francisco, Cal. MRS. SARAH M. THOMPSON, inspirational speaker, 36 Bank treet, Cleveland. O. DR. J. VOLLAND, Ann Arbor, Mich.

N. FRAME 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 Williamattle, Conn., during June. Applications for weekevenings promptly responded to. Address as above. MRS. M. MACOMBER WOOD will lecture in Salem, Mass., Nov. 17 and 24. Address, 11 Dewey street, Worcester, Mass. NOV. II and 24. Address, II Dowey street, Worcester, Mass. F. L. H. WILLIS, M. D., 29 West Fourth street, New York. Mrs. S. E. Warrer will lecture in Chicago, Ill., during November. Will answer calls to lecture week-evenings in vicinity of Sunday appointments. Address as above, of box 14, Berlin, Wis.

14, Berlin, Wis.

E. V. Wilson will speak in Richmond, Ind., Nov. 17 and 24; in Tippecanoe City during December; in St. Louis, Mo., during January; in Vermont, Ill., auring February. Applications for week-day evenings promptly attended to. Primarent address, Babcock's Grove, Pu Page Co., Ill.

ALGIRDA WILHELM, M. D., inspirational speaker, can be addressed during November, P. O. box 585, Dayton, O.; during December, P. O. drawer 194, Toledo, O.; during January, 3422 Lancaster avenue. West Philadelphia, Pa.; during February, 67 Purchase street, Boston, Mass.; during April, care of Dr. Mayhew, Washington, D. C.

E. S. Wherler, inspirational speaker. Permanent sddress, care of Banner of Light, Boston, Mass.

MES.N. J. WILLIS, 3 Tremont Row, Room 15, Boston, Mass. F. L. Waddenth, permanent address, 399 South Morgan street, Chicago, Ill. HENRY C. WRIGHT will answer calls to lecture. Address care of Bela Marsh, Boston. MRS. E. M. WOLCOTT will speak in Wineski, Vt., Nov. It; in Rockingham, Dec. 1. Will make engagements for Sun-days and week day evenings. Address, Danby, Vt.

days and week day evenings. Address, Danby, Vt.

MRS. MARY J. WILCONSON will speak in Cheises. Mass,
during November; in Mercantile itsil, Roston, during December; in Washington, D. C., during March. Address as above.

MRS. HATTIE E. WILSON (colored), trance speaker, will lecture in Stoneham, Mass., Nov. 17 and 24; in Stoughton, Dec.
1. Would be pleased to make engagements for the winter.
Address, Esst Cambridge, Mass., for the present.

ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.
will speak in Coldwater, and vicinity, during December.
GILMAN R. WASHBUEN, Woodstock, Vt., inspirational speaker, will answer calls to lecture.

DR. R. G. WELLS, Rochester, N. Y., trance speaker, will lec-

DR. R. G. WELLS, Rochester, N. Y., trance speaker, will lec-ure Rundays and attend funerals, within a few hours' ride

rom home. PROF. E. WHIPPLE, lecturer upon Geology and the Spiritaal Philosophy, Cirde, O.

A. A. WHERLOCK, Toledo, O.
A. B. WHITING, Albion, Mich. MISS ELVIRA WHEELOOK, normal speaker, Janesville, Wis. WARREN WOOLSON, trance speaker, Hastings, N. Y. Miss L. T. Whittire, organizer of Progressive Lyceums, an be addressed at 402 Sycamore, corner of Fourth street,

Milwaukee, Wis. ZERAH WHIPPLE will answer calls to lecture. Address, MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 473. MES. MARY E. WITHER, trance speaker, will lecture in Manchester, N. II. Nov. 17. Will answer calls to speak else-where in New England. Permanent address, 162 Eim street, Newark, N. J.

Newark, N. J. A. C. Woodnurr, Battle Creek, Mich. Mins H. Mania Wonthing, trance speaker, Oswego, Ill-will answer calls to lecture and attend funerals.

B. H. WORTMAN, Conductor of the Buffalo Lyccum, will accept calls to lecture in the trance state, also to organize Children's Lyccums. Address, Buffalo, N. Y., box 1464. Mrs. Juliatra Yraw will speak it. Lynn, Mass., during November. Address, Northboro', Mass. Mn. & Mns. Wn. J. Young will answer calls to lecture in he vicinity of their home, Boise City, Idako Teritory.

Mno. S. J. Young, trance lecturer, 56 Plessant atrest, Boa-

Mas. FARRIE T. Toung. Address care of Capt. W. A. Whiting, Hampshire, Ill.