VOL. XXII.

{88,00 PHE YEAR,}

BOSTON, SATURDAY, NOVEMBER 23, 1867.

NO. 10.

[OFFICIAL REPORT.]

#### POURTH NATIONAL CONVENTION OF SPIRITUALISTS. Meld at Cloveland, Ohio, September Ed, 4th,

5th and 6th, 1867.

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

FOURTH DAY-FRIDAY, SEPT. 0. MORNING SESSION.

Conference from 9 till 10 o'clock,

The Convention met at 10 o'clock, and after a song by the Bailey Quartette, a Committee reported the names of Dr. Henry T. Child, of Philadelphia, Levi K. Joslin, of Providence, R. I., Col. D. M. Fox, of Lyons, Mich., Miss Caroline A. Grimes, and Mrs. A. M. Wise, of Philadelphia, as a Committee to prepare a report of the proceedings of the Convention for publication. The report was accepted and the Committee appointed.

Rev. Mr. Hessington asked the convent of the

Bev. Mr. Hossington asked the consent of the Convention to make a few remarks. He said he was a Unitarian clergyman, and he came here from his interest in the great subjects on which this Convention were engaged. .

Mr. Finney, from the Business Committee, of-fered the following resolution, as defining the meaning of the resolution of organization adopted at Providence by the Third National Convention: Resolved. That the delegate members of each Convention shall hold their places as such until the first report of the next succeeding Committee on Credentials, and no longer.

recognition belong to those who choose to unite with it; and in that sense will be a Secret Society, will not meet with universal acceptance among those who have freed themselves from the forms, ceremoules and ritualism of the churches—they having vibrated to the other extreme. That there are such we are fully aware. Objections to the Society and its name will be made, we have no doubt. In anticipation of such a contingency, with your permission, we will say a few words in advocacy of the formation of a Society, and of the name by which it is proposed to designate it. Man is a social being, and hence seeks to gratify this innate tendency of his life in the organization of associations with his brethren. But why woman should be excluded from participation in his associations we can find no reason, except that which may be disentenabed from the synagogues of those who, with unheard of modesty, arrogate to themselves the title of the "Chosen people of God," but whose women either had no sonls, or they were of so little consequence that they were permitted only to occupy the galleries of the holy places where men were admitted to full communion. Such is the basis, and such the origin of the masculine secret Societies, denominated Masonic Fraternities, Odd Fellows, and other kindred associations. They have their origin, foundation and strength in the ritualism had no sonis, or they were or so little consequence, that they were permitted only to occupy the galleries of the holy places where men were admitted to full communion. Such is the basis, and such the origin of the masculine secret Societies, denominated Masonic Fraternities, Odd Fellows, and other kindred associations. They have their origin, foundation and strength in the ritualism of the Loyals Societies. What matters it to us of the Jewish Scriptures. What matters it to us how many Masons, hewers of wood and drawers of water, and who they were, were employed in he building of Solomon's Temple? what Saint Jain said or did? how many Egyptians were slan! whether Jonah swallowed the whale, or the whale swallowed Jonah? whether it was one

should be removed. They have adhered to their "ancient landmarks" until they have become "ancient landmarks" until they have become fossilized. The element of progress is unknown among them. What they had that was good in them when Noah huit the ark, Moses killed the Egyptian, David stole Urial's wife, or Solomon was the wisest man that lived, they have still. But being built upon the same foundation upon which the churches are established, they are, like them, "wedded to their idols," and the dust of ages has so obstructed the wheels of the car of progress that it can advance no further. Thereages has so obstructed the wheels of the car of progress that it can advance no further. Therefore we think it is high time that the progressive minds of this age should organize a Society where thinks of this age should organize a Society where the Spiritualists of the United States form them dising men and women of the present day may meet together for nobler purposes than to unwrap and disentomb the Egyptian mummies of three this as they have other secret societies. meet together for nobler purposes than to unwrap and disentomb the Egyptian nummies of three thousand years ago. Mine-tenths of all the male Spiritualists in the world are Masons and Odd Fellows. Do they discontinue their membership because these bodies are secret organizations? Not Do they leave their wives at home one or two even-ings each week to stend their lodges, where Do they leave their wives at home one or two evenings each week to attend their lodges, where wives cannot be admitted? Yes. Do they believe the sacred nummery of old Judean memory that characterizes their initiations and sanctifies all their proceedings? No. Then why do they go? Because man naturally yearns for association with his fellow man; because there is good, sy, much good in them. Then why not organize a living progressive Society—one that shall embody all that is good in either Masoury or O id Tellowship—one that man and wife can or O it Tollowship—one that man and wife can both join; and go hand in hand in their labors of love? If it is good for men to meet together in secret Societies for holy, noble, humanitarian purposes, in the name of heaven is it not equally good for woman to do likewise? If men, by meeting together in Fraternal Societies, have ac-

. , shrouded them.

In presenting the report of your Committee ap-pointed to prepare and present a plan for the or-ganization of a Society, as above referred to, and for the selection of a name by which it may be designated, as well as to suggest an appropriate emblem to be worn by its members and others, permit me to express the hope that this National Convention will give this movement their coun-tenance, support and recommendation in order tenance, support and recommendation, in order that it may become a world-wide organization, spreading its branches over the empire of the earth, and become a power in our land, rearing its majestic temples in every city and town of our beloved country, enlisting the noble women of our race, as well as its noble men, in the holy cause of alleviating distress, elevating human character, raising the fallen, mulstering at the couch of sickness and suffering spothing the sor-

couch of sickness and suffering, soothing the sorrows of the bereaved, and caring for and educating the orphan.

Are these not duties for which the sympathetic nature of woman peculiarly fits her, and for which man (alone) is unqualified?

We have stood upon the platform of individuality for the past force or sixteen work and

M. B. Dyott, from the Committee to which was referred the subject of Organization of a Secret Society, made the following report:

Mr. President, Ladies and Gentlemen—
We presume that the organization of a Society whose business, forms of initiation and means of recognition belong to those who choose to unite with it; and in that sense will be a Secret Society, will not meet with universal acceptance among those who have freed themselves from the forms, ceremonies and ritualism of the churches—they having vibrated to the other extreme. That there are such we are fully aware. Objections to the Society and its name will be made, we have

ther purposes, for the redemption of man, not for this world alone. We, as Spiritualists, feel that Christianity has failed to redeem this world. We are trying to redeem both this life and the life that succeeds. This is one of the practical measures suggested by our friend Dyott, that stands beside the Children's Progressive Lyceum as a practical effort to do something to harmonize and slan! whether Jonah swallowed the whale, or the whale swallowed Jonah? whether it was one of the sons, or the old gentleman, that died to save sinners? of the sons, or the old gentleman, that died to save sinners?

Nothwithstanding the absurdities and inconsistencies that are attached to and form a part of both the Odd Fellows and Masonic Societies, they are good, very good. They have alleviated distress, visited the sick, buried the dead, protected the widow, educated and cared for the orphan. Buch is the command of their laws, and such the duty of every true Odd Fellow and worthy Free Mason. There are objections to those Societies which are not a necessity of their existence, and should be removed. They have adhered to their ent day, J. B. Harrison. Let us begin to do some-thing that shall pry humanity out of its degradation. Let us put another lever in the form of this organization of Spiritualists, by adopting this report and carrying out this measure. We shall then have another lever, and I trust every true reformer will be found upon the end of this lever which pries humanity up and lifts it out of its degradation.

W. Joselyn, of Geneva, N. Y., said: I believe I

will treat this as they have other secret societies.

Mr. Holt, of Corry, Pa., said: I have but just one point; it is that throughout the length and breadth of our land we have been known as members of a universal brotherhood. We have fought, ever since we became worthy of the name of Spiritualists, against sectarianism. I would like to ask, what is a secret society but the very quintessence of sectarianism? I am, therefore, opposed to this resolution—to our forming a secret society in order for us to do deeds of charity, in order for us to put our hands into our pockets. society in order for us to do deeds of charity, in order for us to put our hands into our pockets and give to a poor beggar on the street. We need no such thing to bring us to a plane of high spirituality. I appeal to you, if you have read history, as I have, if the philanthropists of the world, if Jesus of Nazareth ever joined any secret society? The only secrecy that I ever knew of Jesus of Nazareth was to those whom he healed, to see that they "tell no man."

S. I. Kinnay said: I am in favor of the report

S. J. Finney said: I am in favor of the report meeting together in Fraternal Societies, have accomplished so much good, have builted for them salves beautiful halls for their places of meeting, and have become a power sufficient to accomplish wintever good they may wish to do, why may not we, men and women, accomplish more? If they, with their creeds and dogmas, like millatones hanging upon their necks, are able to do so much, how much more may be expected of those who atand upright in the image of their Maker and use their Godgiven reason to point out the road for action. Some will say, we presume, that the name, "United Order of Spiritual Progress," implies a necessity for a belief in progress beyond the grave; and that such as do not thus believe would not be admitted. To this objection we say, no such inference need be drawn, for it is not intended or implied. We welcome, with open arms, the poor benighted Orthodox-church-creedist, priest, or preacher of fire and himstone, into our Society, hoping by the beautiful exhibition of truth which our initiations and other ceremonies will present to their minds, to life them above the darkness that hope a long and fraternity means something more than other ceremonies will present to their minds, to life them above the darkness that have a long and fraternity if to do and falled, what of the Committee and the recommendation, for various reasons. And let me say, first, that it is well known that Jesus was a member of the sewith their creeds and dogmas, like militations and menual-amounts and growing among the was derived from this society. It is favor of this movement, because the feeting with their necks, are able to do no much, how much more may be expected of those who stand upright in the image of their Maker and use their God-given reason to point out the road for action. Some will say, we presume, that the name, "United Order of Spiritual Progress," implies a necessity for a belief in progress beyond the grave; and that such as do not the road for action of the amitted." To this object would not be admitted. To this object to so intended or implied. We welcome, with open arms, the poor benighted Orthodox-chairs of the final mentions of the such and their open arms, the poor benighted Orthodox-chairs of the final such as a do not the road of the such as a such as a do not the road of the such as a such as a do not the road of the such as a such a

ms follows:

Whereas Spiritualism has become a power in the land, and may be deemed the great, growing, religious idea of this country: and

Whereas. It is well somethines to revert to the time of small beginnings and hold in removabrance the first pioneers in this spiritual movement; therefore.

Resolved. That this Convention recommend to all State Conventions and local societies to make the time of the first appearance of the Rochester Rappings an Anniversary list; the services of that day to be conducted in each locality as may be deemed the most practicable.

Linuage Laurence of Clewaland favored the

James Lawrence, of Cleveland, favored the resolution, and rend the following communication, received by him through the dial:

tion, received by him through the dial:

We—the spirits—desire to say something upon a subject which has been but little noticed by your spiritual lecturers, although it is one that should excite the interest of all who profess to give credence to our beautiful Philosophy. Indeed, it is the foundation upon which we attempt to raise our superstructure, therefore are we desirous of its being placed upon your book of record. Do you imagine that God or Nature ever intended that man should be neglectful of all that seems so closely connected with his duty, as we conceive hie is when he loses sight of that beneficence which has been, and is every moment, manifested in the various efforts of the angel-world, to raise him from the abject state in which he has remained for ages past, antil the advent of modern Spirituals.

But that we mean to do justice, as far as we can, unto the remnants of a noble race, whose fathers and mothers have been powerful co-workers with and mothers have been powerful co-worker ed for ages past, until the advent of modern Spiritualism, wherein has been shown such infinite wisdom, love and compassion toward the erring suisiom, love and compassion toward the erring souls of humanity, that should call forth from each individual songs of praise and thanksgiving to the projector of such a scheme, as will shake from the eyes of humanity those darkening scales by which they have hitherto been so cruelly bliaded as to stultify every bright and heautiful influence which coming angels bring to men and women of the present era? Surely some acknowledgment should be made for this most glorious change, the advent of which has never yet been celebrated as a matter of public rejoicing by the assembled multitude of Spiritualists throughout this land of glorious liberty. Shall all the minor circumstances of earth-life have their days of commemoration, and this glorious, new and holy dispensation be neglected as it has been? Forbid it, Heaven, that, ungrateful as man has often been, this neglect should be continued! Then hasten ye who are thus so blest as to become recipients of Spiritualism, and acknowledge before God and the angel-world the blessed boon as evidence of your gratitude. The time some. set evidence of your gratitude. "I'is time some such tribute should be paid to him who, in the inscrutable ways of his own divine wisdom, has thus presented to the world a means of emancination from error, such as will meet the requirements of all, and by all should be held a day of univer-sal jubilee, each year of coming time.

The resolution was unanimously adopted. Whereas, Conjecture has circulated the wildest and most extreme conclusions as to the number of Spiritual's in the United States, the Westminster Review estimating the number to be from ten thousand to three hundred thousand, while Judge Edmonds and the statisticians of the Roman Catholic Church extended their estimate by making it eleven millions;

therefore,

11. Resolved, That the Fourth National Convention appoint a
committee of five to collect such facts and figures of Spirit
ualism in the nation as will auditorize a reliable estimate of
our numbers, and give the figures for the Bicleties, Lyceums,
speakers and mellums, with such additional information as
will make our statistics comprehensible and reliable.

During the sessions of Thursday and Friday
mornings, a delegation of Shaker men and women

The resolution was adopted, and the Chair appointed the following persons to constitute the above Committee: Dr. John Mayliew, Washington, D. C.; Rev. J. B. Harrison, Bloomington, Ill.; J. H. W. Toohey, Boston, Mass.; Warren Chase, New York; J. B. Loveland, Chicago, Ill.

New York; J. S. Loveland, Unicago, III.

12. Resolved. That this Convention half with satisfaction the progress of Spiritualism throughout the world, and recommend the appointment of a committee at this time, whose duty it shard be to correspond with the leading friends of progress and Spiritualism in Europe, with a view of cooperation in the work of promoting an international circulation of the literature of Spiritualism and to encourage international missionary labors, and to correspond with eminent Spiritualista abroad in reference to a World's Conference to be held in London, May, 1868.

Adopted, and the Chair appointed John M. Jear, of Blue Anchor, N. J.; Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.; Col. D. M. Fox, Lyons, Mich.

18. Resolved, That we recommend that Spiritualists and be-lievers in practical religion everywhere should visit those who are in prison, and administer to them by showing that we have carnest human sympathy for the unfortunate, erring and guilty, and that we urge this the more because ministers and members of the so-called "Evangelical churches" very rarely visit jails, asylums, and similar institutions.

Adopted. Attophed.

14. Resolved, That in the opinion of this Convention it is the luty of the people of the United States to so amend the Constitution of the United States as to secure to every intelligent, sane adult, regardless of sex, color or nationality, the power to exercise the elective franchise.

Adopted. Whereas. The fashionable dress of woman is not adapted to er physical needs, but is productive of suffering, disease and ereas, Men are able to adapt their dress to their needs;

therefore,

15. Resolved, That it is the duty of woman to so reform her dress as to adapt it to her physical needs, instead of deforming herself by trying to adapt herself to a fashionable dress, and that it is the duty of all true men and women to mutually sustain her in that reform:

Adopted.

16. Resolved, That this Convention, recognising the permanency and force of early religious impressions, and the importanteor's keeping the minds of our children shid youth unframmeled by theological tenets, also esmessiv-recommand to the Spiritualists of America the institution known as the 'Children's Pregressive Lyceum, and set them to sustain it by their sympathy and means until the development of our philosophy shall enable us to mature's more efficient means of education.

Adopted.

Adopted.

17. Resolved. That the policy of our Government, in waging an externinating war upon the Western tribes of Indians, merits our firm and unqualified condemnation, assured, as we are, that said war is without just cause, and is, on the part of the Indians, the legitimate result of a long series of injuries and treapsaces upon their natural rights as members of accommon brotherhood.

18. Resolved, That the Indians are the original possessors and insertions of the Western continent, which the whites have cruelly and unjustly susured, and that its our solvent duty, in this last hour of their extremity, to endeavor, by every means in our power, to secure for them a perpetual home, reserved on the continent under Constitutional law, that shall remain inviolate for all time, with the end in view to stabilish peace, shat shall guarantee to them an equal chance in the race of nationalities, to at and or fall, under the sostering of a more matural civilization.

18. The West hear the

vania, and of these Western States? Hunted and driven from their homes; the bones of their fathers and their children are bleaching upon the plains of this great land. And now, when they are reduced to a mere remnant, the cry comes from a greedy and sordid people, exterminate them. And to cover our crimes, we declare that God and Nature have doomed them to pass away. But, friends, can we not lift up our voices in behalf of these outraged children of the forest?

I am glad that the Committee have offered this Resolution: and I hope that it will not only pass.

Resolution; and I hope that it will not only pass, but that we mean to do justice, as far as we can,

them, but in turn bless us.

J. M. Peebles said: I am heartily in favor of this resolution. When Columbus discovered America, there were nine million Indians living upon this continent. Now they are reduced to three hundred thousand. Last winter I spent two days in the Indian Bureau, in the city of Washington. I was with Colonel Parker, who was a member of General Grant's Staff, and met sixteen other chiefs from the West. The policy of the Government has been to drive them far away from us. It has been the principle that might makes right. They have been cheated, they have been defrauded, they have been defrauded, they have been defrauded. been defrauded, they have been made drunken in order that they might be driven from their lands. Now, this resolution proposes that we recommend the Government to set apart a large territory for these Indians and their descendants forever, where they will be protected and instructed in agriculture, and such mechanical pursuits as they are capable of learning; and let no one go to them with the Bible in one hand and the whiskey bottle in the other. The Indian is our brother. I am astonished to hear men talk everlastingly about the negro, and never mention the Indian; and yet the Indian is God's child. Long before Columbus came to this country, they were, no doubt, better than they have been since they have been partially civilized, and have fallen victims to the vices of civilization. Let us do all we can for them; let us speak kindly for them; let us, so far as we can, make our power felt to alleviate their condition. They have noble hearts. No dearer friends have I on earth or in hearts. No dearer friends have I on earth or in the spirit-world; and had it not been for them, my holy would have been, ere this, mouldering away in the earth. They are nearer the earth, and con-sequently their magnetic powers are greater than any others. I have no desire to have any rights for myself that I am not willing to grant to the Indian; the Negro, and to Woman. Let us then throw all the moral power we have in favor of this measure, and try to induce this Government, the for as it can to make the last years of these

During the sessions of Thursday and Friday mornings, a delegation of Shaker men and women from the NORTH UNION SETTLEMENT occupied a position upon the platform, and by their staid demeanor added to the dignity of the Convention.

Elder James S. Prescott remarked: I am not a Elder James S. Freecott remarked: I am not a delegate, but I have been invited here to witness the progress of the grandest and noblest movement of the age. You have had the truths declared to you by these last speakers. I have been a witness of the progress of Spiritualism in this country. I have been a member of the people called Shakers for the last forty years, and have been aware of the importance of the invisible world in the spiritual affairs of men, not only on this continent, but on the continent of Europe. this continent, but on the continent of Europe. I wish to speak to you now in relation to what I have witnessed in our little Society: the power of the aborigines to come to us. We were standing in our little meeting in 1833, when the spirit took possession of one of our mediums, and said he was one of our red brothers. He spoke of George Washington as shining George, who said he had been called here, and had come with his brother, William Penn, and others. They said they had been called, and sent to the people called Shakers, by the aborigines of our country, because that while in the form many of them had been among those who had deprived them of their rights, and now we come to lead the Indians to the people called Shakers. They came to us by thousands, and the aborigines from our own country and from all other countries; but I will not detain you longer. We have prepared an address for you, which I now present: ADDRESS OF THE SHAKERS, TO THE SPIRIT

UALISTS IN NATIONAL CONVENTION ASSEM-

The "Spiritualists" from Cleveland have been holding meetings with us during the past season, and have kindly invited us to attend the National Convention. We cordially accept the invitation, believing it to be one of the most important movements of the age. Not that we endorse all that is going under the name of "Modern Spiritualism," but in the general movement, as far as it goes to reform the world from licentiousness and sensualism and to elevate the race on a higher upons of ity, and to elevate the race on a higher phase of

gress, and there are those who do not believe in spiritual progression, who will not unite with us. But spiritual progress is a central idea, distinguishing the liberal thinking minds from the clurch-bound creedists. We like the whole name, church-bound creedists. We like the whole name, in any one man, or any sectional idea. It implies neither masculuse nor feminine, dea. It implies neither masculuse nor feminine, as the sunshine.

On motion, the report was accepted, and Mr. Dyott proceeded to remark:

In presenting the report of your Committee appointed to prepare and present a plan for the organization of a Society, as above referred to, and for the selection of a name by which it may be designated, as well as to suggest an appropriate emblem to be worn by its members and others.

Marca Spiritualism has become a power in the land, and their contents their cannes us, that does not infinence that their does in linear to then the dealing that have one of the strength and infinence that the does not infinence that their does not in flating not them. The red man brings to them and the provided the continued that they induced to the value and the red man brings to them. The red man brings to them for the object to their femining the report of the benefits of th prediction we see fulfilling to the letter, the witness whereof is manifest in this National Convention. But we had previously been ministered to by a higher order of spirits "to prepare for future events, and some of whom had never inhabited a visible form, but were sont forth to minister to those who should be held of salvation." We date our origin back to 1770, almost a hundred years ago, to an humble female, born in Manchester, in England, in 1731—came to America in 1774. Although unlearned and illiterate, when arraigned before the Orthodox clergy of England, to show oredentials of her mediumistic powers, she spoke in seventy-two different languages; this so confounded the learned linguists of that day, that they were willing to let her go. And it is worthy of remark, that although that was comparatively a dark ago—darkness coyered the earth, and gross darkness the people—yet some of the same principles which were revealed through her at that time are now being diffused through the masses by thousands of spirit mediums, of both sexes, at the present day. This is what modern Spiritualism is doing. As the friits growing ont of her mission, sighteen communities have been formed, located in different parts of the United States. The first was established at Mount Lebanou, Columbia Co, State of New York, in 1792—seventy-tive years ago; it is now the wonder of the world. It was was established at Alount Lebanon, Columbia Co., State of New York, in 1792—seventy-five years ago; it is now the wonder of the world. It was the first organized bodg of "Spiritualists" in America—known by the mame of Shakers, from the fact that its founders were shaking mediums of the highest order. These communities are based upon four great principles, viz: Self-denial, Sacrifica. Community of Reposette and Benetical rilles, Community of Property and Perpetual

When we are asked by what authority we unite with the "Spiritualists," we answer, "Modern Spiritualism—whence is it? from heaven, or of men?" If they say it is from heaven, we ask, then way do ye not believe in it? If they say it is of men, they fear the people, for they see it is pre-vailing extensively throughout the world. And they cannot tell; neither do we tell by what au-thority we do these things,

There is one thing, however, that we can never unite with, among the Spiritualists—that is "wer," bloody" war"! Those who advocate it are eight-een hundred years behind the age; if can never be inaugurated in the "new order of things." It never inaugurated in the "new order of things." It never ought to be named among the Spiritualists of the nineteenth century. "Spiritualism" is destined to revolutionize the world—not by physical force, nor by might, nor by power, but "by my Spirit. saith the Lord." "The sword of the Lord and of Gideon!" My friends, it is too late in the day for Spiritualists to talk about going to war with carnal weapons. Why, the leaders of the old school denominations, whose theology you so justly remulate, are in advance of this idea, in theory at least, if not in practice. Look at their peace publications in Boston, Mass., on non-resistance. And even the monarchs of the Okl World begin to talk about satiling their disputes by arbitration. Shall these obscure lights be allowed to go ahead of these obscure lights be allowed to go ahead of Spiritualism, in its ultimatum the brightest light that ever dawned upon the earth? whose weapons are mighty through God to the pulling down of strongholds? who are willing to exchange the wolf and the tiger, for the gentleness of the lamband the meekness of the dove?—who, while understand the strength of the dove?—who, while understand the meekness of the dove. der these influences, do draw down the powers from above, and can call legions of angels to her assistance, and can feeling in a mages when assistance, and confidently rely on all heaven for support. Let those who want to fight, fight against their own internal evils, spiritually, of which all outward warfare is but a figure. He who conquers himself, or a selfish principle, is "greater than he who takes acity."

Your friend. LANKS S. PRESCOTT.

Your friend, JAMES S. PRESCOTT. North Union, Sept. 3d, 1867. The following reports were then received, and referred to the Committee on Publication:

To the President and Delegates of the Fourth Nation-To the President and Delegates of the Fourth National Convention of Spiritualists:

FRIENDS—In compliance with a request in a late number of the Banner of Light, we hereby hand you a brief history of the First Society of Spiritualists, of Rock Island, Ill. On the 6th day of May, 1866, eight citizens of this city met in Norris Hall, for the purpose of organizing a society of Spiritualists. William T. Norris was chosen President, and H. G. Underwood, Secretary. A. G. Grover and H. J. Underwood were appointed a Committee to present a Constitution and A. G. Grover and H. J. Underwood were appointed a Committee to present a Constitution and By-Laws. The meeting adjourned to assemble on the 20th inst, for permanent organization. The Committee appointed presented a Constitution and Rules, which were adopted. The name given was: The First Society of Spiritualists, Rock Island, Ill. The officers consist of a President, Vice President, Secretary, Treasurer, Corresponding Secretary and two auditors, all of which hold their respective offices for a term of six months. ing Secretary and two auditors, all of which hold their respective offices for a term of six months. The officers for the first term were—For President, William T. Norris; Vice President, J. A. Stiles; Scoretary, A. J. Grover; Corrresponding Secretary, A. Taylor; Tressurer, S. B. Sto Idard, Auditor, William T. Norris.

Our finances have been collected from monthly particulars.

Our finances have been collected from monthly subscriptions and from Sociables, William T. Norin generously gave his hall, and bought a splendid organ for the use of the Society. Our Sociables have been of great benefit to the Society, socially and financially. We have had sixty-six lectures since our organization, at a cost of \$5.58. Mrs. Cora L. V. Daniels gave us one; Charles A. Hayden, four; Mrs. Allen, three; Wairen Charles A. Hayden, four; Mrs. Allen, three; Wairen Charles A. Hayden, four; Mrs. Allen, three; Wairen Charles A. Hayden, four; Mrs. A. H. Colby, seven; Mrs. H. F. M. Brown, eight; H.P. Fairfield, eight; Miss Elvira Wheelock, hine; Miss Nettie Pease, four; Miss Susie M. Johnson, eight; all of which were well attended, the audiences varying from one hundred to three hundred. Our Society now muchors fifty regular mombers. bers lifty regular members. Our Treasurer in his nors mey frequent mondors. Our Treasurer in his last report, May Bib, reported \$173 cash on hand. A. Progressive Lyceons was organized February 17th, 1867, which now numbers rixty members, with a full equipment of flags, targets and badges, and a library containing forty six volumes, all be good working condition. W.T. NORRIS, Gres.

H. J. Underwood, Sec.
Rock Island, Illinois, Sept. 1st, 1867.

Accompanying the above report was \$5; to be appropriated for expenses of publishing proceed-ings, which was handed to the Treasurer.

FROM THE SOCIETY AT ADRIAN, MICH. The undersigned, appointed to that duty, hereby aubmit the following statement of facts, addressed to the National Association of Spiritualists:

J. K. BANISY, Committee.
The Free and Scientift: Religious Society of Adrian,
Michigan, to the National Association of Spiritualish, in Convention assembled; and greeting:

A few individuals in this city, earnest in the glorious work of human progress in all the relations and conditions of life and effort, on the life day of July last established an organization

, N. H. gomery ver the

lng Xo. Boston

1., day.

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**Bpiritual** lle, Wis.

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under the above title, with articles of association under the above title, with articles or association and by-laws, looking to systematic and orderly action in unity, without creed or binding obligation, except such as is positively interwoven in the nature of each individual, by the great law of eternal fitness of things. While there have been and are still a goodly number of the citizens of this city and vicinity (say two hundred) who have avowed a consciousness of the divine truth of spirit intercommunion between the denizens of this subere of life and those arisen to the "Mount this sphere of life and those arisen to the "Mount of Transfiguration," beyond the "vale of death," owing to causes common to almost every neighborhood of early investigation in this newly opened vista of Nature's realm of human aspirations, powers and possibilities, only a mere "handful" could be prevailed upon to join in this new movement for the upbuilding of a scientific templo of religious truth.

But while we are few in number, we hope and feel that we are strong in determination; while pecuniarily weak, we hope that earnestness of pur-pose, energy and perseverance of action, will enable us to surmount all obstacles while steadily marching forward toward the accomplishment of higher and yet higher attainments of good. The history of the past of Spiritualism in Adrian

would be its history in very many localities where early excitement from phenomenal manifesta-tions run its fires through the dry mass of decay-ing theology, and the sere and yellow leaf of atheism, followed by occasional lecturing seasons. Intermittent and spasmodic in its struggles life and vigor, since its first gush of fervor it has steadily declined, and finally settled into a posi-tive state of congestion; out of which, fresh forces of electrical power have so recently awak-

ened it.

The officers of this organization elected for the ensuing year, are Dr. J. K. Bailey, Pres.; Mrs. Lucinda Chandler, Vice Pres.; Mrs. R. H. R. Longshore, M. D., Sec.; Mrs. Mary Martin, Treas.; William C. Hunt, Mrs. N. L. Rowley and J. N. Chandler, together with President and Secretary, compose the Executive Committee and board of

We have, at present, twenty-nine members, and are steadily gaining in numbers. Of finance, no report—except that a plan of operations is not yet report—except that a plan of operations is now yet fully perfected, and being mostly composed of a membership of "the poor in this world's goods," we expect a "struggle for life," in this direction; but a determined "WE WILL" insures progress, final triumph, and a not distant status of permanency. No library, lectures or Lyceum to report: but we look for the speedy inauguration and gradual development of each and all.

Amendments are pending which look to an immediate compliance with the requirements of the laws of this State, so as to secure their protection and reap all benefits thereby accruing.

Our meetings, at present, are a Conference at 101 o'clock A. M., each Sabbath, and occasional evening addresses, volunteered by those in our midst—thereby encouraging the development of "home-talent." A recent vote of the Society directs arrangements for a winter course of lec-By contribution we have raised two dollars and

sixty cents, which is hereby tendered, as our "mite" offering toward the expense of publishing the annual statistics suggested by Bro. J. G. Fish, whose proposals have inspired this action upon the part of our infant Society, provided such publication is ordered by your action.

We, the undersigned, officers of the above named Society, hereby certify that the above address to the National Association of Spiritualists, in Convention assembled, was this day submitted to the regular meeting of this Society, duly approved and adopted, and odered to be transmitted, together with the money therein named, by the delegates of this Society, and delivered to the proper officers of your Convention, upon the conditions therein set forth.

LUCINDA CHANDLER, Acting President. MARY MARTIN, Secretary, pro tem. Adrian, Mich., Aug. 25th, 1807.

The amount of \$2,60, above mentioned, was handed to the Treasurer. Adjourned till afternoon.

> Written for the Banner of Light. THE OLD CRADLE.

> > BY MRS. C. A. K. POORE.

'Neath the mouldering roof, where the dark shadows lny,

Where the pure, golden sunbeams but fitfully play, And the bat, undisturbed, wheels its purposeless

In a silence as deep as the hush of the night, Stands no rich gem of art, with its workmanship

rare. But a dingy old cradle, unpainted and bare,

With its scarred, battered sides time-worn and

It seems to our vision a thing senselers and lone.

For little we know of the hones and the fears Garnered up in its depths in the long buried years; When fair infant forms to its pillows were pressed, And a mother's sweet lullaby soothed them to rest. And our mortal ear, with its dull, mufiled strings,

Catches not the soft rustle of angelic wings. We see not the bright forms of the radiant band, And the old cradle moved by a shadowy hand!

For a mother's love clings to the babes that she

Though her footsteps may tread on eternity's

shore; And full oft she doth linger around the low bed Where she laid in soft slumber the innocent head.

Though the bright, household band, once cherished, may be Broken, scattered and severed by land and by sea, Yet a mother's eye notes them with tenderest care.

And follows each wanderer with blessing and prayer. Oh, mother's love! best, noblest and truest of earth!

Thy undying power speaks thy heavenly birth; For thou spurnest the fetters of death and the tomb, To dispel from our spirits their darkness and

.And thy strength and devotion remain still the samo

Through darkness and sunshine, through glory and shame.

And when we falter or faint, still thy gentle hand .Is pointing us upward to a far better land. Hammonton, N. J.

HUMOR.—Humor is not so distinct a quality as, for the purposes of criticism, it is commonly regarded, but is allied to every faculty, even the garded, but is allied to every inculty, even the divinest. The familiar and cheerful conversation around every fireside, when analyzed, will be found to be sweetened by this principle. There is not only a never-failing, pleasant and earnest humor kept up there, embracing the domestic affairs, the dinner and the scolding, but there is also a constant run upon the neighbors, and upon Church and State, and to vanistic this in a great Church and State; and to maintain this, in a great measure, is the dinner provided and the fire kept burning. There will be neighbors—parties to a very genuine and even romantic friendship whose whole audible salutation and intercourse (abstaining from the usual cordial expressions, grasping of hands and affectionate farewells) consist in the mutual play and interchange of a genial and healthy humor which excepts nothing—not even themselves—in its lawless range. The child plays continually, if you will let it, and all its life is a sort of practical humor of a very pure kind, often of so fine and ethereal a nature that its parents, its uncles and cousins can in nowise par-ticipate in it, but stand aloof in silent admiration and reverence even. The more quiet, the more profound it is. Even Nature is observed to have her playful moods or aspects, of which man seems sometime to be the sport.—Californian.

When the Hindoo Priest is about to baptize an Infant he utters the following beautiful sentiment: 'Little haby, thou enterest the world weeping while all around thee smile; contrive so to live that you may depart in smiles while all around

Children's Department.

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 sav to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy sir."
(LEIGH HURY.

(Original.)

NELA HASTINGS.

CHAP. VIII.-THE TWO VOICES. Aunt Prue sat in the crimson light of sunset at

her back door. The great hill in the distance loomed up in its purple shadow like a wall of defence. She looked at the range of mountains that circled to the southward, and sung to herself:

" As the hills are round about Jerusalem so the Lord is round about his people. And we are all his people," she added, "yes, all. There's Rosa, gone back to her slavish, hard life, and the Lord let her. 'No, no, Aunty Prue, it was you that let her.' So Idid. But then I am old-growing older every day. I got tired easier than I did. I sometimes wish for a little quiet, and what could I do with Rosa if she stayed here? It would be twice as hard to take care of Nela. But then, Nela is no real care, and Rosa do n't want anything but love. There those little chicks were the other day contriving how to mend Rosa's dress, and they really prospered finely in their work, without any help of mine. Sometimes I think I'll let Ross come and live here, for if-if-they should send for Nela, then I should have some one to keep my heart from breaking."

A frown came on Aunt Prue's face. She shook her head, she rubbed her eyes. Any one that knew her would say that something was going wrong with her.

"Fie on you, Aunty Prue," she continued. "A selfish thought like that is just like putting a great black cloud into this sunset. If I take Rosa, I'll take her because of the love I feel for her. But then, if I do take her, only to think of all the trouble; and winter will soon be coming again, and like enough Nela will, after all, love to be with Rosa better than with an old body like

A little tear gleamed in Aunt Prue's eye. She could not satisfy herself. There were two voices contending within her. She looked again at the crimson light and the grand mountains.

"Well, one thing is certain. If the Lord was round about the Jews he is round about us, and Rosa, too; so I'll not settle this matter myself, for there's a little bit of a tempter at work in me that will try to lead me into trouble. I can't exactly see my way clear, so I'll just wait for the moving of the spirit."

Lucy and Nela came with light steps, and restng each a hand on Aunt Prue's shoulders, looked with her at the glory of the western sky. Lucy gave a little sigh, but Nela laughed a low, sweet laugh.

Don't that look like the morning-glories that we found this morning? Do tell me, grandma, what makes the purple and the gold shine up so, and how do the little flowers find the red and the yellow, down in the ground?"

"That is a great question for such a head as mine to answer. I've read that it was all arranged by chemical process, but I'd rather believe that it all is given to us to teach us the glory and beauty of the All-Beautiful—to let us look through flowers and sunsets straight to heaven, and to lead our thoughts to the Father, who is to our hearts what sunlight is to the sky and to the flowers."

"I wish I knew if Rosa could see the sunset," said Lucy.

"Of course she can't," said Nela. "She has all the supper dishes to wash for ever and ever so many people, and she has to do it in a dark closet where she can't see anything pretty; and when she gets through she's so tired that she goes right to bed, because has to be up before light and cook the teamsters' breakfast."

Aunt Prue shaded her eyes from the golden

"Tell me, grandma, if the Father up in heaven makes such beautiful things as flowers and sunsets, why he can't make all the little girls in all the world happy?"

Aunt Prue lifted her face, and a light shone out of it brighter than the glory that rested upon it.

"My child, let me tell you why I think it is. The love of God has to shine on little children and all who need it, through the love of the angels, and through the hearts of men, women and children. It is we who must help those who need help, and prove that the love of God is within

"Well, then, grandma, don't you-don't you think-

"Speak it out, my little one."

"Don't you think that it is meant that we should let Rosa see the sunsets and the pretty things that we see?"

"Yes, I do," said Aunt Prue, with emphasis. "I think if we do not let the beauty and love into every child's heart, and bring them into the daylight of our kindness and care, we cannot say that the love of God dwells in us."

As she said this she rose, and a smile so sweet that angels might call it sunshine, illumined her

"Children, look at that grand mountain, and the glory that rests upon it, and remember what I say. Two voices have been speaking within me. One came from the hard selfishness that is in all our natures, and is like that mountain. The other came from the light and love of God, which is also in us, and is like that glory above the mountain. One voice said, 'Aunt Prne, you are getting old and do n't want trouble and care.' The other said, 'As your day is, so shall your strength be.' One said, 'The winter will soon be here, and how much work there is to do.' The other said, 'Take no thought for tomorrow, but do right to-day.' One said, 'Let Rosa stay where she is; she will do well enough.' The other said, 'Take her to your home and heart.' Which voice shall I listen to? Tell me, little ones, for out of your pure lips shall come the law that shall be obeyed."

"Oh, grandma," said Nela, "if you could, oh if you could let Rosa come, I'd do all the work, and we'd help you ever and ever so much, and we would n't let you get tired, and-and-

With the tumultuous gladness of her heart, she jumped up and down, shaking her curis till they looked like a crown of light on her brow. "And what says Lucy," said Aunt Prus.

"I was thinking the light on the mountain was much prettier than the mountain; and I'derather go up into the gold than down into the aliadow."

"Au angol's answer," said Aunt Pruc. "Kon have selded the question; when God and his angels speak; Aunt Prue knows enough to keep silent. Bun ed bed, and I'll write the letter which will bridge post park in a week only or of, There was, a soft humas of dorse cooling, or of,

Aunt Prue sat in her chair listening instead o' writing, until the stars looked in at the window. Hitle longer and not harm her for the life she will Tears and smiles rested on her face: "Oh have to enter." God, I thank thee that I have yet an ear to hear. thy voice, as it speaks to me from flowers, from stars, from sunset glory, and from the pure lips of little children. Let my ear never be hardened that I cannot hear these voices through which thy goodness is uttered."

Aunt Prue took her pen and wrote her letter. At Maplewood farm, old Mr. Graves sat that same evening looking also at the sunset light, and watching its changing hues. Tony had just come in from the barn; on his face rested the glow of health and pleasure.

Well, sonny, I've had a comfortable time here for the last hour. I've been up and down the Mediterranean several times in that sky there. Just look and see how like a sea of light it is. See the islands, the straits; look at that cloud to the starboard-that'll do well for Malta; then there you have several groups, or rather you can imagine them. Tell me the names of those islands that we ought to find there. Was n't that the lesson I gave you to-day?"

"But then, grandpa, I had the chickens to feed. and the old hen to set, and the pig to get out of the garden, and the oxen to drive to be shod, and

"You liked play better than study."

"Is'pose I did, grandpa. I sat down in your room, but I could n't see anything but hears, and think what grand hunts you need to have, and birds, and wonder how they stuffed them, and all sorts of things out just the lesson you gave me; and then it's so lonesome all alone! I'd rather go to school."

"But there is n't any school to go to now."

'Well, I want somebody to talk to.' "But boys do n't talk in school."

"Yes we do-talk with our eyes; but I'll get my lesson to-morrow, really I will grandpa; so good-night." And in five minutes after, Tony was fast asleep, for he was full of healthy, active

But the old man sat quietly watching the stars come out.

"Just so I've seen the lights come out along the shore-beacon lights, when we were near the land. I feel as if I was near the shore-over sixty, an old man-I get tired easy. Wonder if I had better bother about Tony's lessons. Says he wants to go to school. Suppose I make a school here: the children hereabouts need what I could give. But I've had rough and tumble enough. It would spoil all my tramps off alone; all my study at home; guess I won't do it. There are those fishes'eggs-I wantto watch them; and then I am trying to find out the habits of the hummingbirds. But then children are better studies than Why didn't I ask Tony aboutit? I'll go

Tony, in his sweet unconscious sleep, lay like, a lily bud on the lake; no ruftle of the water gave him a dream.

"I say, Tony," said the old man, shaking him; look here. I say, had we better have them come? I mean to school." 🕟

Tony, half unconscious, roused himself, cailing out: "They 're coming; let them come."

Mr. Graves sat quietly by the bed looking at the alsener.

"So they are, my boy," he half whispered. "What is life for but to do good in, and to gain from? Once in Brazil I was sailing up one of its mighty rivers. I remember well the day we came to a spot where the river seemed to divide. It was hardly possible to tell which was the real stream. One looked to me as much like the river as the other. Yet I knew that one would lead us far up to a country rich and beautiful, while the other would only bring us misery-the morass, the hicket, the wild swamp, disease, starvation, probable death. Yet with all this seeming danger, there was a sure way out. If we could find the current that set to the ocean, we should know the stream. A little straw might tell us that. So and shaken a good morning with the Golden Gate; I set one affort, and when it went steadily down- and, if it continue to increase in anything like its ward, then I knew where to go upward. There present ratio, before many years a greater than is a current to our lives, always setting to the good and the true. Sometimes it is hard to feel it, sometimes it sweeps on strongly. If we get lead us aright, if we will trust to it. Yes, I will sail by the current; I will do good, and let the

rest follow as it will. I'll have a school." With his usual promptness old Mr. Graves start-Rosa to join Tony in a class, not for hard study but for story-telling, verbal history, the grammar of every-day speech.

"You see," he said to Aunt Prue, "I don't believe in making children eat the burr and shell of I'll crack the nut and take out the sweet meat, and they'll think it's a pleasure to digest it."

So it was all decided that after a week and Rosa had come that the children should devote three hours of every day to their books, studies and Mr. the Society and Lyceum to be in good condition. Graves's yarns, as he called his instructive stories.

'Now, Nela," he said, "sit down here while I tell you what I saw on my way down here. It Trillium. It had come up just under a dried twig. upon which rested a mat of dried leaves. Of course the plant was bent all out of shape; it forced itself out with a great hump in its back. It wanted the sun, it wanted the air, it wanted the dew; so it kept growing, but it could not grow in beauty because of the great load that rested upon it. I lifted the withered twig; I carefully laid aside the mat of leaves, and then I sat down to look on. The little plant, while I sat there, lifted up its head, slowly but surely, and its white petals unfolded more and more. It was a little thing for me to do, but no doubt it was a great thing to the flower. Now I am going to just lift all that's in the way of your growing, out of the way, and let the sunshine in upon you; and that's all the school we are going to have. So don't look so very soher about it."

"And shan't we have great long sums, and to find out ever so many places on the maps?" said Nela.

"I left Tony feeding twelve chickens, and he said he should give them three spoonsful of dough aplece, and then he should give the old hen twelve kernels of corn, and the old rooster ten. You see he favors the females, like a true knight. Now I want you to tell me, when I come back from looking at your morning-glories, how many spoonsful of dough there were (though I think he wasted

some.) and how many kernels of corn." Nels laughed, and sat moving her fingers for a few minutes, and then ran out to the garden with her answer.

"Now that's arithmetic, Nela, and quite a little ahm." "Ob, that's fun!"

"Then come to our solool to learn fun."

will not be growing up wild, and I can keep her a [To be continued.]

Miscellaneous Enigma, Containing 28 ~ Letters.

My 1, 5, 14, 15, 16, 17, 6, 3, 18 is an adjective, superlative degree; The sun, moon and stars will express it unto thee. My 18, 23, 21, 15, 3 is a household utenall; I will not tell the name:

If you cannot guess it, pray who is to blame? My 1, 12, 2, 3 are industrious little colonists as ever

yet were seen; Their weapons, too, of warfare, you will find very keen.

My 7, 8, 9, 11, 3 is a personal pronoun in the possessive case; If you fail to guess it 't will be a great disgrace. My 22, 23, 10, 17 is a quadruped—guess it if you

can-Noted for an appendage that appertains to man. My 19, 26, 27, 17, 25 is a tract of barren country, I

have heard people say, Where travelers get bewildered, and sometimes lose the way.

And now, my dear young friends, I must bid you 24, 28, 14, 26, 4; May your progress in learning be rapid and true. Stop! Do you wish to know my whole, the secret

of my plan? It's a saying, I 've been told, of an energetic man.

P. C. Answer to Anagram by "P. C.," in our last.

In whatever region my life-line is cast. In whatever country I roam, No place have I found in the present or past,

So dear as my New England home. The mountains, the hills and the rocks are all

And the brook where the speckled trout played; The cot where my forefathers lived I revere, And the place where their bodies were laid.

LETTER FROM FORT KEARNEY, NEBRASKA.

BY LITA BARNEY SAYLES.

My husband and myself passed Sunday, Oct. 13, in Cleveland, Ohio, (where many of us spent a profitable time at our late Convention,) and had the pleasure of listening to E. S. Wheeler, of Boston, to whom the people of Cleveland took such a liking at that time that they are keeping him through this month. I learn from some of the friends there that he has given universal satisfaction. His lectures are always very instructive and interesting, but I certainly never listened to a better one from him, or any one else, on the subject of "Love, Marriage and Parentage," than I heard Sunday evening. It was much too good to pass only into the air and people's ears, which are only a degree removed in retaining impressions, and should be preserved in a more tangible form. And I am quite sure, when I express a wish that he should elaborate his ideas still further and publish them in a book form, to add to our Lyceum and Spiritualistic Library, I shall be warmly seconded by those who were fortunate enough to listen to him that evening. It elucidated the very points with which the young mind should become cognizant, and of which it is invariably ignorant, and I should welcome the advent of such a publication in our family, as the education of no youth is complete until he or she has learned to "know

themselves." From Cleveland, by Southern Michigan, we went to Chicago, a splendid city, the growth of only a few years, but sturdy even in its youth, alive and growing on toward manhood, wonderful in its actualities and capabilities; the great New York of the present West, the Central New York when, in 1870, the Union Pacific shall have reached its iron hands over the Rocky Mountains New York now is.

A fresh, new city, just set up into place, there was a novelty in it to my Eastern eyes that was exon the wrong track in our lives, a little thing can tremely fascinating. You feel there the progressive spirit of the age actualized and set up before you in mammoth blocks, magnificent churches, school-houses and depots, and in the constant bustle of an enormous trade. A block that has ed out the next morning to invite Nela, Lucy and been built ten years is one of the old buildings; and if one has stood fifteen years it is antiquated indeed. It is no wonder that our Western people have large ideas. Look at the rapid growth of most part it is true that they are not able, but their cities, at their out-stretching prairie-land, far as the eye can reach, teeming with such abunthe nut for the sake of the good meat inside; but dance, waving in the golden harvest time, their grain sown and reaped and threshed, measured and loaded into vessels, all by machinery! Surely it is a "Great West," and the inhabitants thereof can but be a great-souled people! I understand

From Chicago the ride through the Garden State to the Mississippi was very pleasant; and desiring to become acquainted with its general was a little blossom of the lily of the wood—the appearance, we traversed it during the day, leaving Chicago at 3 P. M. As soon as the shades of night gather around us, the broad prairies are dotted over with fires that are invisible by sunlight, encircling us for the time, and sometimes bounding the whole plain and reaching up into the sky. In the timber, too, the stumps that had been burning all day, light up well the hours of the night; and sometimes an upright tree-trunk will be aglow with the destroying element, which shall surely prostrate it at last. We cross the Mississippi with its four or five broad channels at Fulton, and are in Iowa, and compose ourselves for a nap in our comfortable beds in Pullman's sleeping car, to awake in the morning and find ourselves coming to Boone, on Des Moines River, and see signs of a coal region—for Iowa is finding herself possessed of considerable treasures beneath, as well as within her fertile soil. We traverse this State until 4 P. M. We arrive at Council Bluffs, the flat that bounds the Missouri upon the east, and taking omnibuses, are ferried over its turbid waters on a boat that comes up to the shore anywhere, for there is no sign of a wharf, and which leaves us anywhere, and we drive off and go about our business to the city of Omaha; the capital of Nebraska, and five hundred miles west of Chicago.

This is another new city, situated on the western bluffs of the Missouri, that strange river that changes its channels about every freshet. On the Nebraska side I rode through its channel of last the lows lands on the east, furrowing out an entire new one. One farmer, who was resident in Iowa last year, was admitted into Nebraska this, by the aberrations of his majesty, the Missouri his whole farm being out off from the former by Aunt Prue sat down in her arm-chair after Mr. Its muddy waters. We specify of this as being Graves had gone, and mused thus: "If one does new country, and it christilly seems by the shifting the quick it turns everything to gold and ing uncertainty of its rivers and nugamited, to be be beauty. I do helieve the Lord could appear in a state of infancy, and ignorant of its true-place py prayer, because I left the drary waynet sold; or position. The waters of the rivers had some The "room for improvement" is the largest in the largest in the brook murmuring, from one the bed-some, and lishuese for the path of loving duty affect times sink away; indicating through a bed of the world.

sand, come out again to view beyond it. When the rivers are full there is no estimating the width of some of them. The Platte, for instance, is often six miles wide, and last year overflowed the whole Platte Valley and run over into the Eikhorn, flooding the Pacific road, which was in process of construction, and gullying away large portions. Three years ago you could walk dry shod over the Platte, anywhere above Loup Fork. The great trouble of railroading here is the instability of the banks of rivers, and even driving piles seems of little or no use. There is no bridge across the Missouri, and it is thought by residents here that it never can be safely and strongly bridged, though I do not know what is the oninion of the civil engineers. The soil along these rivers moves almost as easily as the water itself, and is a delusive and unstable affair.

This city is rapidly emulating her Eastern sisters, having sprung up by magic, in two years, as we may say, it being but an insignificant place until the Pacific Railroad has endowed it with life. It can never be a Chicago or New York, however, for its river at most seasons of the year is so certain to be uncertain in its navigation, that it cannot be depended on as much of an aid. We wished to go down to St. Joseph's, a distance of one hundred and fifty miles by land, but three hundred by water, and found we might get there in twelve days or so by boat, and concluded we would n't try boating at this season. The channel has to be constantly felt after, or the first thing you know you are on a sandbank, and no tide coming in to help you off.

From Omaha, two hundred miles west, on the Pacific Railroad, in a special car, (or coach, as they denominate them there,) kindly put on for our small party by Superintendent Snyder, who telegraphed to Fort Kearney for us, so that on our arrival at Kearney Station we found a four mule ambulance and escort waiting to take us there, a distance of seven or eight miles south, across the nine channels of the Platte, which we forded, Wm. Henry Bradley, Post Surgeon, and Capt. Wyman, on their horses, being our escort: and we even had the good fortune to secure a nice bit of antelope on our way, which meat is very sweet and desirable. We have spent two days at this fort, agreeably entertained by A. J. Dallas, a nephew of our old Vice-President Dallas, and Major Commanding here, and by his good lady; and also by Dr. Bradley and lady, and start for Omaha to-night. We went buffalo hunting yesterday and to-day, and have taken four of these enormous animals. The ladies go in ambulances, and the gents on horseback. Herds of buffalo, numbering from twenty to two hundred and fifty, are seen. Antelopes, wild geese, ducks and prairie wolves (beautiful pets!) abound.

Fort Kearney, Nebraska, Oct. 21, 1867.

A Three Months' Tour.

I am not much in the habit of preaching Lois and her labors, but as I requested you to drop my address from your columns for awhile, as I was going to itinerating, perhaps it will not be amiss to tell your readers that I am alive, and still believe in that portion of Scripture which says that "A living dog is better than a dead

Three months ago to-day I left Minnesota, going first to Cresco, Iowa. I gave three lectures there, two at New Oregon, three at Lime Springs, and two at Howard Centre, and then came to the Cedar River Valley, and have given forty lectures, commencing at this point, and going South about seventy miles. My appointments have been from four to eighteen miles apart, and I have given from one to seven lectures in a place. Have been well received, had good audiences, and have also been well paid; but in most cases the expense has fallen upon a few; so few, that they do not feel able to keep up lecturing any length of time, but are glad to welcome an itinerant, if not called upon too often, of which there is but little danger

at present. At five of the points I have visited-Waverly, Shell-Rock, Janesville, Webster's neighborhood, and Jefferson, and also West Fork-Elder Warren, of Chickasaw, has been dividing his Sundays for eighteen months or two years past, and he and his companion are faithful laborers, approved by spirits, both in the form and out. We had a two days' meeting while I was at Waverly, October 12th and 13th, and in addition to Bro. Warren and myself, had J. L. Potter, of West Salem, Wisconsin, with us, and had a good time indeed. I said that at most places the expense had to be borne by a few, and they did not feel able to keep up meetings all the time. For the with some it is only the feel that is in the way, and were their hearts as large as their purses, they could give largely; if not for constant local labor, to help supply those places where they are willing to hear, but not yet ready to pay. In one place where I went, a man who is counted worth thirty or forty thousand dollars, and a poor man, whose only dependence is his daily labor, both Spiritualists, paid alike, or nearly so. I believe in the final settlement there were fifty cents in favor of the rich man, he paying that much more of twenty-five dollars that had to be made up

by some six persons. "Blessed are the poor." But in reference to the Cedar Valley, and those forty lectures. I could go ten miles east of here, and down through the country to the Dubuque and Sioux City Railroad, put in forty more at country school-houses and small villages, and then ten miles west of the route I have now taken, and in going back north to the State line could put in another forty with good advantage to the cause, for I should get hearers, and if they did not like what I said, they would get ideas into their heads, and like the Baptist brother in Minnesota, they could not get them out. That is what he said: he had been out three times, then stopped going and forbade his wife going, for said he, "I have got ideas into my head now that are not doing me any good, and I cannot get

them out." Yes, I could put in that amount of labor in the small portion of country I have named, to good advantage to the cause, but for the most part the pay would be too much like five of the lectures I gave just before I came to the Valley, six dollars and thirty-five cents for the whole five; three dollars of this for traveling expenses. Ob, when will our people wake up to the economy of the sustaining the missionary enterprise. I say ECONOMY, and I mean it; for that amount of labor upon these new fields would more than twice pay the expense, even in money, in two or three years time; and were it a railroad speculation, or someyear, it having appropriated this Spring a part of thing of the sort, there would be enough to see the point; but "the children of this world are wiser in their generation than the children of

light.". Yours, etc., LOIS WAISBROOKER. West Mitchell, Iowa, Nov. 2, 1867.

The happy people of this world think that the unhappy night to perial before them with the same grape, as that which the Roman populace

exacted of the gladiators, Gathe.

Written for the Banner of Light. HYMN.

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BY CHARLES THOMPSON.

Heavenly Father, wilt thou hear us, While to thee a hymn we sing? In thy majesty be near us, "Thou, the light, the life, the spring!" Thou hast opened wide the portals Of thy shining courts above, To the race of "dying" mortals, And baptized us with thy love.

Let us feel thy presence nearer, While we sing our humble song; To our hearts thy cause be dearer, And our confidence be strong. Have we faltered? Oh restore us To a perfect faith in thee; Let thy shadow hover o'er us, Let us here thy glory see!

Let our yearning hearts be lighter, While we view thy glorious laws, And the dawning day grow brighter, As we labor in thy cause. Guide us by the light of reason, In the path that leads to peace; Keep us safe from blighting treason, Daily let our strength increase.

Oh redeem us! oh redeem us! Save from Error's fatal night! Darkness illy doth beseem us, Who have basked in heavenly light. Let unerring wisdom lead us Safely from all mortal strife: Wilt thou heed us, Lord, and feed us, Feed us with Eternal Life?

# Original Essays.

INKLINGS OF MORAL TRUTH. ARTICLE FOUR.

BY GEORGE STEARNS.

The evolution of Good in itself, or Rappiness according to specific gradations of sentient capacity, is the immediate object of all mentality. But this object is attainable by rational beings, and so by the better portion of mankind, only in the event of its general realization; that is, in Heaven. It is all-important to the purpose of the present | their Father's temple; that the earthly workshop writing, to see the verity and logical bearing of is designed but to cut and prepare the jewels rethis statement.

My definition of Happiness as an uninterrupted series of pure enjoyments, that of enjoyment as a coalition of gratifications, and that of gratification as the conjuncture of want with its object, though strictly true and pertinent to the results of conceptive analysis, represent respectively, not the whole of any single reality thus implied, but only those similitudes thereof which belong to a class of many-sided truths. Want, as well as its object, is as multifarious as the constitutional aptitudes of sentient being. These are its bases, without which no species of gratification, and therefore no measure of enjoyment, is possible. Their diversity, and still more the variety of their objective counterparts, is the procuring cause of diverse gratifications as the elements of distinctive enjoyments, the varying consecution of which makes Happiness a perpetual novelty.

Now, an uninterrupted series of pure enjoyments can never occur to any mind without a speedy gratification of every sensible want; for want is the precursor of gratification only on condition of being presently supplied with its object. If this event be long delayed, want waxes prurient and painful, and finally becomes a source of

But it is notorious that mankind are subject to artificial as well as natural wants, and that the gratification of the former is offensive to the latter. The only expedient in this case is discipline. All but natural wants must be rooted out, before happiness will be possible; and these are to be gratified only in harmonial ways. In other gratification of all congenial wants.

This, then, is the reason why a well-develope human being cannot be happy whose neighbors are in any wise wretched. It is because human nature is sympathetic, so that even misery loves company. But this saying is more largely true of grateful minds. Pleasure makes one gracious; and if one ever delights in pleasing others, it is in the moment of complacency. And how it amothers joy to learn of another's grief. Benevolent minds regard with pain the suffering even of brutes; though these are often strangers to pity, idea. How feebly is it developed in human inignoring each other's wants and violating each other's rights with moral impunity, I mean without remorse. Thus a well-fod brute, especially of the lower species, is as likely to be happy alone, at least for a season, as in company of its kind: happy, that is to say, as brutes may be, whose prerogative in this respect is due to their lack of rational endowments—a condition in no degree provocative of human envy.

To go to the root of this matter, the Author of all finite being sees no better reason for the happiness of one than of another. As the Infinite Exemplifier of Justice He must have provided for the ultimately equal Happiness of all his rational children. And this benignant design of Our Heavenly Father is indicated by the phre- ference to the rights and happiness of those so nological fact just adverted to. Man is so constituted that he cannot be happy in selfish solitude; other with an entire disregard of all the sweet, neither can one be helped against the interest of genial courtesies of life, reserving for strangers another. Moreover, Society is the birth-place and cherished home of every rational soul; and, in influences. consequence of this arrangement in Nature, the Happiness of each must follow the Righteousness of prevalent in our social order, or rather disorder, all. A proper conception of this truth is the be- but a recognition of the sacred individuality of ginning of human wisdom, if not of moral charac- every human being, a reverence for the higher ter. Heaven is the prospective issue of its adoption by all human spirits embodied and disem-

Even from this oblique and partial view of the constitutional grades of mentality, the intelligent reader can hardly fail to infer that rules of conduct | of our being are carefully nurtured by the warmth apply only to rational beings; that what is loosely called accountability is due to infelligence, whereas responsibility depends also on other attributes of personal character. But I would caution the dreams; the practical working of the highest honest investigator against being carried away with the common notion that this induction has beaven which the devoit soul is apt to look for anything to do with moral science, or that from which rules or conduct are properly deduced. Respect for such of these as have become conventionally established, is the vulgar criterion of Virtue, than which nothing is more fallacious. Merit and demerit also are purely personal qualities, if not altogether supposititious. But however this may be, the sentiment of either should not be allowed to mar the conception of real Righteonsness. Nothing but the seeming choice of right or wrong over elicits the award of praise or blame; our religion manifests, itself to purify, to bless, whereas good or evil, as the sequel of moral ac-tion, follows no desert of its agent. In the light of Reason, Righteousness savors as much of in- to the worldly eye; to glorify the humblest lot; to

pen. But, like every other art, it has its basis in a relevant science, the evolution of which is the natural harbinger of its practical reality. And this science is comparatively short, short enough to be embraced by the programme of this discussion; but not without an occasional break in its process. The hypothetic interest of now and then a reader must yield to the undoubted complaint of many against lengthy articles which they never read because they are dry, in favor of whose rarely questioned immunity the completion of my essay is still deferred.

# INTELLECTUAL LIFE OF THE SOUL

BY JANE M. JACKSON.

The mind of each person is his own kingdom ecure against foreign intrusion, an unapproachable sovereignty on its legitimate throne, glowing with electric fire derived from its great author. Love and poetry are diffused in its innermost recesses, for it delights in whatever is great and good, beautiful and divine. It renders man a progressive being, and is perpetually employed in enlarging and improving his condition. This soullife pervades all things, finding alike in the interior, as well as exterior, inexhaustible subjects for adoration. Universal is this divine faculty. this intellectual gift to man, though individuals differ in the greater or lesser intensity of genius, education and capacity. It supplies materials for historians, poets and all scientific productions, whether of religion or politics, for the revealing of valuable secrets or ingenious inventions. This principle is active, and becomes a guiding

light in dark places to gladden the hearts of men in the agonies of death, cheering them when smarting under bitter persecutions, casting over human nature the vell of mercy woven by God for all his children; or it is used to corrupt the virtues and strengthen the arm of the assassin. for soul-life shapes itself to the mold into which it is pressed. Like a mirror, it reflects symbolically its attributes. To some it is a blessing; its teachings divine. It enables them to bear poverty and all earthly trials with patience; to view death as the portal of eternal joy; teaches them to forgive injuries; removes discord; joins men together as one brotherhood.

Soul-life gives a certainty of a future existence, and that each pilgrim is entitled to reward, according to his deserts; that this temporary abode is but for the polishing of the gems required for quired for the Master; here our shape and value are determined, and we differ in brilliancy and value as much as the mineral kingdom, from the coarse granite up to the delicate gem. Through all manipulations and discipline many remain opaque, rough and ungainly during the process of cultivation; others frail and unstable; but few obtain the intellectual polish and refinement whose value can be ascertained by the light of benevolence and just principles that shine forth in every direction in deeds of virtue and justice. As one star differs from another in glory," so do human beings.

Intellectual soul-life teaches the knowledge of physical organization, and that perfection can be acquired by care of the body; that disease and deformity can be avoided; brings forth the methods of collateral reform that will develop hidden powers, that only require a little devotion to the laws of health and morals to show a race of strong and pure-minded men and women, whose moral purity will outshine even their personal comeliness. Each self-denial elevates the soul, calls into existence the true divinity of our natures, and obtains for us a glimpse of heaven. Acts long since forgotten, flash out at intervals from the soul. Each thought or deed stands out like stars in the darkness of memory. The man who has reached extreme old age will retain the recollection of each incident of his childhood. Happy is he whose charitable and Christian-like attributes shine out clear when all else has perished. We look up to the gifted ones among us with reverence for their massive intellects and cultivated words, Happiness consists in the consentaneous genius, whose virtues throw a halo about them that even the tomb cannot hide, whose soul-life overpowered the animal and viewed every subject in true light, rendering them good citizens, rethe world better for their sojourn here, as intellect is prized before any other gift.

# BROTHERHOOD.

BY MARY A. WHITAKER.

How imperfectly do we comprehend this great stitutions, and in our intercourse with each other. We talk loudly of "fraternity" and the "rights of man"; we use the hallowed name "brother" or sister," yet how lightly does it fall from our lips -how cold, irreverent and careless is the tone in which it is spoken. How seldom do we embody in action that pure, earnest, unearthly affection, which alone can sauctify such a relationship.

One cause of this indifference may be found in that superficial, irreligious spirit which imprisons us in externals, and makes so many homes mere dwellings of transient and heartless frivolities, instead of sanctuaries where the holiest affections may unfold in freedom and harmony. Intimacy too often degenerates into lawlessness and indifnearly connected, who often act toward each the shadows if not the substance of those refining

Nothing can change this unnatural condition, so claims of the spiritual nature, and a generous appreciation of those minor duties and simple offices of love which enter so largely into our every-day experiences.

Beautiful is that home where the diviner germs of domestic affection, and called into harmonious action by a true and inspiring culture. There we behold the realization of the poet's brightest teachings of the philosopher and the moralist; the afar off, rather than wishin and around him.

Our holy and sublime religion is adapted to the wants of society as well as individuals. It has been revealed to us, not only to answer intellectual inquiry after truth, not merely to assure us beyond doubt of an immortal hereafter, but to spiritualize all life—to impart to us here and now that fervent devotion to humanity, that reverential love of holiness, which are ever recognized through the deeds to which they give birth. Yes, and elevate every thought, word and work; to ennoble every duty, however mean it may appear terest as of Duty. It is the Art of Living of which change the dry, prosaic details and little cares experience is the best of all teachers. As an art which sometimes so oppress us, into elements of it is long, too long for the projected scope of my

pires after a nobler growth. Those who are satof that sublime conviction the refiner of the pres- | Colonel squarely denied that a ponderable body ualism-its loftier teachings are reached only by the unlifted and obedient heart.

While accepting with gratitude all the evidences of the immortal and imperishable that appeared to be the movement of ponderable bodcome from those who are permitted to approach us from the invisible world, may we remember last brief. He could never try another case, for that to desire this knowledge simply for our own peace of mind is, after all, a kind of selfishness, none the less so from its eternal significance, if we do not permit the great truth to crown us with moral as well as intellectual freedom, and transform our earthly existence into a spiritual reality of disinterested and consecrated self-devotion to

May we, then, as we acknowledge our mutual luties and dependence, as children of one infinite Parent, endeavor to cultivate those purer affections and more refined aspirations which draw us nearer to Him, while they attract us to each other. As in a family where spiritual companionship is unknown, we witness rude familiarity and false independence of behavior, so in the larger family of mankind, if the bonds that unite us are formed only of the coarser materials of our nature, we shall experience much friction and harsh pressure in our vain efforts after unity and harmony, and, like the inmates of a discordant home, the more intimate we become the less spiritual we shall be. Freedom and intimacy, based upon such a union, will degrade rather than exalt our faculties, rendering us, before we are aware, incapable of an elevated and fraternal friendship.

Not so with the true disciples of our faith. They vearn to actualize the aspirations of their noblest hours, and all their thoughts and affections are bathed in the clear sunlight of purity. They hear in every soul pleadings, however faint, of a kindred humanity, but from communion with those whose interior lives breaths forth the heavenly melodies to which their own being responds, they experience a celestial peace, a holy reverence that chastens each deeper feeling, a delicate regard for the individual soul that makes impossible to them any intrusive form of speech or action even in their most joyous moments, or when freed from all outward restraints. Every emotion is attuned to a divine harmony and blended with the silent blessings of invisible presences.

"Brother! sister!" Sacred ever he those words shrined within the "holy of holies," in the heart's inner temple, where the dear name of the All-Father is uttered in subdued accents and with hushed reverence, and where His spirit broods over us with tender and unchanging love.

#### The Work in Connecticut.

INTERESTING EXPERIENCE OF BRO. FOSS. Permit me, through the useful columns of the Banner of Light to say a few words to our friends concerning the mission which I am attempting to

prosecute. I have been three months in the work, and have met with unlooked for and gratifying success. Our friends have almost universally received me with kindness and with words of encouragement. They have cheerfully labored with me in the good cause, and my success has, in no small degree,

been dependent upon them. It gives me great pleasure to acknowledge my indebtedness to them, and I hope continually to be laid under similar obligations. At the end of the first quarter the mission has

been more than self-sustaining, leaving a balance in favor of the Treasury of twenty-six dollars and eighty three cents.

I have met with some rich experiences, two of which I will relate. While lecturing in Forestville, our faithful friend, Dr. Bodyfield, informed me that the Rev. Mr. Griggs, of Bristol, had on a recent Sunday taken occasion to denounce Spiritualism in the following terms: "Of all the low and miserable isms that have visited our world, Spiritual-I supposed he felt himself able to make good those him to do so in public and friendly debate. He immediately wrote me a note of inquiry, asking liable in social and domestic relations, leaving if I was the same gentleman whom he once knew as an anti-slavery lecturer, and whom he aided in getting some meetings in the town of Millbury, Mass., and if so, he thought I must think as contemptuously of Spiritualism as he did. I replied that I was the same A. T. Foss whom he knew, as he had stated, somewhat revised and improved, and renewed my request for the friendly debate: but no answer came. The reverend gentleman, however, stated in his next Sunday service that he had recoived a challenge from a "gentleman"—the italics are mine-with whom he had been formerly acquainted, and of whom he was pleased to say he had a high estimation; but he, who might have done much good, had gone over to that worst of all delusions, Spiritualism. "And you know, my hearers, what that is. You have heard of those disgraceful scenes which occurred in Boston."

Our friends now felt that it was time for me to come to Bristol. As soon as I could arrange matters, I went, and my first work was to see Rev. Mr. Griggs. After talking over old acquaintances and discussing Spiritualism and Old Theology for s while, Dr. Bodyfield inquired as to what Mr. Griggs referred in his remarks about that disgraceful scene in Boston. He said it was something he saw in a Boston paper. I asked what facts were stated to sustain the charge. He did not remember that any facts were stated at all. The papers only said "it was a disgraceful scene."

I spoke four times in the place to large and appreciative audiences, and the subscriptions and collections amounted to forty-seven dollars. Bro. Griggs, though he did not intend it, did our glorious cause an excellent service. I would be glad to receive similar attentions from the clergy in Connecticut, and will promise them that such attentions will be at once acknowledged and improved. Our friends in Bristol feel that our cause is in a revived and hopeful state. Sure we are that some are upon the "anzious seats,"

The next scene which I will mention occurred at Mystic Bridge. My first meeting was holden in a small hall, which was well filled with a very intelligent audience. As is always my habit, I desired any one in the audience to ask any questions or offer any remarks they might desire. Col. Appelman asked some questions, and made some remarks in criticism of my lecture. I answered his questions and replied to his remarks. He rejoined. Other gentlemen took part in the debate, and it was a very interesting time. The Colonel

came to hear. I spoke first, and went over the isfied because for them the problem of immortal- evidence on which rests our glorious assurance of ity is solved, and who do not make the certainty | the truth of spirit existence and intercourse. The ent, are as yet learning but the alphabet of Spirit- was ever moved by invisible agents. I urged that this depial destroyed all human testimony. If, as he said, men could not depend upon the evidence of their senses in these cases—if what ies was only hallucination, then he had made his however creditable and direct might be his testimony, it was, after all, but hallucination, and no evidence at all. It was a rare opportunity to publish to those who otherwise would not have heard at all the blessed doctrine of "Life and immortality brought to light."

In Connecticut, as elsewhere, Spiritualism is not known. "It is in the world," but as yet the world has not known it. It is the object of this missionary effort to reveal its evidence, its character and its tendencies, to the people; and when they know it, sure am I that with a joy to them unknown they will embrace it. And what I may do to reveal to my fellowmen its power to save the world, that I will do with unceasing labor and devotion untiring.

Thine for the immortal life, A. T. Foss.

Stafford, Conn., Nov. 5, 1867.

Rev. E. H. Chapin on "Social Forces." The following synopsis of Dr. Chapin's lecture before the Mercantile Library Association in this city, on "Social Forces," will be read with inter-

The lecturer began with a fine picture of the Alpine glaciers, which, though seemingly stationary, are in fact moving forward with slow but reary, are in fact moving forward with slow but re-sistless power. So it is with all things. Motion is the law of the universe; the corporate human-ity moves as well as do its units, and society moves on with signs that are palpable to the eye-sight of the wise man. And Mr. Chapin said his subject was: The forces by which society is thus moved: what is their character and what their offset? At first clause it owners that there is offect? At first glance it appears that there is but one real and underlying motive force, namely, mind. But if we look at mind in its agencies, we find them various. And this suggests the division of the subject of "social forces" into me-Chanical, intellectual and moral.

Looking at the first head, we find that external

Looking at the first head, we find that external nature plays an important part as a social force. We see what a grave influence the physical geography of countries has upon their life and civilization. Greece and Rome illustrate this truth, and so does Egypt, to whom the Nile brought culture and learning as well as rich harvests, while the desert behind kept the neighboring nations barbaric and ignorant. The "honey-combed shores" of Europe and America play their part in making our greatness. We see the influence of Nature upon character through its external forms, and also through the instruments and appliances which it lends to human endeavor. external forms, and also through the instruments and appliances which it lends to human endeavor, for tools are only Nature turned into force. In machinery there is "a mysterious implication of mind and matter," which does not allow the operation of the former to be entirely free and unfettered. If we perceive a difference between the greatness of Shakspeare and of Watt as social forces in force of Shakspeare it is because we forces in favor of Shakspeare, it is because we feel that Watt does not really invent, but only puts what Nature gives him into right positions. Tools and machinery are but Nature turned into

And this power—the power of machinery and mechanical appliances—the lecturer said was be-neficent, as all great things are beneficent. "Na-ture is democratic, and always votes the people's ticket." Mechanical appliances condense life, and stimulate thought. They save us from boilly la-bor, and while they are working for us, we have time to think. Their power as a social force may be clearly seen in the effect of the inventing of gunpowder, the mariner's compass and the print-

ng press.

Touching the second division of this subject, the intellectual forces that move society, the lecturer said that there were three stages which marked the apprehension, the diffusion, and the adoption of abstract truth. Abstract truth was first intelectual, apprehended by a few, then came public conviction, and finally, education, Truth, Mr. Chapin said, was to be regarded as integral. He who discovers a new truth, only discovers one new link in the great chain. But it is often hard to tell who first apprehends

some great thought. At certain epochs the course of a grand idea is like sheet lightning. It seems ism is the meanest and lowest." I immediately reformation; nor would the discovery of America wrote the reverend gentleman a kind note, saying have failed to be made if Columbus had not been I supposed he felt himself able to make good those words before me and the public, and I would ask were to be seen, just as the ocean and the mighty ver grow from the gentle dew and rain upon the

Public conviction, Mr. Chapin said, was not to be confounded with mere public opinion; for public opinion varies with all the conditions of the life of States. By public conviction he meant the concentration of the wisdom of all time. This was a mighty power; of this it night be truly said-voz populi roz Dei, and he must beware who would affront this. But abstract truth becomes public conviction through education, whose agencies are countless—from "the little red seed buth of the school-house b, the wayside "to the grand lesson of experience taught by the progress of events and the history of nations. Abstract thought was taught only through incessant conflict with error of its various forms. For lies, though never immortal, are often terribly long-Public conviction, Mr. Chapin said, was not to though never immortal, are often terribly long-lived. The greatest result and true end of education is to quicken the capacity, and its aim should be not to accumulate facts but to make the mind capable of commanding facts. "Don't ask a man," said Mr. Chapin, "if he has been through college; ask him if a college has been through college; ask him it a college has been through him." A true system of education will multiply varieties of mind; it will stimulate difference and promote individuality. And the last and highest result of right education is the increased conviction of the universality and beneficence of law.

In beginning his discussion of the moral forces of society, the lecturer repudiated the theory of

Mr. Buckle, which negatived their influence because moral truth was said to be stationary. Moral formulas were one thing, but moral motives were another; and it is the moral nature of manmade up of his conscience, will, affections and passions—that makes these formulas powers. Not only that which moves is a force, but also that which draws.

The last quarter of Mr. Chapin's lecture was directed to a clear and eloquent discussion of the reciprocal action of the moral and intellectual powers in character and in society, and to an exhibition of the dependence of the one upon the other. And in the course of his remarks upon this connection between moral and intellectual life, Mr. Chapin spoke in true and fitting words— born of the moment, as he stated—of the character of Governor Andrew, "whose intellect always moved in the wake of his great and noble heart," each informing, enlightening and purifying the

CURE FOR CANCER.-Mr. Thomas Anderton gives the following recipe for cancer, which he says has been of great service in several dangerous cases:

Boil fine Turkey figs in new milk, which they will thicken; when they are tender, split and ap-ply them as warm as they can be berne to the ply them as warm as they can be ofto the part affected, whether broken or not; the part must be washed every time the poultice is changed with some of the milk; use a fresh poultice night and morning, and at least once during the day, and drink a quarter of a pint of the milk the figs are boiled in, twice in the twenty-four hours. If the atomach will hear it, this must be persovered in for three or four mouths, at least. A man If the atomach will bear it, this must be persovered in for three or four months, at least. A man aged one hundred and five was cured, about six suppointed for the debate. Handbills were thrown into all the houses, announcing the debate and the question to be debated, as follows:

\*Resolved, That the Spiritual Phenomena, socalied, of the present day are sufficient to ground bodied spirits hold intercourse with human beings. The evening was a good one, and a great crowd.

# Correspondence in Brief.

M. MOULTHROP, writing from Rock Island, Ill., Nov. 6th, says: I am requested to say, through the columns of your paper, that Samuel Smith, of Rockford, Ill., will visit Philipsburg, N. J., his native town, in December next. He will hold circles and answer calls to lecture in the neighborhood while there. Mr. Smith has been a medium for speaking during the past seven years. He speaks in various languages, as well as in his native tongue, and communications are also given through him in writing. Those wishing his services will do well to give him a call.

A New Temple — A correspondent at Hartons

A NEW TEMPLE.—A correspondent at Bartons-ville, Vt., Nov. 6, writes: Yesterday, at 1 o'clock P. M., the Spiritualists of this place and vicinity laid the corner-stone of their edifice for worshiping God according to the dictates of their own consciences and common sense. A goodly num-ber were present, and the services were conducted with solemnity and zeal becoming the occasion. Two mediums were present and took part in the exercises, their remarks being appropriate for the occasion. It is said to be the first temple of free speech or liberty hall in New England, and therefore is of great interest to all those who believe in freedom of religious opinion and progression.

A Miss E. L. Morse, a young lady of seventeen,
was one of the speakers. I have listened to her
three times recently, and in my judgment her
ressoning and eloquence will compare favorably with Chapin and Beecher.

MRS. H. C. THOMAS, FREDONIA, N. Y.-The MRS. H. C. THOMAS, FRRDONIA, N. Y.—The glorious truths of Spiritualism are slowly but surely unfolding in our midst. The good yet accomplished is small, in comparison to what remains to be done, and to what we hope to effect ere long. Around us we feel the influx from the purer, higher life, and some day we shall have a glorious record of progress to give you. We have many bitter prejudices to battle against, but with our own efforts and those of our angel friends—with the sword of truth and justice—we shall defeat them: for truth must stand foremost and unwith the sword of truth and justice—we shall de-feat them; for truth must stand foremost and up-permost. We are recipients and promulgators of the great American religion, Spiritualism. Dr. E. O. Dunn, of Rockford, Ill., has been with use for three weeks past. He is a young man of pre-possessing appearance, and a whole-souled, noble-minded man. As a clair oyant he is unsurpassed, and as a physician success crowns all his efforts, as many can teatify. His discourses are lucid, highly instructive and right to the point. His present address is Pen Yann, N. Y.

present address is Pen Yann, N. Y.

ALEXANDER KING, AMERICUS, G.A., writes: A slort time since I got my friend, S. R. Wells, of 380 Broadway, New York, to purchase from your Branch House, in that city, a copy of "The Harbinger of Health," by Andrew Jackson Davis, and I feel that I shall be doing a good deed to write you a few lines commendatory of this highly interesting and instructive work. I have for the past fifteen years been a reader of the Water Cure Journal, by Dr. Trall, The Laws of Life, by Miss Austin, and various other good books on the subject of health, but Mr. Davis's book is one that is entirely different from anything that I have seen, and I am confident that if a copy of it could be placed in every family in our still great (and I hope yet to be glorious and happy) country, that sickness would soon disappear, and health and happiness be the result. Mr. Davis has been working long and faithfully in the field of reform, and is devoting the best energies of his noble mind to the area of the recovery. and is devoting the best energies of his noble mind to the cause of progress, and to the improvement of his fellow men, and I hope he may be eminently successful, and be amply rewarded, both pecuniarily and spiritually.

A. UNDERHILL, AKRON, O., asks: Is or is not the life of any reform its free platform, its self-sacrificing itinerant public advocates, and the living of the principles upon which it is based? Would or would not leading its advocates, giving them a fixed salary, taking them from the linerant's field, tend to conservatism, to an endeavor to bring all to their standard, to wish to sit in judgment upon others, and finally arrest the reform, and fall back upon outward forms and ordinances, if not rituals, and thus rob the reform of its vitality and progress?

of its vitality and progress?
Should or should not those in the form assume to control spiritual manifestations or spiritual mediums, and declare who are and who are not controlled by spirits, thus assuming to sit in judgment upon others and their doings, taking to themselves what rightfully belongs to those on the other side who inaugurated this spiritual

novement, with its phenomena?

Do or do not such, directly or indirectly, say to the spirit-world, "We are more capable of directing and managing the greatest developments ever unfolded to mortals than you are: therefore please let us dictate what manifestations shall be permitted, and what shall not; you get up senseless and foolish things—we will not "?

Dr. H. S. Brown, writing from Milwaukee, Wis., Nov. 4th, says: Our Brother A. J. Fishback spoke to us yesterday in his most charming and eloquent manner, as he always does when speak rmiosophy and the angel world. For the three Sundays previous we have been taking testimony regarding spirit commun-ion and the reliability of media. Much interest has been manifested. Conferences were largely attended, yet no one has testified that the Fays, Eddys or Davenports have deceived in their presence. Such testimony may be had, perhaps, but we have not get it. But much testimony has been given that spirits did the deeds that they pro-fessed to, in the presence of these media as well as others. When the interest in this testimony flags, we intend to take testimony as to how the spirits of persons who have left the form are sit-uated in the spirit-land. And after that, what we should do individually, in society, and in gov-ernment, to gain the best places in the spirit-land. This last testimony is the most important. We hope all societies will engage in taking testimony on these points, from Christians, Inflords and Spiritualists, so that State and National Conven-tions may have the profitable work on hand from the societies represented, of the facts and reasons of our scientific religion.

JNO. R. AMES, NEW YORK.-I desire to present JNO. R. AMES, NEW YORK.—I desire to present to the readers of the Banner the opinions of one of the great men in science on Spiritualism. I refer to Prof. Jno. William Draper, of the University of New York. He says, on page 543, in his work, entitled, "Human Physiology," as follows: 'Elementary instruction, so far as reading and

writing go, does not lead to the diminution, but rather to the increase of crime; a very important rather to the increase of crime; a very important conclusion, more particularly in the United States, in many portions of which this kind of education is chiefly patronized by Government, to the exclusion, to a cortain extent, of that which is of a higher grade, and which serves to correct this important defect. Moreover, superficial education makes the mind a ready receptable for every kind of imposture; and this has been the cause of the rapid spread of many modern delusions, such as Spiritualism and Homeopathy."

The above is a very wise conclusion of a very wise man, in his own conceit! The learned Professor will realize that the above delusions, as he

while man, it has own concent. The learned Fro-fessor will realize that the above delusions, as he terms them, are gaining ground very fast, not only in the United States, where superficial edu-cation is patronized by Government, but through-out the world, and the learned as well as the ignoout the world, and the learned as well as the ignorant are falling into the ranks of progress. I hope that the Professor is not so ignorant as to charge homeopathy with being a delusion supported by men of superficial education, when many of its best physicians received their education and graduated in the Alionathic Colleges. Do we not, also, have some of the most profound scholars in the ranks of Spiritualism? While Professor Draper dwells on the surface, the Spiritualist goes further into the world of causes: and were it goes further into the world of causes; and were it not for his Orthodox prejudice, he would have the cobwebs brushed from his eyes, and then he would behold a world of life, activity and cause, compared with which, the world in which he exists is a world of darkness, superstition and ig-

"Blue pill, madam? Stuffand nonsense, madam. You can't want more blue pill; take exercise. madam, not blue pill," cried an honest doctor to a sluggish patient. "Take exercise. It's only lazy folks who want so much blue pili." Which reminds us of our old friend Abernethy, who, after listening to a long list of allments, detailed by the anxious mother of a languid daughter, growled out, as he put on his hat and returned a shilling of the fee, "Buy her a skipping-rope."

Address of a Spirit Indian Chief. [The following address, by the spirit of the Indian chief, SAGOYEWATHA, (Red Jacket.) in relation to the Indian Commission and the Red Man, was given at our public free circle, through Mrs. J. H. Conant, on Thursday, Oct. 24th.]

The Great Father at Washington has sent his children that they may talk peace to the red man. A great council has been held, and it is finished. The white men have talked peace, and the red men have heard their talk; and the red men have written their promises upon their hearts, and if the white men have not written theirs upon dry reeds that are easily broken, then there will be peace. But so sure as the promise of the white man is broken, so sure the hearts of the red men will grow hot, and they will know no rest till they find it in the hunting-ground beyond the river of death-for they will fight till the last red man has gone to sleep. The Great Father's children-the white-have asked that the red men become like the white men; that they have a goverument of their own; that they embrace the arts of civilization; that they abandon their Indian pursuits; that they bury their clubs and their arrows; that they wash the war paint from their faces; that they become red men in white blankets. This they will never do. The war-paint they will wash from their faces, and their war-clubs they will make into calumets of peace, but they will be Indians still, hunting their game and worshiping the Great Spirit, not as the white men worship him.

Sixty-three years ago the white man sent his missionaries to Sagoyewatha and his people, and he tried to force the white man's religion upon the Indian. But I told him then the Great Father had given us a religion of our own, and we are satisfied with it, and we shall worship the Great Father by it, and we tell him so now. The Indian does not want your books, where your religious are written. He can worship the Great Spirit in the wind, in the water, in the falling leaves, in everything in Nature, and he wants not your books; no, he will not receive them.

Sagoyewatha would say to the Commission, Carry no books to the Indians, for they are useless to them. But give them that which will aid them in sustaining themselves in their own Indian lifeno white man's blankets, but such as the red man will recognize as belonging to himself. And when the talking paper from the Great Father at Washington is filled out, Sagoyewatha hopes that it will be written not upon that which can be torn up and thrown to the winds at will, but written deeper, deeper than the ocean is deep, in the hearts of the white men. He asks that they will respect their vows, and he promises, in behalf of the great nation he represents in the land of spirits, t at those here upon the hunting-grounds of the West will keep their vows, and there will henceforth be peace between the white men and the red.

Four moons ago-four suns, Sagoyewatha should have said-Sagoyewatha sat in the Council where the white men from the Great Father at Washington were speaking to his people, and there were those among his people who could see him, and not only him but the great band of warriors and chiefs that were with him, and they said to him, "Go, Sagovewatha, and tell the white men what we will do, and seek to wash the Great Father's heart at Washington from all that would send out deceit upon the people."

Sagoyewatha heard their wishes, and he has come here by the command of the Great Spirit, who has willed it, and the sun shines in token of his blessing to-day. And he asks that you white men, while you pray that the Great Father may crown you with riches and with blessings, may forget not your red brothers in the land of the setting sun, and when you send your chiefs to the Great Council at Washington, send those who have hearts for the red man as well as for the white. Then your squaws and pappooses will go through the great prairies unmolested. Then your young braves will not sleep upon the prairies without their scalus. But while you practice decelt, and give to the red man, in return for his fors, your fire-water, and those trinkets which cannot serve him well, you must expect that, in return, when he learns you have deceived him, his heart will grow hot against you.

To the white brothers forming the Commission Sagoyewatha would say, The great band of chiefs and warriors in the upper hunting-grounds are satisfied with you. You have answered their call. Your hearts have been soft, and your promises have been good, and made in good faith. They are satisfied; and while you continue to act in accordance with the voice of the Great Spirit as he speaks justice to all his children-while you do this, the many warriors in the upper huntingground that attend upon you will work for your good: they will follow upon the trail of your squaws and pappooses with blessings. But beware how you forget your vows! For the Indian in the upper hunting ground, you should remember, is the Indian still, and he never forgets.

Sagoyewatha is done, and therefore he goes Good-moon.

# Spiritualism.

From the London Correspondent of the New York Times

It is some time since I have heard much of Spiritualism in England, where it has an obscure, underground, and probably not a very vigorous growth. I see, however, that Rev. T. L. Harris, who has been liere for some months in secret inculation, has brought out a brood of three books before leaving for America. One of these is The Great Republic, a Poem of the Sun. This poem, which describes the scenery, people and institutions of the sun, is said to have more human interest than the other trance poems by the same author, which are considered by many persons as among the finest ever written. More important, which are interested third volume of the who has been here for some months in secretincu among the most ever written. More important, perhaps, is the just-issued third volume of the Arcana of Christianity, which treats largely on the marriage question, industry, trades unions, and the social problem which it is the duty of the Church to solve; for "the Church which cannot solve every social problem," Mr. Harris thinks, "is no Church; for the test of a Church is that it beings subvation." The Breath of Goldstit Mania. brings salvation." The Breath of God with Man is a thin volume, which completes the inspirational riplet. Mediums in England, compared with our prolific and wonderful land, are rare, but if all I hear is true, there must be some good ones.

At a Mcs. Marshall's, tables, untouched, rise clear from the floor, and in dark scances "John"

ond "Kate" talk and shake hands with visitors.
One of my friends has held repeated conversations
with them, and has no doubt that they are spirits,
and the same he heard and felt in the presence of the Bros. Davenport. There is also a Bayswater med'um, in whose dark circles flowers and plants, cool and fresh with dew, are brought into a closed room and distributed to the guests, with many such like wonders. Mr. Home Lyon, if he still keeps the adoptive name, is patiently awaiting the decision of the Court of Chancery, into which has been paid the full sum of over \$300,000 which he received from the old lady who adopted him as he received from the old may who adopted him as her son and now wishes to repudiate the relation-ship. The Davenports, after leaving Russia and Poland, came to Saxony, where they were patron-fixed by the Crown Prince and the nobility, of course. The last I heard of them they were in course. The last I heard of them they were in Vienna, expecting a good time if the Police had

wienia, expecting a good time it the Folice had no objections.

The Zonave-Jacob has been imprisoned, extensibly for breaking barrack regulations; of bis cures fi have had some remarkable statements. Mr. Chinnery, an English gentleman with whom I am acquainted, says it is in contemplation to buy Jucob's discharge, and merhana induce him to Jucob's discharge, and perhaps induce him to come to London. He writes that he has just

seen one of his cures, a child eight years old, paralyzed, distorted and half witted. "She is now," he says, "perfectly well, and healthy in mind, and exceedingly lively and happy; and there are hundreds of such instances." What surprises me numereds of such matheres." What surprises he is that so methodical a Government as the French did not have the matter investigated at once, and thoroughly, all the cases examined, the results recorded, and the whole matter placed in its proper light and beyond contradiction. But if Jacob is ever canonized, all the testimony will be footbecoming.

forthcoming.
I ought, perhaps, to mention "in this conneccircumstance that happened a few days ago in Derbyshire, a strike against a ghost. A workman in a colliery declared he had seen a thost. The news spread through the pit; the col-liers trooped together with horror stricken countenances, demanding to be taken to bank. When those who were below had thus left work and had come to the surface, they met the "day shift" preparing to descend. The story was told, and as the news spread from mouth to mouth, a simi lar horror to that which had prevailed below seemed to be communicated. The day men refused to go down, and all the colliers thereupor returned to their homes. In this way nearly two hundred men and boys have "laid themselves idle," and the ghost presumably holds possession of the pit. A collier was accidentally killed in one of the workings a few days ago.

In the old times the priest would have been sent for to lay the ghost with bell and candle, but as priests, at least Anglican priests, in these days believe in neither ghosts, angels nor spirits, I see

no way but to send down a medium, and let him hold a dark scance at his leisure.

Mrs. Hardinge, who is said to have inspiration-ally stumped California for Lincoln some years ago, has engaged to deliver a series of Sunday avening discourses at the Polygraphic Holl near evening discourses at the Polygraphic Hall, near Charing Cross. She is considered by William Howitt and others as the most remarkable crater or oratress in England, but the Saturday Review does not wholly coincide with their opinion.

MONADNOCK.

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

# Banner of Light.

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#### The Indian Treaties.

As matters at present stand, the Commissioners on the part of the Government to treat for permanent peace with the Indians, have succeeded beyond the common expectation with their plans. Five of the principal Southern tribes have met them, numbering from five to six thousand souls, and terms have been agreed upon that promise to satisfy all the demands of the Government. Three of these agree to go and take possession of an ample reservation of land, lying between the Red River and its North Fork, containing some six thousand square miles, or three-and-a-half million acres. This reservation includes the Southwestern corner of the Indian Territory, and a small piece of Texas. On this land they are to be furnished by Government with agricultural implements, an agency-house is to be built, a warehouse, and a schoolhouse, while dwellings are likewise to go up for a miller, farmer, teacher, physician, and other necessary helpers in their the new plan.

The other two tribes of the five already named, were set apart for their occupancy, lying between south and west, and the State of Kansas on the Washington and Philadelphia, where she is an north. The same provision in clothing is to be especial favorite, engagements have been made made for them which the other tribes have, and cles are likewise to be annually distributed. An agency house, schoolhouse, mill, farmhouse, and friends who wish to hear her must embrace this all the other dwellings named for the other reservation are to be erected, and instruction in the fundamental arts of civilization is to be given them if they desire. It is said that the chiefs of these tribes manifested no desire to be aided by these instructions, preferring to hunt and procure their livelihood as they have always done. The Commissioners were obliged to concode to them ten miles of any fort and road to the north of the Arkansas and south of the Platte, but the Indians are under a solemn pledge to come no nearer than that, to withdraw all opposition to white settlements, railways and wagon routes, and keep the neace with white men generally. To conclude the proceedings, about one hundred thousand dollars were distributed in presents, which gave great satisfaction.

Now that this vexed matter is so far adjusted, and adjusted on fair terms and in a peaceful other things, as follows:

" I come to say that the Kiowas and Comanches "I come to say that the Klowas and Communies have made with you a peace, and they intend to keep it. If it brings prosperity to us, we, of course, will like it the better. If it brings prosperity or adversity, we will not abandon it. It is our contract, and it shall stand. The Klowas and Communication will now make no bloody trail in their land. They have pledged their word, and that word abilities unless the whites shall be to what their land. word shall last, unless the whites shall break their contract and invite the horrors of war. We do not break treaties. We make but few contracts and them we remember well. The whites make so many that they are liable to forget them. The white chief seems not to be able to govern his braves. The Great Father seems powerless in the face of his children. He sometimes becomes angry when he sees the wrongs of his people committed on the red man, and his voice becomes loud as the roaring winds. But like the wind, it soon dies away and leaves the sullen calm of unheeded oppression. We hope now that a better time has come. If all would talk and then do as you have done, the sun of peace would shine forever. You have not tried, as many do, to get from us our land for nothing. You have not tried to make a new bargain merely to get the advantage. You have not asked to make our annulties smaller; but unasked, you have made them larger. Wou have not withdrawn a single gift, but voluntarily you have provided new guarantees for our sanca-tion and comfort."

tion and comfort." Said "Buffalo Chief," a leader of the Cheyennes, after hearing the pacific words of the Commissioners:

from the Great Father with these good words? Are you to make peace with me? If so, I take you by the hand. And my soldiers also shall take you by the hand. Here you are chiefs. You sit in the front, your soldiers at your backs. Here I stand chief, and my young men are all around me. You spoke about the railroad; we will hold it together. We will both have a right in it. I believe that you are such by the Great Father to believe that you are sent by the Great Father to make peace with us."

And he added, with other remarks, advice to the Commissioners to tell their "young men who guard these roads to behave themselves." Civilization rebuked by a savage!

We also call particular attention to the communication of the great Sagoyewatha, through our medium, published in another part of the Banner. It is as impressive and distinct a specimen of natural eloquence as could be cited. He recites the history of these Indian wrongs in brief, entering into details which no one will read without profound interest. From the spirit-land, he expresses the satisfaction which the braves there feel with the proceedings of the Commission, and their gratitude for what has finally been done for the tribes. He lays all the troubles of the past to deceit and treachery, to the spirit of violence and cupidity. Let us hope and pray with Sagoyewatha and the invisible braves who surround him and for whom he speaks, that we have seen the last of this injustice and these wars.

From the beginning, we have the satisfaction of knowing that we have counseled and spoken and labored for the very result which we behold wrought out to-day. It satisfies us, because it satisfies the spirit of right, of justice, of peace. It is an open question if it would not be better still to draw these tribes of red men nearer to us and our civilizing methods, instead of putting them away into separate locations: but as we set up teachers and examples of industry in their midst, and thus quietly but steadily invite them to learn and emulate, perhaps the best is being done that under the circumstances can be done. We at least show the Indian that we are his friend and brother, and with that profession we can lift him up to a higher and better condition.

#### Music Hall Meetings.

The success attending the effort to carry on spiritual meetings in this city; in so expensive a place as Music Hall, is attracting general remark, not only in our city but from friends abroad. Large audiences, gathered from among the most intelligent and respectable people of the city, continue to fill the hall nearly every Sunday afternoon. The lectures thus far have been very satisfactory, and judging from the talent engaged for the remainder of the course, the interest is likely to increase rather than diminish.

On Sunday afternoon, Nov. 10th, Mrs. A. A. Currier gave her second lecture, which claimed the attention of the audience in a marked degree. The theme was one that all, more or less, feel an interest in, namely, The relations existing between mortals in earth-life and the inhabitants of the second sphere in spirit-life. Of course, the views expressed were from the spiritual standnoint of the one who gave birth to them, for it was evident that Mrs. Currier was speaking under spirit-control. The true conjugal relations, as well as the mismatements existing in society, were dwelt upon pretty plainly at some length. The speaker casually remarked that often there existed inharmonies between affianced souls in earth-life, needlessly caused by one party or the other unwisely giving way to their feelings when fits of ill tempea were upon them. The true affectional nature at such times lies dormant, while the useless verbinge flies off. i

The elucidation of the more subtle affinities that bind souls together in the realms of eternal life, was nicely argued. In the early part of the new locality. The tribes are also to have one suit | lecture, where the speaker adverted to the innuof clothes annually given to each member, beside | merable hosts of human beings who had passed thirty thousand dollars annually distributed in to spirit-life in all time, saying "they were not presents. The names of the three tribes that have lost nor annihilated, but all were there, living, imentered into this arrangement are the Kiowas, mortal souls," a shower of tiny raps was dis-Comanches and Apaches; and they have promis- tinctly heard on the platform around the medimanches and the Arizona tribes to join them in visible persons on the platform, it created a decided sensation among the audience.

Next Sunday, Nov. 24, we are happy to anwith whom it was necessary to make a separate | nounce Mrs. Nellie J. T. Brigham as the speaker. arrangement, were the Cheyennes and Arapa- Mrs. B. has never lectured in this city, we believe, hoes. Some eight or nine thousand square miles although there have been many attempts made to secure her services, but her engagements have the Arkansas River on the east, Cimarron on the always been made elsewhere too far alicad. In for her a year in advance. She is a beautiful thirty thousand dollars worth of necessary arti- speaker, and in social life a noble, pure and true woman. As she can remain but one Sunday, opportunity.

# Mrs. Cora L. V. Daniels.

We were called upon to chronicle the decease in New Orleans, by the ravages of yellow fever. | up in heaven? of the husband of this estimable and popular lecturer. Now it becomes our painful duty to state that her only child has passed on by the the right to hunt buffalo and other game within same malady. May she be upheld by the same power which has carried her so far safely on the journey of life, and her precious life be prolonged to comfort and bless many thousands more by her inspired teachings. Mrs. Daniels herself was for a long time prostrated, but has sufficiently recovered, we are informed to start on the journey homeward. She needs no assurances that her numerous friends and sympathizers-throughout the North, and here at the East, will welcome her back with hearty delight, and rejoice to learn, if she will consent to it with the spirit, it is fit to give an extract or two from the renewal of her strength, that she is to appear speeches of the chiefs who were present before once more in the lecture-room. The Spiritualists the Commissioners. There was Satanta, the old of Boston and vicinity would flock to hear her chief of the Kiowas, who said to them, among by thousands, and we cannot refrain from expressing the hope that she will in due time make her appearance among us.

# Meetings in Williamsburg.

The Society of Spiritualists in Williamsburg, N. Y., which have heretofore held their meetings regularly every Wednesday evening, in Continental Hall, have changed to Temperance Hall, on Fourth street, corner of South Second street, This hall is more spacious, and will better accommodate the growth of the Boclety, for the present at least, but larger quarters will undoubtedly soon be needed. Rev. Henry Blanchard delivered the first lecture in the new hall to a crowded audience, and gave great satisfaction. His theme was the "Religion of Science." These meetings are supported by voluntary contributions. If the friends are liberal, the best speakers will be engaged as heretofore.

# Bread Blots.

A cable dispatch from London, dated Nov. 9th, says disturbances have again broken out in Devonshire. There was a bread riot at Barnstable on the 0th, which exceeded in ferocity and destructiveness the riots at Exeter. The mob broke into the butchers' shops and bakeries, plundered them, and then set them on fire. The police and "I ask you if it is as you say? Have you come | military were obliged to fire upon the mob,

Rev. Mr. Towne on Theodore Parker.

On Sunday afternoon, Nov. 10th, Rev. Ed. C. Towns gave the second lecture of his course on 'Theodore Parker and Christianity." Owing to the unfavorable state of the weather, the audience was not so large as the subject merited.

The lecturer commenced by stating that were he to present one by one the objections urged against Mr. Parker by Evangelical adherents, they might be denied as never having been made; it was necessary for him, therefore, to find some regular standard from which to operate, and to select from the various critics some one whose lothea Sacra. This writer, while he made the attainments of Mr. Parker, and his undenlable of the report just referred to, (which all can read influence among the masses, declared "that the by turning to that part of the paper). scholar was subordinate to the man, and that his example would have been a good one but for his lack of creed." Parker's influence was more widely felt than that of any cotemporaneous minister, and why? Because of his deen earnestness. Beecher was amusing, but his creed taught him that only the few in the vast congregations he addressed would be saved. Parker believed the great principle of a universal, glorious immortality, and, therefore, his precepts were more sharply defined. According to Dr. Lincoln, "Mr. Parker owed

is power among men, not to his education, which would one day become an uncertain tradition, not his creed, which was vague, or to his philosophy, thich was unspiritual, but to the LOVE OF MAN, which pervaded his example and utterances." It would be remembered of Theodore Parker that when the social forces of the land, like the priest and the Levite, " passed by on the other side" and heeded not the cry of the oppressed, when law and commerce alike cried: "Great is Diana of the Ephesians," when the Evangelical Church bowed the knee to the Baal of Slaveocracy, he was the chosen apostle to the Higher Law, and that to him New England owed that education of conscience which finally culminated in the triumphant close of the late sanguinary struggle which he prophesied long ere his death. To give some idea of Mr. Parker's influence, it was only necessary to state that he had on his private list seven thousand names of those who looked up to him as their pastor, their teacher in the way; and it had been estimated that ten thousand persons were wont to take from him their religious food, as communicants of old time theology partook of the bread and wine. In moments of prayer he was full of the Holy Ghost, and it was often said of him at those times: "Such must have been the characteristics of the presence of Christ."

Was it urged by Dr. Lincoln that Mr. Parker's creed was vague," his " philosophy unspirit ial," his learning to be one day "an uncertain tradition"? In answer let it be asked, Who was the better Christian—the theologian of a better faith, who opposed the higher law and cried, "Lord! Lord!" or Theodore Parker, who went forward and acted in the spirit and power of God, and was ordained, as a flaming sword, for the eradication of unsanctified religion? It was objected that Mr. Parker was severely denunciatory in his remarks on Evangelical bigotry; that he spoke of the Devil as a good church-member, regularly attending Sabbath-service, carrying a Bible with a cross on it, (for he was not afraid of the cross as of old), liking any show of righteousness from him lest the church popularity should be lost. But did not Jesus, in the bitterness of his spirit, address the equally bigoted Pharisees of his day as "whited sepulchres"? The honest critic, on reviewing his position, would find that he had substituted his narrow, creedal views as a tribunal of judgment on Mr. Parker, instead of the broad teachings of ed to do what they can to induce the Texan Co- um. As Mrs. C. and the Chairman were the only Christianity, and that if Mr. Parker presented an infidelity of belief, there was on the side of the church an infidelity of acts! Even the critic this city, on the 27th inst. quoted was obliged to do homage to Mr. Parker's personal qualities, his "courage, honesty, earnestness, faith that saw elements of good in the most vicious," "a far-reaching love of loves." Were not these the characteristics of Christ? and were they to be found in the diabolical school of Orthodoxy?

Mr. Parker's love for the pulpit was deep and enthusiastic. He had been known to prepare sermons four years in advance. He was unsatisfied unless each Sabbath brought its effect on his hearers. He threw his body into the breach when the den of thieves broke into the house of God and the Evangelical opponents of the higher law were red with his blood. When, broken down by exhausting labor, he gave up the mortal form, was his life lost? Is that treasure lost which is laid

It was argued against Mr. Parker that he was "more a Mahometan than Christian." It is true his ideas called that perfection of theism which the Church called rejection; he did not, like the Evangelists, proclaim a Hebrew man God, and a Hebrew book divine; but wherein did his teachings resemble those of the Koran? Parker taught of an ever-present, watchful Providence working for good in all; the Koran, an arbitrary autocrat, jealous of his power, and prompter to punish than to bless. The followers of Mahomet believed themselves but poor instruments in the hands of a God who, in the beginning, took a handful of clay, out of which he ordained that all mankind should be made, and, breaking it in two, tossed half into hell, exclaiming, "This to hell, and I care not!" and the other half to heaven, saying, "And this to heaven, and I care not!" Mr. Parker expunged from his theory the system of the Mec- and 20th, for the purpose of healing the sick. The can camel driver, and taught love instead of the suffering will do well to bear this in mind, and, if bared, scimetar. It was reserved for Orthodox Christianity to borrow the robes of Islam and preach a jealous, angry God! Was Theodore Parker to be pushed from the broad platform of Christianity, not even to be allowed a back seat, because he worshiped the All-Father and denied divinity to the carpenter of Nazareth? The distance to be traveled between the prophet of Mecca and the chosen apostle of the higher law, passed through High and Moderate Calvinism-from a God of Will to a God of Love!

The fourth lecture of the course will be delivered at the same place, on Sunday, P. M., Nov. 24, at quarter past four.

# Female Suffrage Canvass.

Nothing daunted, but encouraged rather, by the recent result in Kansas, Susan B. Anthony, Lucy Stone, Mrs. Elizabeth Cady Stanton, and several prominent ladies of Kansas, members of the Suffage Committee, will come Eastward from that far State, discussing in the principal cities on the way the question of Workin Buffrage before the people. They will be in Boston early in December. We expect the country will be thoroughly attreed up, as it should be, by the pointed and logical addresses of these gifted speakers and oapable women. Lit that been so mor roll or very

# "Order of Eternal Progress."

We learn from Philadelphia that the Committee appointed at the Cleveland National Convention of Spiritualists, to consider the project of a Secret Society, &c., in response to a call from the Chairman, (M. B. Dyott,) met again in the city of Philadelphia, Nov. 4th, for the purpose of perfect. ing the organization of said Society. The Committee, and others favorable to the idea, were in session three days, and, after due deliberation, inaugurated a Secret Society, to be known as the Order of Eternal Progress." It will be observed that the name has been slightly changed from writings (from his position among his fellows,) that suggested by the report of the Committee at were entitled to be regarded as an exponent of the Convention in Cleveland, (which will be found the views of Orthodox Christianity. Such an one in the official report of the proceedings on the first he found in the person of Dr. Lincoln, in the Bib. page of this issue of our paper.) The word "eternal" has been substituted for spiritual; othermost flattering allusions to the knowledge and wise the Society has been organized on the basis

> After the adoption of the Constitution and By-Laws, the following named persons were elected as officers for the first term:

Supreme Director-M. B. Dyott, Philadelphia. Box 684. Supreme Directress-Mary I. Dyott, Philadel-

phia. Supreme Vice-Director-Col. D. M. Fox, Lyons,

Mich. Supreme Vice-Directress-Mary F. Davis, Orange,

Supreme Recording Secretary-Henry T. Child, M. D., 634 Race street, Philadelphia.

Supreme Corresponding Secretary-Miss Sue. G. Osborn, 917 Arch street, Philadelphia. Supreme Treasurer-F. B. J. Read, New Jersey.

Supreme Marshal-John Mayhew, Box 607, Washington, D. C. Supreme Guardian-Mr. E. W. Capron, Wil-

liamsport, Pa. Supreme Sentinel-George Ballinger, Philadel-

The work and forms of the Order were than considered and adopted. A Constitution for "Subordinate Sanctuaries" was prepared and adopt-

ed, and a Charter granted to "Aurora Sanctuary,

No. 1, of Philadelphia." Those wishing further information concerning the above Society, can address either of the Secretaries.

#### Italian Affairs. Contradictory accounts are published as to the

details of the fighting in which Garibaldi was heaten. It was at first stated that the Papal and the French troops were engaged in the actions; then, that no French troops took part in them; and now we are told that the Papal troops were beaten, and were saved from destruction only by the coming up of French troops. This reinforcement consisted of 5000 men, and its arrival turned the tide of battle against the Garibaldians. Gen. Fuilley, commander of the French troops, reports that the French in the fight at Monte Rotondo lost 40 in killed and wounded. The Papal troops lost only twelve men. The casualties of the Garibaldians were 600 killed and as many more wounded, while 2200 were taken prisoners. Gen. Fully says the credit of the great slaughter of the rebels is due to the Chassepot rifle. The Garibaldians were only half armed. King Victor Emanuel has extended aid to the families of the Garibaldians who were killed and wounded in the recent engagement. There is general discontent throughout Italy, and a state of siege is threatened in every large town. The Gazette publishes the tracts and devouring them as Job's levinthan text of a diplomatic note from Prime Minister swallowed the water, fond of doctrine, but object. Manebria, which declares that suppression of the ing finally and in toto to his minister's demanding Temporal Power of the Pope is indispensable to the maintenance of good relations between Italy and France.

# Personal.

Dr. H. F. Gardner, of this city, sailed for Europe last Wednesday, in the steamship Russia, from New York.

E. P. Whimple is to deliver an address upon the life and services of the late John A. Andrew, in

Charles Dickens sailed Nov. 9th, in the steamer Cuba, for Boston. And he will be well received here.

Auber, the great composer, is eighty-five years old, but is very active.

James Gordon Bennett is seventy-one years old, and worth \$3,000,000.

Hiram Powers has made \$200,000 in Italy by

his art. Elihu Burritt does not intend to return to this country to live, as has been reported. His residence in the suburbs of Birmingham, England, is

called New Britain Villa. Mrs. Stowe is writing a new novel among the

# Levce of the Children's Lyceum.

orange groves of Florida.

The First Entertainment by the members of the First Spiritualist Association and Children's Progressive Lyceum, of this city, will be given in Mercantile Hall, Summer street, on Wednesday evening, December 4th. It will consist of Singing, Readings, Recitations by the children, Tableaux, &c. Tickets will be for sale on Saturday, Nov. 23, at 30 cents each; children 20 cents; reserved seats 50 cents; and may be obtained at This Office, at Bela Marsh's, 14 Bromfield street, and may also be had of any of the members.

Dr. J. R. Newton on his way South. We learn that it is the intention of Dr. J. R. Newton to stop at Parkersburg, West Virginia, on his way to New Orleans. He will be at the Swan Hotel, in Parkersburg, Nov. 26th, 27th, 28th possible, see the doctor.

# Mercantile Hall Meetings.

A good audience, considering the rain storm, assembled to hear Mrs. M. S. Townsend lecture before the Spiritual Association in the above hall, on Sunday evening the 10th. Next Sunday evening closes her engagement. Her lectures always furnish food for the soul.

# Ohlo Missionary Work.

We learn that the Ohio State Convention held at Clyde last week, was a perfect success. Five hundred dollars were raised for the purpose of sending speakers into the field. Mr. and Mrs. A. A. Wheelock will start on that mission the first of January. A better selection could not well have been made.

# Mercantile Library Lectures.

Hon, Horace Greeley delivers the next lecture of the course before the Mercantile Library Association, in Music Hall, next Wednesday evening, Nov. 20th. Everybody will be anxious to hear this most remarkable man of the age.

Strive to make everybody happy, and you will make at least one so yourself, and lest gold to it

#### New Publications.

"SHAMROCK AND THISTLE; or Young America in Ireland and Scotland," by Oliver Optic, Lee & Shepard publishers, is the title of the second volume of his Tales of Travel and Adventure, the October, killing three hundred people and destroyfirst being "Outward Bound." He proposes to write two series of these books, of six volumes each, the whole giving a complete account of Europe as seen by the quick eye of the traveler. The Academy Ship in this volume figures on the coasts of Ireland and Scotland, and sundry pleasant excursions into the interior are made, by the young students who sailed in her. Its descriptions are clear and vivid, and life abroad is represented impressively to the mind of the boy and girl reader. Its historical element increases the commence in Nassau Hall, on Wednesday evenpermanent value of the book, while the story is worked up with great freshness, vivacity, and books for the library of the Children's Lyceum. sparkling bumor.

W. H. Hill, Jr., & Co., have published "LITTLE PITCHER STORIES," by Mrs. May, in three volumes, illustrated, and compacted the same very neatly within a box. Their titles are: "Four Little Pitchers," "Bertie's Telegraph," and "Uncle Barney's Fortune." They are all sprightly and pretty juveniles, and will be in large demand.

"CLIMBING THE ROPE" is the name of a new juvenile story by May Mannering, published by Lee & Shepard. It aims to show that "God helps those who try to help themselves," and is an extremely effective tale for the children. Its variety is undoubted.

"ALEXIS, THE RUNAWAY; or Afloat in the World," is the title of the second of the "Rosa Philadelphia, on Sunday, Nov. 10th, and were Abbott Stories," from the pen of Mrs. Rosa Abbott | well patronized. In some churches the ministers Parker, published by Lee & Shepard. The first strongly denounced the whole affair as most of the series was "Jack of All Trades," and the wicked and unchristian-like, while at the same third will be "Tommy Hickup." The series will time many of their parishioners rode to church in comprise six volumes. ,

"BREARING AWAY; or The Fortunes of a Student." by Oliver Optic, is the second of his "Starry Flag Series," the first being entitled "The Starry Flag." This fine story for the boys is not completed in the present volume, but will be concluded in "Seek and Find," the third of the series. No author is more popular with the juveniles, and deservedly so, than Oliver Optic, which his publishers are well aware of. Lee & Shepard publish this attractive series of tales for the young.

"On the Wing," by Nellie Eyster-Duffield Ashmend publisher, Philadelphia—is the third of the "Sunny Hour Stories," with illustrations. the author of a work upon the periodical press, The other two were very popular, and induce the author to extend the series to four.

T. B. Peterson & Brothers republish Mark Lemon's "SEYTON HALL," and Lee & Shepard have it for sale. It is a good historical tale, and is commended by the critics.

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We have before us the Annual Report of the Board of Regents of the Smithsonian Institution, showing the operations, expenditures, and condition of the Institution for the year 1866.

J. Burns, London, publishes a pamphlet, entitled, "A SECOND WORD TO MANKIND." It is comprised in two parts; the first treating of "The Origin of Spiritualism," and the second of "Creation." A detailed Index gives the contents in comprehensive form. It is crowded with thought and the materials for thought.

Dr. I. Ray has published in the American Journal of Insanity, for October, a monograph on "HOMICIDE-EPILEPSY," in which is discussed the remarkable murder of Mrs. Magilton by George W. Winnemore, in Philadelphia. Dr. Ray was formerly Superintendent of the Butler Hospital for the Insane at Providence, R. I., and what he has to remark on this case will be found of much interest and scientific value.

WHITLOCK'S HORTICULTURAL ADVERTISER appears quarterly, in very neat form, from the office of "All Nurseries in One," 37 Park Row,

The "GALIN METHOD OF MUSICAL INSTRUC-TION," by C. D. Farnham, is a pamphlet pub. ancient African lake, the remains of which he lished by the American News Co., of New York. points out, and also indicates in detail the cause It professes to enable pupils to sing at sight, and of the great catastrophe. write music, under dictation-so rapid is the ful teacher of music in New York city, and is Thursday evenings. held in high regard by all his pupils. His method is being introduced into France, under the auspices of distinguished musical names.

THE LYCEUM BANNER for November 1st is out, filled with choice bits and good things for the children. Send your subscriptions to Mrs. L. H. Kimball, drawer 5956, Chicago, Ill.

# Movements of Lecturers and Mediums.

field under the auspices of the Massachusetts Association of Spiritualists, writes that he finds much interest manifested by the people on the subject of Spiritualism. The cause was never more promising than now. Letters for Mr. Carpenter can be addressed care of this office.

Rev. J. O. Barrett, of Illinois, is at present stopping in this city. He spoke in Charlestown last Sunday. He will probably return West in December.

Mrs. Charlotte F. Taber is lecturing in Fitchburg, Mass.

A correspondent informs us that Miss Eliza Howe Fuller, the efficient and faithful worker. (well known by many of the readers of the Ban-Quincy, Mass., for several weeks with perfect | looking very grave and wise.

Mrs. Macomber Wood has been lecturing to the First Spiritualist Society of East Boston with and at no distant day may be the largest city in great success, the large audiences completely fill-

Dr. P. Clark, of this city, is soon to start on a the West Indies, for the improvement of his health. He will visit Societies of Spiritualists on half long, in one straight line, and one hundred his route, and speak whenever requested.

Dr. J. H. Currier, one of the earliest speakers in our ranks, is still in the field, and as popular as boundary of the present city limits. At its presever, though not devoting as much of his time to ent rate of improvement it will require only a few lecturing as formerly. He is an excellent healing years to make it the most magnificent thoroughmedium, and is doing much good in that capacity. fare in the world. He has changed his residence to corner of Broadway and Windsor street, Cambridgeport.

Dean Clark is lecturing in Nashua, N. H., a new field of labor; but many people there are hungering for the food of Spiritualism. Next month he goes to Portsmouth.

Western lecturer on the Spiritual Philosophy, the cause of Spiritualism and Reform manifested speaks in Louisville, Ky., the last two Sundays in by Mr. Charles Holt, during the six months' lectur-November. His permanent address is Toledo, O. ling engagement which has just closed; and our Letters will reach him at Louisville up to the 24th. best wishes go with him to whatever locality he

A correspondent speaks in high terms of praise may be called. of Mrs. Hannah Morse, of Joliet, Ill., as a speaker. She has been in the lecturing field about character, progressive in all his ideas, and capable

Henry C. Wright speaks in Cleveland, O., during December, January and February.

#### ALL SORTS OF PARAGRAPHS.

A terrible hurricane occurred at St. Thomas, one of the West India Islands, on the 29th of ing a large portion of the buildings, shipping, &c. The loss of property is very large. Thousands of people are made homeless, and great suffering is the consequence.

L. L. FARNSWORTH.-We request the friends who may have occasion to write to this gentleman, not to direct in our care, as we are not apprised of his address.

A course of social assemblies for dancing will ing, Dec. 11th, the proceeds to go toward buying

When the mirror is highly polished, the dust will not defile it; when the mind is enlightened with wisdom, licentious thoughts will not enter

A Chicago clergyman calls the opera "a handmaid of the church."

It has been beautifully said, that "the veil which covers the face of futurity is woven by the hand of mercy."

The Baptist Home Mission Society has undertaken to raise a half million of dollars to aid in the erection of church edifices at the South and Under the recent decision of the Supreme Court,

hem Probably the oldest book extant, ever published

cars were run on several of the city railroads in

in America, is now in possession of Gen. J. W. Phelps, of Vermont. It is a dictionary of the Aztec language, and was printed in the city of Mexico, in 1571-nearly fifty years before the landing of the Pilgrims at Plymouth, and more than thirty years previous to the establishment of the colony at Jamestown, Virginia.

A work of art-a widow trying to get a hus-

At the French Exhibition there is a collection of thirteen hundred newspapers. Eugene Hatin, states in La Liberte, that according to a careful estimate, there are 12,500 newspapers now published in the world. In Europe, 7,000; America, 5,000; Asia, Africa, &c., 500. Their total daily circulation is estimated at twelve million sheets.

California papers complain that their State is poor. The churches are struggling with debt; schools and asylums are not endowed. There is not a single great charity on a solid basis in the Commonwealth. The race-course is well supported; the college is poor. Individuals have become enormously rich, but public institutions languish. What's the matter? Is the theological scheme a failure?

Deaths from base ball violence number about one per month.

In the printed instructions of the Overland Express Company to their agents are the words: Wherever you see the Indian shoot him." And because the Indians resented such treatment, war was inaugurated for their extermination.

Omaha's population is now counted by thousands, though in 1865 it was but thirty-five. The change is owing to the construction of the Pacific

An English author and compiler asserts that he has made one of the most important discoveries. of the present age, namely, that of demonstrating the identity of the Great Pyramid of Egypt with the ancient Biblical Tower of Babel; and proving. by conclusive evidence, that the Mosaic Deluge was a local flood, produced by the bursting of an

A course of Radical Religious Lectures is being course of study. Mr. Farnham is a very success- delivered in Lyceum Hall, Cambridge, this winter,

The proposed new territory of Wyoming is formed out of parts of Colorado, Dakotah, Idaho and Nebraska.

What is more beautiful or poetic than a child's idea of ice: Water gone to sleep.

"What makes your cows so cross?" said an old lady to the milkman, the other day. "Cross madam? they are the gentlest things in the A. E. Carpenter, now engaged in the lecturing world." "Well, the milk is always sour!" the matron replied sharply.

See how the Methodists work. A statement is published that a million of children gather weekly in the Methodist Sunday schools in the United States, under the instruction of 160,000 teachers The M. E. Sunday school Union last year expended nearly \$30,000 in assisting feeble schools. The society issues 2600 different publications, the annual circulation of which is equivalent to 600,000,-000 of 18mo pages.

"Where was John Rogers burned to death?" asked the teacher in a commanding voice. "Angustus knows," said a little girl at the foot of the class. "Well," said the teacher, "if Augustus ner by her labors of love,) has been speaking at knows he may tell," "In the fire," said Augustus

Philadelphia has increased in population more than a hundred thousand in the last two years, America. The increase is owing mainly to the forethought of capitalists there, who build good tenement houses for the laboring classes and rent tour through the Southern States, and thence to them at a moderate rate. One of its main thoroughfares-Broad street-is eleven miles and a and fifteen feet wide, extending from League Island, on the Delaware River, to the Northern

# Testimonial.

The undersigned, officers of the Corry Association of Eriends of Progress, on behalf of said Association, cheerfully bear testimony to and express A. A. Wheelock, Esq., the popular and eloquent | their thanks for the earnest, unselfish devotion to

> Mr. Holt has proved himself of superior moral of doing good in the sphere in which he is acting. SES 13 461

B. J. TIBBALS, Pres. J. O. PROCTOR, Pice Pres.

# Hew Bork Department. gave us some messages, while in that condition, that were of a very superior order of intelligence

BANNER OF LIGHT BRANCH OFFICE, 546 BROADWAY,

(Opposite the American Museum.) WARREN CHASE ..... LOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

#### State Convention.

The State Convention of Spiritualists in New York completed its session on Friday, Nov. 8th, in Rochester. A State Organization was completed, Constitution adopted, and the whole session concluded in perfect order. Complete harmony and good feeling prevailed, and although the eccentric medium Chauncey Barnes was there, full of Christ and zeal and fire, yet he did very sharp. But the book is calculated to do an not disturb the meetings, for he could not get up him as insane, but harmless. Mr. J. W. Seaver, himself and the cause honor and good service. The proceedings will be forthcoming through the Banner, but very brief, as we did not have any speeches reported or written out for the press. The city papers gave a fair and candid report, and treated the whole matter fairly, as there was not the slightest ground for ridicule or scandal except in the words and actions of Bro. Barnes, of which no one partook. At the close of the session, at three P. M., the

Eddy Mediums, under the direction of our faithful brother, Ira Davenport, were brought in and gave a free exhibition of the physical manifestations to the whole audience, by daylight, and it was the most complete refutation of the falsehoods and slanders about them and the physical manifestations that could be made. Not a skeptic could be found in the large hall, which was well filled, and the committee selected were most emphatic in their decision. We never witnessed a more complete triumph of phenomena and our spirit-friends in daylight, but will not here enumerate the facts and phenomena, except to say hundreds of eyes saw, plainly as they ever saw, human hands and arms thrust out of the cabinet. when they all knew there was no living, physical body in it, as both mediums were in full view outside the box, and held by the committee before the audience, while the spirits made the exhibition. Rochester and the surrounding country has never had so forcible a push in the right direction as this whole movement has given it, and it will long be remembered and its influence felt favor-

#### Judge Edmonds to President Lincoln. We have lately seen a letter to the late Presi-

ably to our cause.

of the position and merits of that officer, that we have obtained a copy for publication. The occasion of writing the letter was the presentation to Mr. Lincoln by Judge Edmonds of a copy of his selection be confined to a resident of Massachuedition of the Laws of New York, in five volumes, setts. just then published, and which occasion the Judge availed himself of to compress, in a few words, the claims of this remarkable man to the affection of this country, and the gratitude of posterity:

To His Excellency Abraham Lincoln: matters, I have yet, for some time, had a strong desire to convey to you my sense of your services as Chief Magistrate of the nation.

as Chief Magistrate of the nation.

Availing myself of the opportunity afforded by the completion of a work on which I have been for awhite engaged, I have to beg your acceptance of this copy as a memorial of that desire.

Lagging behind the familiarity with State and military matters which a long continuance of public life has conferred upon others; approaching the possession of your high office at the hazard of your life; finding the national existence ard of your life; finding the national existence threatened by a powerful and well matured re-bellion of at least one-third of our people; with the residue divided in sentiment and unappreciation of the momentous nature of the crisis; with our military power so scattered and disarmed as to be unavailable in the emergency; with an empty treasury and impaired credit; surrounded by treason in every branch of the Government; and continue two days. hy treason in every branch of the Government; and continue two days.

encountering corruption and selfishness on every hand; and called upon to make a great military of the 28th and 29th. A. B. and Lucy Stone power out of a people whom half a century of peace had disqualified for the office, you entered upon the task of saving the Union and the Constitution. Behold what has been accomplished distance.

C. B. CAMPRELL.

M. C. STRUBER. within the first half of your official term? A re-bellion of six millions of people, aided by the ser-vile labor of nearly half as many more, has not only made no progress, but has been driven in at all points, until the ultimate result is no longer doubtful, and the most timerous friend of human freedom can feel that all will yet be well with us.

freedom can feet that all will yet be well with us. And what is, in my judgment, of equal importance, you have so wisely dealt with the American people, that you have led them to the point of beholding with just appreciation the true question involved, and have demonstrated to the world that it is freedom or slavery alone.

For all this, I for one must crave leave to say,

God bless you.

At the outbreak of the rebellion I confess that I had my doubts whether we had selected for our Chief Magistrate the man for the occasion. The unseen intelligences, with whom I have so long and so closely communed, expressed their belief that we had, and bid me wait and see. I have waited with unabated anxiety, and now with un-dissembled satisfaction I feel that no one who has ever occupied the Presidential chair could has ever occupied the Presidential chair count have conducted the nation through the emergency more wisely and well. And I repeat, with heartfelt gratitude to God, may He bless and prosper you. I am very respectfully yours, &c.,

J. W. Edmonds,

New York, Dec., 1862.

# Meetings.

N. Frank White is giving most excellent lectures and satisfaction at Masonic Hall, and also branching out to the neighboring societies, which are now drawing the speakers out for evening ectures, greatly to the advantage of our cause. Mr. White closes his present engagement with November, but we understand he will be engaged again, both at Masonic Hall and at Dodworth's, soon as he can reach them through his other engagements. He is certainly one of our very best lecturers. Robert Dale Owen speaks at Masonic Hall the first Sunday evening of December, and Warren Chase the second and third Sundays, merning and evening.

The interest in New York and vicinity was never so good as at present, and never brought so many of the most intelligent minds into communication with the spirit-world; and never did the spirits come so near and work so directly and unitedly with us as at the present time in the efforts to harmonize and elevate mortals.

# More Wonders.

We have recently met Dr. R. G. Wells at the home of our old friend, Lewis Burtis, 52 North St. Paul street, Rochester, N. Y., who testifies that he was a great cripple, scarcely able to get round with crutches, and discouraged at every failure to get relief, when he met Dr. Newton and was almost instantly cured, threw away his crutches and danced like a whild, and being told he possessed great healing powers by the doctor, he timidly commenced, and has been very successful and gaining power ever since. . He is thoroughly entranced, and, when wholly unconscious, exl'amines and prescribes by spirit intelligence, 'He

gave us some messages, while in that condition, and highly satisfactory.

#### Healing by Touch.

Dr. Persons, we see by the papers and learn by letter, is now in Tuscaloosa, Alabama, and Columbus, Georgia, alternately dividing November, and very successful in curing diseased persons with the magnetic touch of his hands. He will be in New Orleans from December until June next, where Northerners and Southerners will find him a powerful healer.

A critical reader and close thinker in the Keystone State says of the little book, FUGITIVE WIFE, "Well, Bro. C., you are a sharp criticimmense amount of good. It will cause the scales any contestor commotion. Most persons now treat to fall from the eyes of the honestly blind, but fools will misunderstand it, and a living clergy will of Byron, was President of the session, and did misrepresent it, but posterity will do it ample justice." The book has a steady sale. Price, in cloth, by mail, 60 cents, paper 35.

> We are happy to announce to the public that Mrs. Stants, so long and so favorably known as a medium in New York, will again receive the honest inquirers for spirit-messages, and that her Indian friend has given her a sure remedy for that terrible affliction, the piles: See notice in another column. She is at her old place, 83 Amity street.

#### Massachusetts Spiritualist Association. RECORDS OF THE EXECUTIVE COMMITTEE

MEETING. By virtue of a call regularly issued, a meeting

6th, 1867, at 2 P. M.

of the Executive Committee of the Massachusetts Spiritualist Association was held in the Circle Room of the Banner of Light, Wednesday, Nov.

The meeting was called to order by the President. The minutes of the previous meeting were read and approved. Members present: Messrs. Richards, Wetherbee, Bacon, Ray and Puffer; and ladies, Willis, Mayo, Wilson, Allyn and Sherman. A letter was read from Mr. Lyman, who was unable to attend.

The Secretary read the report of Bro. Carpenter, the missionary agent, for October, (which has since been published) showing a continued interest on the part of the people toward the benevolent operations of the Association, and the measure of success he met with during the past month. On motion of Bro. Ray, it was voted that Bro. Carpenter continue to serve as our State Mission-

ary Agent, on terms and conditions as heretofore Bro. Puffer moved to put another speaker in the field on similar terms as with our present We have fately seen a letter to the late Presi-dent, which struck us as so foreible a statement that the President, Secretary and Treasurer, be authorized to engage another speaker, in connection with Bro. Carpenter, if in their judgment they deem it best, Voted, that if another lecturer is engaged, the

Moved and carried, that the President, Secre-tary and Treasurer be authorized to reengage Bro. Carpenter for the months of December and January,
Voted, unanimously, that the thanks of this

Committee be and hereby are gratefully extended to Mrs. C. Fannie Allyn, for her generous pro-posal to gratuitously lecture week evenings, in SIR-Although reluctant to intrude upon an attention already overlyirdened with more weighty tion, within reasonable distance of her Sanday engagements.

Voted, that the Annual Convention of the Association be held in Boston during next January, the particular time and place to be left with the President, Secretary and Treasurer.

Moved and carried, unanimously, that the thanks of this Committee he given to the proprietors of the Bauner of Light, for their kindness in allowing us the free use of their Circle Room.

Voted to adjourn.

GEO. A. BACON, Cor. Sec'y.

# New Jersey State Convention.

The First State Convention to consider the question of Universal Suffrage, with a special application to the women of New Jersey, will be held at Plum-street Hall, in Vineland, N. J., commencing Friday, at 10 o'clock A. M., Nov. 29th,

. B. Camprell. PHOISE L. CAMPBELL, HOSEA ALLEN. LYDIA C. ALLEN, PORTIA GAGE, L. K. COONLEY

OLIVE F. STEVENS, THOS. HARRIS, LIZZIE HARRIS, D. W. ALLEN, JOHN GAGE, and others. Vincland, N. J., Nov. 6, 1807.

M. C. STEVENS.

# Business Matters.

THE RADICAL for November is for sale at this

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

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#### WE SOMETIMES WISH. We sometimes wish that we could see

Such men as lived in days of yore. From pride and estentation free, Who 're now more scarce than e'er before. We sometimes wish to see the day When men in offices of trust

No more will on the people prey, And grind their faces in the dust, We wish to see the Boys well dressed,
Where "CLOTHES" are sold at prices fair,
And that we I now they can do best
At George A. Fenno's—in Dock Square,

#### Special Notices.

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

THE HAIR AND SCALP .- Dr. George W. Babcock, Scientific Dermatologist, 28 Winter street, Roston, successfully treats all diseases of the Hair and Scalp, Loss of Hair, Premature Greyness, Baidness, Ao. Dr. listecock treats the Hair and Scalp as a physician—not upon any "the remedy system"—but adapts the remedies to the special requirements of each case. No charge for consultation. A pamphlet with the State Assayer's report upon Dr. Habcock's thirteen remedies, free. Dr. Habcock is treating parties in distant parts of the United States, Canada, &c., by correspondence. Consultation by letter, without charge. Remedies sent—carriage prepaid to all parts of the United States. Bend for Circular.

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Nov. 22,

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"From the bright stars, or from the viewiess air, Spirit, sweet Spirit! if thy home be there, Answer me! answer me!"

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#### Beyartment. Message

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-

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

### The Banner of Light Free Circles.

These Circles are held at No. 158 WASHING-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. Donations solicited.

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

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

#### Invocation.

Infinite Jehovah, thou living God; thou parent of worlds and of souls; thou disposer of all events, we would tling back the giant shadows of past superstitions and stand face to face with thee. Thou art great, and we are small. Thou art wise, and we are ignorant. Thou art perfect and holy, we are imperfect and unholy. Thou knowest all things, and we only know that which lieth within the circumstances of our being. Yet in our littleness we aspire to know thee; in our ignorance we ask for thy wisdom; in our blindness we would see as thou seest; and all the shadows that close around us, we would forever displace by the sanshine of thine undying truths. Thy greatness has been talked of through every age, and thy wondrous power every soul seems to recognize, yet no soul or class of souls has ever comprehended thee. Thou seemest to be a wondrous soul, filling all forms, and exercising thy power in the heavens and in the earth. Over all that has been, all that is, and all that shall be, thy power seems exerted. Thou art all and in all.

Oh, Great Jehovah, we feel that thou art in us. We feel that we are bound to thee, and as thou livest we shall live also; as thou hast lived in all the past, we have lived in all the past also. Oh Lord, thou spirit infinite and perfect, grant that this hour the baptism of thy truth may be vouchsafed unto us. Let it wash away our ignorance. Let it lead us out of the shade into the sunlight. Let it assist us up the mountain of knowledge. Oh Lord, open our mouths and unseal our understandings, that we may preach unto all souls who are in prison, whether they be on the earth or in the heavens. And grant, thou spirit of all truth, that we may minister unto them. Grant that we may be blest with a mission of joy and peace unto all thy children. Grant, oh Spirit, great and holy, that we may never be called from this holy occupation till every soul shall understand thy presence and learn to love thee without fear. Send thy ministering angels of mercy and love wherever thy children suffer. May they wipe away the tears, bind up the wounds, and teach them that every thorn is accompanied by a rose every shadow is followed by a sunbeam, and all the sorrows of time and of eternity are but the harbingers of joy; for no day would be day if it did not follow close upon the shades of night.

Our Father, we praise thee, though thou dost not need it. We adore thee, though we can scarcely know how to adore thee in perfectness. We love thee, though in thy greatness thou seemest to be beyond our love. Yet when we behold thy manifestations, when we receive thy many blessings, we would return our thanks in the name of the past, in the name of the present, and in the name of that endless future into which our souls are wending their way. Amen.

# Questions and Answers.

CONTROLLING SPIRIT.-If you have questions, Mr. Chairman, to propound, we are ready to consider them.

Ques.-If I believe the administration of the laws cruel and wrong, is it not a sin for me to support the Government by vote, or by paying

Ans.-All individual opinion should, under all circumstances, be sacrificed for general good. Whenever and wherever the good of the masses is involved, individual opinion should be sacrificed. Though this Government is not the highest form of government that the soul is capable of conceiving, yet it is the very best kind of government that the times can give birth to. It belongs to this age. It is the result of the growth of mind -mind in the present and mind in the past-and it holds, also, a divine relationship to mind in the future. As it is fitted to the wants of the present, as it answers the requirements of the masses, then surely individual opinion concerning it should have little weight.

Q.—In the invocations introducing the scances said to be conducted by Theodore Parker, the words "Our Father, and Mother, too," with slight variation, are usually uttered at the beginning and repeated two or three times. This differs from the prayers breathed forth with such thrilling power by him while in earth-life. The thought would be uttered once, evidently as the expression of a deep sense of God's love as infinitely greater than mortal mother's for her child, and never in the seemingly formal manner in which it is spoken by the medium through whom he is thought to speak. How is this to be explained?

A .- Theodore Parker is accustomed to being weighed in the balances of individual opinion. and it is of little matter to him who weighs him. or who holds the scales, so that the great God within himself and above himself is the balancing power. It matters very little to him whether or not those who criticise him believe him to be devout, or the contrary. He is Theodore Parker still, and his worship of the great God, the Father and Mother of all, is a worship peculiar to himself, and he alone is accountable to that Father and Mother for its genuineness.

# Oscar McDowell.

Mr. Chairman, it is just one year ago since I was making preparations to leave Calavaras County. California, for my home in the East; but I was called upon to part companionship with my body before I reached my home and friends. And as the way seems open to returning millions, I thought I would see what success I might have in crossing the river again that divides the two worlds. I am clearly conscious that I have a distinct individuality, as perfect and distinct as ever I had. I am conscious of the reality of the world in which I have existed since I parted with | I want to know is what he wants of me. I do n't | place in the spirit world proper. If they measure |

the body. And I am extremely anxious to pro- know whether I'm in the market for i job, or notject that consciousness toward the friends I have left here. Some of them are enlightened concerning the return of the spirit-some are not.

It should be understood by all that we spirits labor under many disadvantages in returning. First of all, we have not the body that was natu- are coming to spake through, as many of 'em dorally adapted to us as spirits, and therefore we cannot manifest ourselves as perfectly as we they suffered when they was here. So did I suffer, could had we that body. The musician who would but I said I'm going to be just as well when I go be a perfect performer upon the violin, might not | there as I was before I went in, and so I am. perform as well upon the flute, though they are [That is the way.] Yes, sir, that is the way; none both instruments of music. One is adapted to of your skeletons from Andersonville or Salisthe flutist, the other to the violinist, showing that | bury. No, sir; I am in good condition. I would the law of adaptation governs them. I was aware, n't let Jeff. Davis, nor any of his clique, know I while on earth, that if ever I was blessed with | was in bad condition through their means. No, the power of return, I should labor under many | it would please 'em too well. I heard about Jeff. disadvantages in coming back; but I said if it getting out, falutin' about the country, taking his were possible for the spirit to return, I would | whiskey by the bottle, I suppose. Oh they's the take advantage of the law, and come back as soon | greatest set of chaps ever you see. as I could,

I would be seech of those dear friends—and one hope-to cease their mourning, and begin to think is? Where is Mr. Davis now? [In Canada.] In of the time when the shades of mortality shall | Canada? Well, that 's where he ought to go. fade away from them, and they, too, shall stand | That's the last place the Lord ever made, for him. where I do, in the sunlight of eternity. Waste no | It's under the iron heel of England, and it's a more time in useless murmurings, but be happy | God-forsaken place, and it's all right if he is there. to receive the blessings that God gives from day to day; enjoy them, and if shadows fall across them all as gifts from the Great Spirit, who knows well how to deal with all his children.

I know I am preaching what I did n't practice months' sojourn in the spirit-world, I can well afford to counsel to resignation under all the circumstances of life, for I know that the soul will. in the future, find that peace and rest that it constantly prays for.

I shall be known by the name of Oscar Mc-Dowell. I expect my message will reach friends in Calavaras County, California, and in Maine. I have prepared the way. Farewell. Oct. 1.

### Margaret Shipley.

I have many things to say, which I do not like to say here. I am Margaret Shipley. I died in all that seems so mysterious I will explain. many things concerning the last days of my life them in public. I must talk to him-not hereelsewhere. I would be happy if all the circumstauces of my earthly life were clear to those I have left; but they are not clear, and so I am sad. ning, and adjourned by "Cousin Benja." I am not at rest, because they are so dark. Goodday, sir.

### Mike Eagen.

How do you do, sir? [How do you do?] I am s comfortable as I could expect to be, considering I don't know where at all I'm going to after entering another sphere, but I do n't know where it is at all. So I am kinder uncomfortable-like. the roughest time II ever heard tell of stop till I got recruited.

I don't know-I was a thinking all the while when I got a little more money. One day I told him, "If you'll raise my pay so I can afford it, I'll get married." "Get married first," he says. Ah uo," I says; "it's all very well to say get | than at any other time? married first, but then it is n't so asy to take about this, or about that?" Suppose I'd had the the influence of liquor. nine children meself, now, so I'd not had a penny than to ask for anything. But I seen the day questions without delay. down there in prison that I would have got down on my knees for a crust of bread. But it's drance to mediumship? all over now, and I aint going to be thinking

Well, now, I want to know what Mr. Christie | gain control of the medium it is an aid. wants. Maybe he wants to engage me over again. He did tell me I'd have my place if I got back. mediumistic? Faith, I've come back, and I'd like it. I don't I hung on as long as there was a muscle left. who is more positive. They thought they would n't kill me at all. But after awhile I died.

What do you suppose Mr. Christie wants of me, tion? anyway? [Wants to hear how you are getting A.—Because two negatives have met, and, therealong, perhaps.] Well, I don't know-I been fore, the law cannot act. Two positives, when floating around here-maybe he wants to know meeting, are apt to gain no response one from the if I got married here. He was always talking other. Spirit manifestations are governed by about everybody getting married. Well, if he electric and magnetic laws-subtle forces underdoes, say that I'm not married at a'l-that Mike lying the external. Physical forces are very pow-Eagen is n't married here. [How do you spell erful. They are indeed the law, and whose would that name?] E-a-g-e-n. I was n't no scholar my- receive their aid must come into communion and self, but I could spell that. I don't know-I assimilation with them. It is very rare that one can't tell anything about this spirit-world. It is medium can gain satisfactory communication very much like this one. They talk about its from the departed through any other, except in being so unreal and shadowy, but it's nothing at such instances as where the medium used by the all like it. It is just as real as ever anything was communicating spirit is, of the two, the most powin the world. And about the Catholic religion, erful; but where they both stand upon the same Mr. Christie used to say to me, "Mike, who is mediumistic plane of mind and body, it is very your confessor?", "Well," I said, "I don't know; hard for the spirit to commune with the one who sometimes I think I'll go to confession, and more desires communion, times I think I won't, and it's so long since I went, I don't know who my confessoris, at all." "Well, those who question us to repeat their questions Mike," he used to say, "the old fellow will get whenever they fall to understand what we mean you if you don't take care of yourself." He was by our answers. nothing at all. He was a first rate kind of man, but no kind of a religious man, you know. What

I don't know. But you can tell him this much: I had a pretty hard time getting out, and had to wait a long time before I could come back-I could n't get ready. I do n't think it's just right to lave all your dirty clothes on the lady you come on crutches just as weak, thinking what

I s'pose it's all right letting him run, but it's a wonder to me he has n't been gobbled up before in particular, who mourns for me almost without | this. I'd like to know where your Yankee grit

Well, sir, now say to Mr. Christie that Mike has come back, and he wants to know what is the way, try to understand why they fall; and wanted of him. If he says, "better get married instead of feeling that they are curses, receive here," all right. Tell him I have n't got a job yet, and as to getting married—I don't know whether they do on this side yet. I have n't made it my study. I don't know anything about matrimony. when here. I know I am talking as I did not I been fooking around all the time, getting a suit talk when here, but with the experience of a few of clothes to come back here. You will understand what that means when you get here and want to come back.

(To the Chairman.) Well, sir, good-by to you. A speedy passage and a free ticket to you when you get over.

#### William Chase.

I am William Chase. I was first officer of the bark Ann, of New Bedford. Eleven years ago in November I was washed overboard. This is my first attempt at return. I learned that the way was open shortly after I left, but I made no attempt to come in this way, because I had a cer-Detroit, and I am here to see if I can reach George | tain fear that I could not succeed. But of late I W. Shipley, who is at present in New York. I have felt such a great pressure inducing me to rehave much of great importance to say to him, turn, that I could scarcely stay away if I would. but I cannot say it here. I know he will be in I hear that there are places where one's friends New York again next month-the last of next can meet them in conversation, or where the remonth-and then I want him to go to some of turning spirit can write or can make use of sounds. these persons where I can speak. Oh I must I hear there are various ways of manifesting to speak to him. I will tell him then of all the those we have here, and I would suggest that my strange circumstances attending my death, and friends make use of some of the means which may be at band to converse with me, and with Many things concerning my present state, and others who would be glad to commune with them. Remember, sir, it is eleven years ago in Novem-I can make clear; but have no wish to speak of ber-this November-since I was lost from the bark Ann, of New Bedford.

This séance was opened by William E. Chan-

### Invocation.

Oh Life, eternal and ever perfect, oh Life, our Source, our Father, we behold thy presence through the glory of this day of falling leaves. We perceive thy footprints everywhere, and we hear thy voice even in the silence of the solitudes. I go away from here. I was told something about and shall we fear that thou wilt forsake us, or that there is danger that we may wander from thee? No, oh Source of our being, we will not When I enlisted in the army, Mr. Christie said to fear, but we will receive thy gifts and seek most me—he is in Chatham Square, New York—I was | earnestly to learn of thee through them, for they porter for him; that is, I took care of his luggage | are the alphabet of thy being, and we believe -carried his luggage to and from the depots-Mr. | thou art giving them unto us that we may learn Christie says to me, "Mike, if ye gets killed let us of thee. There are many changes of human and hear from ye." I didn't know then what he divine life through which our souls are called to meant, but I took it he meant if I got wounded | pass, and they all, all whisper of thee. The ocean to let him know if I could. But somehow it's and the dry land, the air, the flowers, all speak of been a ringin' about me that I got to come back, thee, and we know, oh Divine Spirit, as thou hast "Mike, if ye gets killed let us hear from ye." I blessed all forms with life eternal, an inner and see that's what I'd got to do, when I got all right an outer life, so thou hast blessed us also. Though here on this side. But it took me a long time. in our external we may not understand thee or worship thee truly, yet in our inner lives we yet. I did, sir. I got starved out, and every- we are wedded to thee; and the worship of the thing-and when I seen the chaps coming back | soul, like the aroma of flowers, arises silently to here and not able to spake at all, I thought I'd thee, and is accepted of thee. Oh Spirit Divine, pour out the glory of thy truth upon these wait-I don't know why the divil he wants of me to ing hearts. Let them understand thee as a God come back; I aint got much to come back for- of Love, as a merciful Father, as an all-wise and aint got no wife nor children. Maybe I should, just judge. Let them fear death no more, but unif I'd stayed long enough. But I was lucky there. derstand that life is everywhere, because thou art Yes, sir, I was lucky there. Mr. Christie, he used everywhere, for thine is the kingdom, and the to say to me, "Mike, why do n't you get married?" power, and the glory, forever. Amen. Oct. 3.

# Questions and Answers.

QUES.-Are there any persons that are more mediumistic when under the influence of liquor

ANS.-We are informed by those intelligences care of a family on small pay." I seen 'em all who have made the science of mediumship a round me-I got two cousins, nine children in one study, that there are some mediums who are family-and there was n't a month that they was more readily brought under the influence of a n't a comin' to me, "Mike, can't ye help us certain class of spirits, disembodied, when under

The audience are now at liberty to ask any to help anybody else. [Somebody would have questions they may wish. They are, however, rehelped you, then.] Ah, but I aint one of the kind minded that we can wait for them but a very that likes to ask for help-rather give, any day, short time. They must frame and offer their

Q.—Is a strong personal will an aid or a hin-

A .- On the part of the medium it is a hindrance, but when exercised by a spirit who desires to

Q.—How does the use of liquor make one more

A.-Under certain circumstances it reduces the know-I don't know how I'd manage without power of the body over the spirit, or, in other any body such as I used to have—oh I'd a very words, it lessens the control of the indwelling good constitution. I was n't sick at all. No, sir. spirit upon the external body, and therefore ren-T was the toughest job to kill me that ever I see. ders the body an easy prey to some other spirit

Q.—Can you tell us why sometimes a medium who visits another cannot get any communica-

We would remark that it is the privilege of

Q.—Do spirits measure time as we do? A.-No, they do not. There is no time nor

of time. It is in accordance with the rules of earth, the rules of these external forms-not with the internal, the spirit.

Q.—Is spirit the product of matter, or matter of spirit, or are both eternal?

A .- Your speaker believes they are both eternal. There are certain intelligences who contend that matter is the result of spirit, and certain others who contend that spirit is the result of matter. I believe that you cannot well separate spirit from matter. I believe that spirit acts upon matter; matter changes its forms to satisfy the requirements of spirit. The mechanic must first have the idea or the thought of the article he wishes to construct ere it comes into the objective world. Here you see spirit behind the form; and so I believe it ever is. But as spirit is dependent, for its mode of manifestation, upon matter, so The two act in concert together. One would be a nonentity without the other. This world and the world of mind are wedded together. These gether. Mind and matter go hand in hand

throughout eternity, I believe. Q.-Matter is transmuted from one form of being to another. Is it equally true of spirit? Is angelic, and thus back again into human?

A .- The spirit or essence of life, we believe, is the same yesterday, to-day and forever. In esand always will be perfect. It is only the exterhorse; he may obey my will, and to that extent Indeed, the spirit has all forms by which it manifests itself to the external world. The mechanic when he searches out worlds, throws his life down deep into the heart of the earth, throws dominion over the fish of the sea and the fowls of the air; over all things that ever have been, are, or ever will be. All things become medithe soul, the intelligent part, manifests itself. treat the poor. Look abroad throughout the universe, and you will see that you are mistaken. Mind is exerted everywhere, and you cannot exert your mind upon any one object, or in any one direction, without throwing your life there, and that life has become incorporated into the object. The artist manifests through his glorious landscape; the sculptor through the grand form of life, you will behold for a certainty that mind is get rid of it. acting everywhere; not only through these forms, but through every conceivable form that has an

Q.-Do you believe that the dog or the elephant is conscious of its own existence, as a dog or an elephant?

existence.

A .- It stands, intellectually, physically and spiritually, upon an entirely different plane from same, but the manifestation is not the same. I as man can, yet they can grasp enough to answer the demands of their being-all that they need. the old chap, wherever he is. You call it instinct; it is simply another name

Q .- But is there not a marked difference benimal might feel, and the own existence which a human being experiences?

A.—Yes, there is a marked difference between the manifestations of every circumstance in life, whatever it may be. There is a marked difference manifestations are alike.

Q.-My question is, whether it is a difference of degree or of Nature?

A.-Of Nature. I believe in her oneness; but I degrees or spheres of action. One is manifested another through the horse, another through the physical form, but it is all Nature.

Q.-(One of the audience.) It would be interesting if at some future time some intelligence, who is acquainted with those things, would communicate some disclosure of the most ancient Egyptian mysteries.

A .- I doubt not if you propound such questions in a concise, clear form, you will have them answered. I know there are many intelligences. disembodied intelligences, who are in the habit of visiting those places, and would be very glad to throw light on those subjects. If you propound the queries, I doubt not they will be answered.

# Mrs. Sally Trall.

I have tried many times to come, that I might reach those who are here, but I have never been able to succeed well. I once was enabled to influence some of my friends to go to Mr. Foster, but he was going away and could not stop to wait if I ever see a Christian that was was willing to upon them, and I was so dreadfully disappointed die. I tell you what it is: I've had some of my that I did not make any attempt again for a long friends die, that have been in the Church, clear in

My name was Mrs. Sally Trail, and I used to bers-but when they come to die, it was so-I was live here in Boston. I had a great many things going to say so infernal hard—to give up, and to say to the friends I hope to reach sometime before they reach me. But I do n't care to say them the going, the making up their minds. One of 'em here. I felt very uncomfortable about coming said to me, the and I has talked about it on this here, because I would rather go to my friends side,) "Oh, if I only knew what there is to come, alone; but I finally thought I would come here, and would just say if the friends would go to Mr. Foster again, and persist in going till he shall wait upon them, I am sure they will not regret there is a world beyond, it can't be any worse than it. They got disappointed, and a little out of this-must be better. God aint going to shove us sorts because they were disappointed, and they down the bill after he's got us up so far. He'd determined in their own minds it was all humbug; be a fool. Be like my running my farm to weeds and that Mr. Foster went away because he did after I'd got it in good growing condition. No, no. not want to place himself in a position to allow God aint no such fool. Looks so to me. Well, at them to ascertain that he was a deceiver. That is any rate you will just say this, if you will: say what they thought; and I thought I must come that James Post-that's me-and his son Jake, here and just say that if they will only go again, from Sandusky, wants to communicate with the and wait to see what comes, they won't he sorry.
I have been here fourteen years, It is fourteen

years since I died, and I have learned many things, and if my experience, has not been as extensive as some during the same length of time, yet I have learned a great many things that have changed me. My religious faith was all swept Bond, from Carlyle, Ill, He wishes to say to his away like chaff before the wind; when I woke to the real condition of myself as a spirit, it was all to friends there. (To the spirit: That it? Don't

time at all, it is according to your understanding swept away. I want to tell them about that, and about our particular home affairs, and about the friends that are here with me who do not know how to come back as I have learned to, There are a great many things I want to tell them. So I hope they will think it worth while to visit Mr. Foster again, and wait next time before passing judgment-wait and see.

### Flora Griffin.

A strange errand beings me here. I am a daughter of Major William K. Griffin, of Louisiana. I was sent into the hospital the first year of the rebellion, to wait upon wounded soldiers, and I sickened and died. Major Griffin had four daughters and one son. The other three daughters he sent to New York, and the sen entered the army and was killed; and I, as I have said, was sent into the hospital. I was always told matter is dependent for its existence upon spirit. that my mother was dead. I was always kindly treated. I never saw much difference exercised between me and the other children, only when I was sent into the hospital, and they were sent forms and their indwelling life are wedded to- North. I then began to think it strange, and to wonder why I was not sent North with them.

I had been educated and treated in all respects very kindly, and I supposed that I held the same place that the others held toward my father; but animal life transmuted into human, human into I have learned, since I died, that I was mistaken. I was the daughter of a slave, and my mother is alive and in Louisiana, and I have come here to ask my father to settle something upon my mothsence it never changes. It always was perfect, is, er, now she is free, so that she can take care of herself. At first I was wildly indignant when I nal that changes. I may influence the dog or the learned what I did in the spirit-world; but I have become softened since. I wanted to come then, he may become my medium, or subject through | but I was restrained; but to day they have perwhich my spirit manifests, precisely similar to mitted me to come; and I ask him now, as he that which is seen through the physical form. hopes for mercy at the hands of his God, to do justice to my mother. Flora, the slave whom he bought from Mr. J. Prince, of Georgia, was my manifests his life in constructing these objects, mother. My name was Flora. I was always told [table, etc.]. The artist, when he pictures his my mother was dead, and I believed I was the thoughts, places his life there. The astronomer, daughter of a former marriage. But I was mistaken. I know my father will receive my mesthere. The geologist, when he enters in thought sage, and as sure as he pays no heed to it, so sure I will come to him day and night, wherever I can. his life there. Soul goes everywhere. Soul has till his heart is softened and he is made to do his duty. I love him now dearly, and would exert all my power here in the spirit-world for his good; but I love my mother also. Remember, sir, I ask my ums through which the soul manifests. You father to settle something upon my mother, so mistake when you suppose that these physical that she may not want, or be driven upon the cold forms are the only machines through which charity of a world which never knows how to

#### James Post.

Well, stranger! [How do you do?] Pretty comfortable. That gal's appeal to the old gentleman reminds me of a place in the Bible, where it says, The voice of thy brother's blood crieth unto me from the ground." You see, stranger, people's bad deeds always follows 'em a good deal closer marble, which seems as though it would speak. than the good ones do. I always noticed if there His life is there; though the marble utters no was a poor chicken in my flock, it was always sound, though it gives back not even a sigh to sure to be home early to roost. So with the sins your admiration, still the artist's life is there. If in a man's life: they stick so close that he can't you will only search into this glorious science of get rid of them-like counterfeit money, you can't

While I was here waiting for my turn, and for the gal to get through, I was philosophizing, and come to the conclusion that it's the best way to do just as well as you know how, clear up to the top chalk-mark, and then you will get along pretty well; but if you don't, why, it will be pretty rough with you sometime. Now I s'pose that gal's father knew that he did wrong when he sent the the human species. There is a difference of other gals North, to be safe, and chucked her into degree. The indwelling life or essence is the the hospital, just because she was the daughter of a slave; and perhaps the other woman was more and will dispose of it. That is my best wish for

believe that the elephant, the dog and the horse of a slave really. So it is. You see the thing was has each a consciousness peculiar to itself, and if a sin, and it's following him, and I hope it will they cannot reach out to grasp the beauty of life come up so close that he won't like the looks of it, Well, now, for a side glance at my folks. I am not from New England, sir-I am from the Western country. You see, stranger, it's like this: My tween the consciousness of pain or joy which an boy and me went into the army, and got killed, and the folks that stayed to home are mourning all the while about it; some of them between every thought; between every manifes- that I was killed as I was-and we are happytation of life, whether it comes through the animal little Jake and I are happy. We would n't come or the spiritual. No two things are alike-no two back, no way; no, no, no-it's too good a place to

mourns pretty tough, 'cause they said so much and did so much to help us off. Now what I want to say is that they did just right, and it's all right exchange. Now it seems to me just as if I can go to the folks at home; I do n't know, but seems as if I could, and I should like to just say, if they will-what is it you call this? [Forming circles.] believe also that Nature possesses innumerable That's it. If they will do that, I will see what I can do. I have an idea—maybe I am wrong—that through the flowers, another through the dog, our Mary is a medium. I don't know. Shan't do any harm by trying, any way, shall I? [No.] I don't know as I am going to accomplish anything by coming, but I take it I am-yes, I take it I am going to get rid of a lot of truck to get in the way of coming to them. It looks like it to me. I want 'em not to be afraid. Just as if they were going to be afraid if we're coming home from the war with our bodies! and what an idea to be afraid of us coming without 'em! As if we'd turned to flends by getting rid of our bodies! We want to come, and we want to be welcome. There is Jake would give all be hopes for in the future if he could only go to his mother, he would. Why, that boy would sell his birthright to heaven if he could only get to his mother and talk with her, and have her know he can come, and that he is happy, and all that, you know.

Religion has done a bad thing for folks, anyway. I tell you why. Seems to me religion has made everybody afraid to die. I know they say it takes away the fear of death. But, stranger, I'm blest as far as they could get—good, sound, stanch memmake up their minds to go, it was worse than I would n't fear to die," I said, "I know that world can't be any worse than this-may as well run the risk." That is what I always thought: if folks that he has left. Never mind whether he is dead or llving. If I'm dead, all right—can't hurt anybody. If I'm llving, why, come and hear what

I ve got to say. There is a man here—(To a spirit: What? Talk up! Richard Bond?) He says his name is Richard

want to make no mistake for you to clear up when you come.) Yes, that's it, he says. Gotit, have you? "Richard Bond wishes to come to his friends, and will do so as soon as he can," Like to do anybody a good turn when I can. Good-afternoon, stranger.

#### Ann Kinmon.

I want my husband and children, and my dear friends in Richfield, O., to know that I am happy, and that this glorious philosophy is true. I promised to return, if I could. Tell them I shall soon come again with another message. Oct. 3.

Séance opened by T. Starr King; closed by G. A. Redman.

#### MESSAGES TO BE PUBLISHED.

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Tuesday, Oct. 8. — Invocation: Questions and Answers; Richard Dearborn, of Candia, N. II.: Theodore S. Merrill, of the 2d Virginia Cavairy: Henry Hempstead, Chaplain of the 29th Mass., died at Falmouth, Va.; Edith Lines, of Mobile, Ala., 10 Jay Interest James Smith, drowned in Tampa Bay, from the bark." Clarence, to friends in Boston.

Therefay, Oct. 10.—Invocation: Questions and Answers; Edwin Ballou; of Boston; to his friends; Hans Schrider, to his 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.

Taesday, Oct. 15.—Invocation; Questions and Answers; Arthur L. C., Palmer, of Columbus, O.; Mis., Daniel McCook, to Michigan, Bartina McCook, of Steubenville, Jefferson Co., O.; Alice Fletcher, to her "Aunt Sarah."

Thereaday, Oct. 11.—Invocation; Questions and Answers; Samuel Hahnneman Tyler, of New Orleans, to his mother; Mary LeRay, of Golden City, Colorado; Matthew McGinnis, to his brother, James McGinnis, of Springfield, Ill.; Sylvia Ann Howland.

Ann Howland.

Monday, Get. 21.—Invocation; Questions and Answers;
Lazae Hobson, to his friends in Maine; Capt. William E. Hacker, Third Pennsylvania Infantry; Johnnie Joice; Frankle
Hall, of Lowell, to his mother; Lucy Tilton, of Dayton, O., to
her friends.

er, Third Pennsylvania Infantry: Johnnie Joice: Frankle Hall, of Lowell, to his mother; Lucy Tilton, of Dayton, O., to her friends.

Tarsaday, Ocl. 21.—Invocation: Questions and Answers; Col. N. W. Danleis, to his wife and triends; Sam. Sanborn, of New Orleans: Mary Eliza Lee, of Winchester, Va.; Rosalind Jones, of Memphis, Tenn., to her mother.

Thursaday, Ocl. 24.—Invocation: Capt. John C. Starkey, to his brother Atexander, his wife, and other friends in Savannah, Ga.; Barah E. Shorey, of New Orleans: Alice Tarr, of Raco, Me., to her mother; Lucy Stinson, of Five Ivinta, New York to her friend Bess. Brawn; Report from "Sagoyewatia," concerning the Council held between the Indian Commission and the tribes of the Wert.

Monday, Ocl. 28.—Invocation; Questions and Answers; Mary Eliza Truman, to her father, in Richmend, Va.; Henry S. Timlet, of the 38th Mass. to his friends: Capt. Robert J. Cowdin, 56th Mass., who fell at Cold Harbor, Va.; Timothy McCarthy, of Taunton, to his family.

Thursaday, Ocl. 31.—Invocation; Tribute to Ex-Gov. Andrew; Questions and Answers; Mellitable Hadeliffe, of Portamouth, N. H., to her children: John T. Clarkson, second officer on board ship "Lord Nelson," to his friends in Liverpool; Calvin Townsend, of Charlestown, Vt., to his brothers and sisters; Georgiana Curtis, to her father, in Norfolk, Va.

Monday, Nov. 4.—Invocation; Questions and Answers; Albert Kendall, of the 12th Mass.; Licut. Wm. G. White, Izith Mass., of Boston; Prince Edward, a slave, to his master. Invalls, of Lugalis's Plantation, Id miles from Michmond; Eliza beth Garland, to her friends in Paris. Me.

Tuesday, Nov. 5.—Invocation; Questions and Answers; Kaite Wiseman, G. Louislana, to her father, Col. Nathanish Wiseman; Henry A. Hubbard, 27th Mass., Company I; Thornsy Van Wayne, of Booneville, Boone Co., Ill.

Thursaday, Nov. 7.—Invocation; Questions and Answers; Sally Thorndyke Hall, to friends in St. Mary's, N. Y.; James M. Darracut, 16th Mass., to friends.

Monday, Nov. 11.—Invocation; Questions and Answers; Flo

#### Donations in Aid of our Public Free Circles. Received from

### Obituaries.

Passed to the higher life, Sept. 22, 1867, from the residence of her father, Jefferson Dyer, at Amboy, Fulton Co., Ohio, after an illness of 9 months, Mrs. Amelia J. Griffeth, wife of S. W.

an illness of 9 months, Mrs. Amelia J. Griffeth, wife of S. W. Griffeth, aged 24 years 5 months 8 days.

She was an obedient daughter, a fond and loving wife and a kind and gentle mother. A firm believer in spirit intercourse, she felt that she was but taking a step higher, where she could do more for earth's children than in, the form. Mrs. Griffeth was alive to all the reforms of the day, and was beloved by all who knew her. She was the last child of the family, and leaves an sped father and mother, a bushand and one child to mourn her loss. Mrs. Griffeth was first developing as a healing and poetle medium. As her end of earth-life drew near, she gave directions for her funeral, and where she wished to be laid. The funeral services were performed by Mrs. Fowler, of Adrian, who, by the way, is the best trance speaker I ever heard. The most skeptical minds of the place were dumbfounded, and had not a word to say. (Massachusetts and Malne pers vilease copy.)

Passed on to the higher life, from Palmyra, Mich., in Oct., Jesse Rogers, aged 59 years.

Bro. Rogers, aged 33 years.

Bro. Rogers diet suddenly, but was fully prepared and ready for the happy change. His last words were: "It is all right."

"It will soon be well with me." "I die without enmity to any mortal." "I am going to the Summer Land." "I will not leave you; I will be with you to console you in your sor.ow."

"I shail come to hear you play the organ that I gave you."

"Mourn not for me! you and mother will soon comeand dwell "Mourn not for me: you and mother will soon come and dwell with me," "Do right because it is right; love the truth because it is the truth." Thus passed on a good man, full of consolation, and leaving behind him the inspiration of a generous life, and the wisest and best counsels.

Arise Rogers.

Passed to spirit-life, on the evening of Nov. 4th, A. G. Passed to spirit-life, on the evening of Nov. 4th, A. G. Parker, M. D., leaving his form in Whitewater, Wis.

Ilis disease was typhoid fever, in its worst form, which caused him to be delirious most of the time, so that no friends were mentioned by him. If this should must the eye of any one interested in and desiring more information concerning his last illness, by addressing J. H. Stillman, M. D., Whitewater, Wis., they will receive a prompt reply.

Passed to the higher life, from Pialstow, N. H., Nov. 4 Joseph N. George, aged 66 years.

# Miscellaneous.

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There is not a single symptom of CONSUMP THON
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# Miscellaneous.

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Dickens. 60 cents.

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"I am sir Oracle,
"I am sir Oracle,
"I am sir Oracle,
And when I opo my mouth let no dog bark "
Merchant of Venice, Act 1, Sc. 1.
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KARDS.

A KAPITAI, Kombination of Kuriously Kontrived Komicalities, Komposed, Kompounded, and Kompressed, by Keziah Kert, K. K., a Kute and Komical Karakter, of Kambridge Kollege. In a handsome box. 30 cents.

"The end of a row of passengers in a horse-car get itself into a prodigious fit of merriment the other day, and all because a gentleman and lady interchanging the 'K. K. K. could n't restrain their laughter. We advise every one wishing a glimpse of the sunny side of life, to try 'K. K. K. "—Tribune.

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a box, 20 cents.

A bevy of children around a table, puzzling themselves in their efforts to put this unfortunate. Monkey in his original shape, is a sight worth seeing. And when, at length, the act is accomplished, and Jocko sits before them on his barrel, with his half-caten cocoa-unt in his paws, some clan their hands, some jump about with delight, some are startled with his odd looks, while the shouts of laughter from all are perfectly uproarious.

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RHEUMATISM. NEURALGIA,

PARALYSIS, NERVOUS HEADACHE. DYSPEPSIA, SCIATIOA, and

ALL NERVOUS DISORDERS. THE MAGNETIC INNER SOLES can be depended on a positive remedy for COLD FEET and IMPERFACE CINCULATION. Descriptive Circular, with Testimonials and directions for use, mailed free. Sold by all Drugglets throughout the United States. VOLTAIC ARMOR ASSOCIATION, PROPRIETORS, 132 Washington street, Boston, Mass. Oct. 5.—tf

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THE Spirit-World has looked in mercy on scenes of suffer-ling from the use of arnong DRINK, and given A REMEDY that takes away all delare for it. More than Eight Thou-aand have been redeemed by its use within the last seven

ears. If you cannot call, send stamp for Circular, and read what

If you cannot call, send stamp for Circular, and read what it has done for others.

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THE TRUE REMEDY AT LAST DISCOVERED. UPHAM'S Fresh MEAT CURE.—Prepared from the formula of Prof. Trousseau, of l'aris, cures Consumption, Lung Discasses, Bronchilis, Dyspepsia, Marasmus, General Debility, and all morbid conditions of the system dependent on deficiency of vital force. It is pleasant to faste, and a single bottle will convince the most skeptical of its virtue as the great healing remedy of the age. 81 a bottle, or six bottles for \$5. Sent by express. Solid by S. C. UPHAM, No. 25 South Eighth street, Philadelphia, and principal Druggists. Circulars sent free. "GEORGE C GOODWIX & Co., Agents, 38 Hanoverstreet, Boston.

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July 27.

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WE HAVE received a supply of the following beautiful ballads, composed by Mr. Whiting: "Sweet be the preams, Alida," "In Wind is in the Chesnut Bough," "Medora," "She was a Rose," "When e'er in Siepe the Eyelida Close." "Oh hear my Parting Sigh," "Spirit of Light, Love and Beauty," Forsale at this office. Frice 35 cents each.

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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 restored to health by his treatment. We esteem him a gentleman worthy of our highest respect.

MRS. P. W. KNIGHT.

Wilness—Mr. A. F. KRIGHT, Kendall's Mills, Fairfield, Mc.

Nov. 23.—1we

DR. MAIN'S HEALTH INSTITUTE. AT NO. 230 HARRISON AVENUE, BOSTON. TYHORE requesting examinations by letter will please en-L close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w—Oct. 5.

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MRS. S. HATCH, Medical Clairvoyant, is very auccessful in treatment of diseases. Hours from to 12, and 2 to 8 Examinations \$1. At 324 E atrect, South Boston Nov. 16.—5w°

MRS. R. COLLINS still continues to heal the oct. 5.-12w

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MRS. H. A. CASWELL, Medical Clairvoyant and Test Medium, 56 Pleasant at. Hours, 10 A. M. to 5 P. M. MRS. S. J. YOUNG, Medical Clairvoyant and Business Medium, 58 Pleasant street, Boston, Mass. Sept. 14.—13\*\*

# Miscellancous.

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Or Psychometrical Delineation of Character.
MR. AND MRS. A. B. SEVERANCE would respectfully
Announce to the public that those who wish, and will vis.t
them in person, or soud their autograph or lock of hair, they
will give an accurate description of their leading traits of character and peenliarities of disposition; marked changes in past
and future life; physical and sease, with prescription therefor;
what business they are best adapted to pursue in order to be
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whereby they can restore or perpetuate their former love.
They will give instructions for self-improvement, by telling
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Seven years experience warrants them in saying that they
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Everything of a private character KEPT STRIOTLY AS SOUL
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recently from Fair Haven, Conn. They will continue to give Medical Examinations, sit for spirit-communications, defined tion of character, &c. Mrs. Clark will take charge of the dies' Electrical Department. Office hours from 9 A. M. to 5 P. N.—a few doors north of Reed's Corner. 13w\*—Nov. 2. DR. J. R. NEWTON

WILL Heal at UTICA, N. Y., from October 20, to Nov. 6; then in then in NEW ORT, R. I., untit Nov. 25; NEW ORLEANS. 17-Oct. 12.

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PSYCHOMETRIST, and gives directions to those wishing
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readings, 62; Development, Directions, 63. Address all letters,
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8w\*—Nov. 16.

HENRY PHELPS, Magnetic Physician, Lewis 13w - Oct. 26. AGENTS WANTED—\$10 to \$20 a day—to introduce our new patent STAR SHUTTLE SEWING MACHINE. Price \$20. It uses two threads, and makes the genuine Lock STITCH. All other low-priced machines make the CRAIN STITCH. Exclusive territory given. Send for circulars. W. G. WILSON & CO., Manufacturers, CLEVELAND OHIO.

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83,00 for two bottles. Also healing by laying on of hands.
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Aug 24-1f

MRS. JENNIE WATERMAN DANFORTH,
Vork. magnetizes and cures acute and chronic diseases; in the
trance state.

(we-Noy ] 4. MRS. COTTON, Magnetic Physician, 451 3d Nov. 9.—20w. MRS. LEAVENWORTH and PINNEY, Test and Healing Mediums, 14 Bank at., 26 floor, New York.

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# IRRESISTIBLE ARMY

WITNESSES TO THE SUPREMACY OF

THE GREAT SPIRITUAL REMEDY.

### **POSITIVE AND NECATIVE** POWDERS.

During the past three years I have laid before the readers of

MRS. SPENCE'S

the BAKKER, an immense mass of testimony and evidence which leaves not the shadow of a doubt that the Great Spiritual Remedy is without an count 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 aufficient, not only to convince the neonle, 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 narties-either the statements of the nationts themselves, whom the l'owders 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 setuated 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 fliets about the Powders, through the unsolicited testimony of disinterested witnesses. I shall continue to introduce to the public, from time to time, fresh witnesses to the great and good work which Mrs. Spence's Positive and Negative Powders are doing, in all parts of the United States and Territories.

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

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

My son took the remainder of that box for his Erystpelas, and they acted like a charm on his swollen face. The next case was that of my neighbor, Mrs. Punnan-s

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

The next case was that of Mn. Hugoks from Superior. He was on his way from St. Paul to Superior. Being taken sick with Lung Fever, be could go no further, and stopped 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 niso cured by the Positive Powders, of Lung Fever, in

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

LAVINIA L. INGALIS. gaudine Lock Stitcii. All other low-priced machines make the Chain Stitcii. Exclusive territory given. Send for circulars. W. G. WILSON & CO., Manufacturers, Cleve-Land, Ohio.

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The Positive and Negative Powders do no value of the prevention and cure of Cholera, both the Positive and Negative Powders do no value of the Positive and Negative Powders as no name of the Positive and Negative Powders as no name of the Positive and Negative Powders as no name of the Positive and Negative Powders as no name of the Positive and Negative Powders as no name of the Positive and Negative Powders as no name of the Positive and Negative Powders as no name of the Positive and Negative Powders as no name of the Positive and Negative Powders as no name of the Positive and Negative Powders as no name of the Positive and Negative Powders as no name of the Positive and Negative Powders as no name of the Positive and Negative Powders as no name of the Positive and Negative Powders as name of the Positive As name of the Positive As name of the Pos

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 namen, no vomiting, no narcotizing; yet, in the language of R. W. Richmond, of Chenon, Ill., "They are a most wonderful medicine, so silest and yet so efficacious."

As a Family Medicine, there is not now, and never has been, anything equal to Mrs. Spence's Positive nad Negative Powders. They are adapted to all ages and both sexes, and to every warlety 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 stacks of disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

tive Powders are THE GREATEST FAMILY MEDI-CINE OF THE AGE! In the cure of Chtils and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such

Fever, the Positive and assessment, thing as fail.
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use, and how to use them, will please send use a brief description of their disease when they send for the Powders.

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O'N receipt of \$1 and two stamps, with lock of the hair, and age and sex of patient, will return by mail clairvoyant examination and prescription. Address Care of WAIRLES CH ABE, 544 Broadway, New York City.

\$w-Nov. 2.

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# THE CORNER-STONE OF

THE Catholic Bishops of this country say that there are eleven millions of Spiritualists in the United States. Thellevelt; and at the same time I believe a fact which is of yet sweep the whole earth, and make cleven hundred millions themselves in conscious relations with us. In such ways and of the age. This is the corner-stone of Sphiltualism. Around making it bright and clear to eleven nallions of people in the

A little more than three years ago I become 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 ranpings. 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 proportious, spreading its facts and radiating its influence from Plorida to California, and from Maine to Texas. I now see clearly, what did not see three years ago. I now see that the Positive and Negative Powders, with all their marvelous healing and cura ive powers, are not intended simply to heat the sick. With ten thousand thousand tongues they are to advocate Spirit-ualism. They are to enter every household as an ever present spiritual power—cloquent witnesses to the truth, so convincing that none can resist them, and so persuasive that none will rebel against them.

With these convictions I continue my labors with more c larged purposes and wider hopes and sims. My aim is to heat the body and convince the mind-to multiply and extend a nower which shall give strength, vigor, classicity and health to the body, and in so doing, remove the mind from the bondage of error, and the paleying weight of ignorance, and place it, free and strong, face to face with Nature and the principles of Nature. In this work I ask the colineration of all carnest advocates of

I therefore earnestly request that all those persons (whether male or female) who feel disposed to thus lend their conpera-tion, will forward me their names and address, with the view of obtaining the terms upon which they will be desired to act. More especially do I make this request of those who have some knowledge or experience of the great and good work which the Powders are doing for humanity. In making this request I will further state that I do not ask " something for nothing." I have so arranged my terms of cooperation that there will be as little risk or expense as possible to those who join me in the

representative and an advocate in every town, village

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PROFESSIONAL TESTIMONY, "Assume a remedy in Consumption as Quinine is In Intermittent' Fever, and as EFFECTUAL A PRESERVA-TIVE as Vaccination in Small Pox."-Dr. Churchill. • • •

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16-9ct. 5.

# SPIRITUALISM.

more importance than that. I believe in the great fact which made those eleven millions of Spiritualists, and which will more. I believe that unseen intelligences can and do put by such means that we are made conscious of the relation. 1 believe that " Spirits do communicate." This is the great fact 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, United States, that "Spirits do communicate." Then the mi-seen 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.

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 kepticism 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 Apir-itualists but Christians, members of Churches and even "Mininters of the Gospel." In the reports which I receive of cures by the Powders, I often and expressions like this: "You will be surprised when I tell you that I am not a Spiritualist." Nevertheless, I know that their own cure, through a spiritus agency, is to them a fact which, in spite of themselves, puts them in such a relation with the other facts, the phenomena and the literature of Spiritualism, that they must sooner or later yield to the force of evidence, and become one with us in the belief that " Spirits do communicate"—do relate themselves to us for our good. When the great 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 understanding.

the truth of Spiritualism. This phase of Spiritualism, the Pos-itive and Negative system of curing disease, should have a

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. work, and that as far as possible everything shall contribute to their pecuniary remuneration. ADDRESS

# DAY'S INDIA RUBBER PROPELLING

INDELIBLE LEADS,

OR a Poetical Description of the Great and Last Judgment, with other Poems, by Rev. Michael Higoleswohrif, of Malden, 1897. Also a Memoir of the author, autobiography and funeral aemon by Rev. Corroy Marian. One of the most popular books in New England for a century and a half. Price 31. AMERICAN NEWS COOPERS YORK.

# Banner of Night.

#### WESTERN DEPARTMENT: J. M. PEEBLES.....EDITOR.

We receive subscriptions, forward advertisements, and transact all other husiness connected with this Department of the Bannes of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. Pararys. Locat matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the Banness office, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to a mark them. Persons writing us this month, will direct to St. Louis, Mo., care Charles A. Fenn, 2018 Dixon Avenue.

#### "Christian Spiritualism."

During an interesting conversation with a Universalist clergyman a few months since, he said to us distinctly," I am a Christian Spiritualist. We may add further, he is connected editorially with a prominent Universalist periodical in one of the Western States.

The Chicago New Covenant [Universalist] recently published an article under the caption "Our Name," from the pen of G. W. Lawrence, an accredited preacher in the denomination. We

quote the following therefrom: " And I will add here, that with a true Christain Spiritualism we have no desire to have any controversy. The term Spiritualism is by no means a had one; we are frank to admit that it is a good a tad one; we are trank to admit that it is a good term, in the sense in which we use it in this para-graph. Spiritualism is probably as yet but little understood. Certainly there is much confusion of thought and speech in the various attempts that are made to define it. As held by many per-sons, it is so full of vagaries as acarely to commend itself to less imaginative and equally thoughtful minds. We hope the time may cone when the truths of Spiritualism may be brought out to the comprehension and joy of all. For one, I have never felt inclined to ridicule Spiritualism or to propugate them deceivers and their unlists, or to pronounce them deceivers, and their belief a fiction and a humbug."

Br., Lawrence very truthfully says, Spiritualism is a "good term"-is but "little understood." and he "hopes the time may come when the truths of Spiritualism may be brought out to the comprehension of all." These are honorable admissions, showing a broad, noble, tolerant spirit, on the part of this ministerial brother.

As a term, or word of deep significance, Spiritualism is one of the most beautiful, as well as divinest and hollest in the English language.

Said Jesus, "God is a spirit"; and spirit is the corner-stone, the structural foundation of the word -" name"-Spiritualism, that distinguishes us as a great, growing body of religionists in America. The alis a suffix, implying spiritual-mindedness, purity of purpose and holiness of life. The ism refers to the blended phenomena and philosophy. corresponding with the inductive and deductive methods of reasoning. We are delighted, therefore, with "our name"-Spiritualism! It is not only definite, but is rooted in God, the Infinite Spirit of the universe.

What the utility; then, of the prefix, Christian? Is there anything especially honorable in the epithat? Is there a necessity for Christianizing modern Spiritualiam, to render it more acceptable to the sectarists of the age? Considering the historic associations connected with "Christian," it is a very exceptional name. Let us revert to the dust-buried ages of the past. The Biblical book called "Solomon's Song" is regarded by Christian commentators an allegorical poem, representing Christ's love for the church. This is the heading of the fourth chapter: "Christ setteth forth the graces of the church"; and Dr. Adam Clark says this scriptural "song was written when Solomon had only sixty wives and eighty concu-

The Apostle Paul, writing to the Christain Church in Corinth, commences the fifth chapter thus: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles." In his epistle to Titus, chapter third, this passage occurs: "For we ourselves also were sometimes foolish, disobedient, deceived; serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." In II Corinthians the apostle writes: "I praise you not that ye come together not for better, but for worse; for I hear that there be divisions among you when ye come together in the church. In eating, every one of you taketh before another his own supper, and one is hungry and another drunken." Now, then, while Paul by self-confession was the "chief of sinners"-while the first Christians, according to Bible testimony, were "disobedient," "deceived," "serving divers lusts," given to "fornication," "hateful and hating one another," "foolish" and "drunken," why covet the name "Christian "?

The early "Christian Fathers" were, if possible, more depraved, cruel, licentious and vindictive than the first Christians. The celebrated Christian writer, Eusebius, at one time Bishop of Consarea in Palestine, devoted a chanter to the ougation as to "how far it may be proper to use frauds as a medicine, and for the benefit of those who may require to be deceived." Ambrose, Augustine, St. Jerome, were corrupted with the villanous Jesuitical Church-dogma of lying for the sake of religion. The learned Mosheim tells us (vol. 1, page 130) the doctrine "that it was not only lawful, but commendable, to deceive and lie for the sake of truth and plety, early spread among the Christians" of the second century. In vol. 1, page 155, this church historian admits that "pious frauds and impositions were among the causes of the extension of Christianity." Books were forged, and the Christian Emperor, Constantine, was one of the most superstitious, intriguing and bloody of men. Thomas Fuller, author of the history of the "Holy Wars," published in Cambridge in 1040, informs us that "the reason why Pagans were not converted to Christianity, was because of the general immorality, lasciviousness and wickedness in vogue among Christians. Humility was everywhere preached, and pride practiced. They persuaded others to labor for heaven, and fell out themselves about earth."

The most ordinary scholar knows that during the Christian Crusades two millions perished by sword and famine in the fruitless effort to resoue Christ's tomb from the Turk; that during the Catholic and Protestant wars and persecutions, blood flowed shoe deep in Ruropean cities; that Ohristians kindled the area of Smithfield and erected the martyr's stake, In fine, in all countries, Christian steel has shed Christian blood, Christians have burned beretics, persecuted reformers, crushed free thought, and banished Quakers. Their pathway has been crimsoned in blood-their listory has been the history of violence, war and death. Who wants to tack "Ohristian," then, on to Spiritualism?

Though our charity is very extensive, we nevertheless feel impressed to say there are hosts of "Christians" that put Liverpool stamps on American prints; sand their sugar; water their, ayrup; place the large peaches upon the top of the basket; rent houses to be used for prostitution; dram-shops, to make drunkards; eat bakers! bread and drink process wine at "communion." and then hunt Indians, mutually sharing in the scalp-money! We sak again, who wants "Ohris-tian" tacked in to Spiritualism!

That there are good men calling themselves

Christians," we admit; so are there equally good men called and calling themselves Intidels. The brightest intellects and broadest humanitarian souls that grace the American Continent today, however, are non-Evangelical,

Writing thus of " Christian "and " Christianity," we have no reference to the truths and eternal principles that streamed like pearls from the seemingly stainless lips of the gentle, the divine man-Jesus of Nazareth! His life was a practical prose poem of mingled wisdom and love-a beacon light shining along the shores of the agone ages.

Finally, if any feel they must have some "honorable "qualifying phrase as a prefix to Spiritualism, permit us to kindly suggest Pythagoric Spiritualism, Socratic Spiritualism, Platonian Spiritualism, Jesusonian Spiritualism, anything-ANYTHING but " Christian " Spiritualism!

#### Pre-existence Again.

Is it possible to blot out a single principle? Of course not. What holds the worlds in order. makes a rock, a tree, an aulmal? Is there not an inherent law, or life-principle, which, interfusing with matter as soul in embodiment, organizes inmarriage relations all these beautiful forms? Being particled substance or multitudinal extractions of dissolving matter, the forms change, but the principle which organizes and dissolves the forms, being a unit or unparticled entity, is uncreatable, and therefore unchangeable and everlasting. In itself principle is a species, of which the form is the manifestation. Were identity an attribute of the form only, it would die with the form. As a personality I am always the same: and yet I am physically dying and resurrecting forever. If I, the man, spirit, have not changed as a personal identity during the period of my earth-life, it certainly proves that I am a power superior to death, and therefore immortal. And just here is an immutable consciousness of identity. During all the dissolutions and reconstructions of body, I, as a neoscious being, have lived. If consciously I have lived so long superior to death, I surely am a life-principle, immortal as all other principles are in the universe, and as such in essence, species and conscious identity, without beginning; for no principle is creatable. If superior to material change, I am an immortal future ; I am an immortal past. If I am one, I am both: for eternity is all around, an inseparable unit. A future immortality only is not immortal ity; for what begins must end! As I live in the living present, essentially the same through all changes, I am past and I am future, "without beginning or ending of days."

The suspension of consciousness for awhile by no means destroys it, but in the end recuperates it. All forces must have periods of rest, and thence action. We lie down to sleep and become oblivious; on the morrow we wake, look around. feel our way back from object to object, from experience to experience, till memory links to-day with yesterday. When a spirit is incarnated, it must unavoidably be in a state of sleep, or a while unconscious of its past, or yesterday. A child cannot have a consciousness of its earth-relations until it spiritually descends, so to speak, into chemical co-partnership with earth's material elements. These elements in such co-partnership evolve their own spirituality, rising to meet the descending spirituality, as in marriage, when the interblending awakes the mind to a consciousness of its surroundings and duties. The data of consciousness once gained, it widens out wave like from a centre on the sea of life, impinging against all atoms, moving all, and expanding forever! Already under the light of science we are able to trace our physical bodies to their elemental constituents in the outer universe; and we are now entering the realm of spirit-causation. Can the grand wave be now stopped? Because we see not to-day, it does not follow we may not tomorrow. Be patient; the egg will hatch by-andby, to fly over pathways once familiar, when prophecy will become memory, and memory become consciousness, and consciousness become immortality!

# A. A. Wheelock and the Surprise.

The Toledo Blade, Ohio, pays a just compliment to this indefatigable worker in behalf of the truths connected with Spiritualism. "I will." has wrought wonders. Bro. Wheelock has this willpower, this energy, this soul-consecration to a purpose that is sure of success. Wherever he labors, Societies spring up, Lyceums are organized and the wilderness blossoms as the rose. The daily of Toledo referred to, says:

"A GLAD SURPRISE.-We understand that a small number of the earnest and particular friends of the Rev. A. A. Wheelock, most completely 'surprised' that gentleman and his lovely and accomplished wife, by giving them an entirely unexpected call last evening, at their residence, 337 Erie street, and leaving as a substantial testimony of their especial regard, nearly \$50 in provis-

ions and money.
Mr. Wheelock is a fearless and eloquent advocate of Spiritualism, and speaks to the great sat isfaction of that class of believers, every Sunday,

at old Masonic Hall.

By his nutlring diligence and earnest labors. quite a large and growing Society has been legally organized within the past two months, with our well known, and one of our 'solid men,' Calvin Bronson, Esq., for President, and also a 'Chil-dren's Progressive Lyceum,' which commenced under Mr. and Mrs. Wheelock's supervision, with only fourteen, and now numbers over sixty children, in regular attendance, and is constantly attracting increased interest and attention. And thus it is-the worker ever wins."

# A Gem from Emerson.

This prince among literary peers wrote in an article on the system of Swedenborg: "To what a painful perversion had Gothic theology arrived that Swedenborg admitted no conversion of epil spirits! But the div ne effort is never relaxed; the carrion in the run will convert itself to grass and flowers; and man, though in brothels or jails, or on gibbets, is on his way to all that is good and true. Burns, with the wild humor of his apostrophe to 'poor old Nickle Ben'-

Oh wad ye tak a thought and mend!'has the advantage of the vindictive theologian Everything is superficial, and changes, but truth and love. The largest is always the truest sentiment, and we feel the more generous spirit of the Indian Vishnu-'I am the same to all mankind. There is not one who is worthy of my love or batred."

# SPIRITUALIST MEETINGS.

BOSTON.—The First Spiritualist Association healt regular meetings at Mercardia itall, Summar street, avery Essage evening, at 1% o'clock. Samuel F. Towle, President; Daniri N. Ford, Vice President and Tressures. The Children's Progressive Lyceum meets at 10 a.m. John W. Molinia, Openductor; Miss Mary A. Sapborn, Guardian. Spenkey, engaged:—Mrs. M. S. Townsend during Movember; Mrs. Mary J. Wilcouson during Descenber, All letters should be addressed to Thomas March, Assistant Secretary, 14 Recombed street.

Spinitualism.—Music Hall. Legiure every Runday aftermoon at 25 o'clock. A half-bayen-species on the Great Opran, by Frof. Eugene Thayer, precided such leaters.—Mrs. Nellie J. T. Brigham speaks Kay, M. L.S. Elchamis, Ophirman.
The Progressive Scotelies in sare of Mass Pacing smeet in No.

by Prof. Engene Tranger, who Last Schanes, Chairman.

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CHARLESTOWN.—The First Spiritualist Association of Charlestown hold regalar meetings at Central Hall, No. 25 Elm street, overly dunday at 21 and 13 P. R. Spekkers tengaged.—Mrs. Barah A. Byrnes during December Mrs. C. F. Allynduring March. Children's Lycoum meets at 104 A. M. A. II. Hichardson, Conductor; Mrs. M. J. Mayo, Guardian.

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

The Children's Progressive Lyceum meets every Sunday at 103 A. M., in the Machiniate and Blackminis' Hall, corner of City Square and Chelesa street, Charlestown. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lyceum.

UMBLERA.—The Associated Spiritualists of Chelesa hold regular meetings at Fremont Hallevery Sunday afternoon and evening, commencing at 3 and 14 r. M. Admission—Ladies, 5 canis; gentlemen, 10 cents. The Children's Progressive Lyceum assembles at 10M A. M. Leander Dustih, Conductor; J. II. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Soc.: Speakers engaged:—Mrs. M. J. Wilcoxson during November; Mrs. C. Faunle Allyn during December.

The Bible Christian Spiritualists hold meetings every

The Bible Christian Spiritualists hold meetings every Sunday in Winnlaimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, ceular speaker. The public are invited. Seatsfree. D. J. Ricker, Sup't. CAMBRIDGEPORT, MASS. - The Spiritualists hold regular meetings every Sunday in Williams Itali, at 3 and 7 r. M. Speaker engaged: - Mrs. N. J. Willis during December.

Lowell, MASS.—The Children's Progressive Lyceum hold needings every Sunday aftermon and evening, at 24 and 7 clock. Lyceum season at 194 a. M. F. B Carter, Conduc-or; 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 13; Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Sterer, Feb. 2 and 9; I. P. Greenleaf, March 1 and 8.

WORCESTER, MASS.—Meetings are held in Horticultural Hall avery Sanday atternoon and evening. Children's Progressive Lyceum meets at 11 M.A. M. every Sunday. Mr. E. R. Fuller. Conductor: Mrs. Ms. A. Stearns, Guardian. Mrs. Marths P. Jacobs, Cor. Sec. Speakers engaged:—Mrs. C. Fannie Allynduring November: Mrs. M. S. Townsend during December. SPRINGFIELD, MAS.,—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progress ive Lycom moets at 2r. N.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7r. N. Speakers engaged:—N. Frank White during December; S. J. Finney during January; J. G. Fish during March.

PROVIDENCE, R. I.—Meetingsareheidin Pratt's Hall, Weybosset street, Sundays, afternoons at 7 and ovenings at 7% o'clock. Progressive Lyceum meetsat 12% o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Polter. Speakers engaged:—Mrs. Baran A. Byrnes during November; Rev. Adin Ballou, Dec. 29.

PUTNAM, CONK, — Megtings are held at Central Hall every dunday afternoon at 1% o'clock, Progressive Lyceum at 10% HARTFORD, CONN.—Spiritual meetings are held every Sun day evening for conference or lecture at 7% o'clock. Children's Progressive Lycsum meets at 3 P. M. J. S. Dow, Con

MANGRESTER, N. H.—The Spiritualists hold regular meetings every Sunday, at 10 A. M. and 2 r. M., in the Poilee Court Room, Scats free, R. A. Scaver, President, S. Pushee, Sec-

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 Lyccum meets in the same place at 3 P. M. Adolphus G. Chapman, Conductor; Miss M. S. Curtiss, Gusrdlan.

man, conductor; Miss M. S. Curtiss, Guardian.

Dover and Foxceoff, Me.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hail, in Dover, at 101 A.M. E. B. Ate ill, Conductor; Mis. A. K. P. Gray, Guardian. A conference is held at 1½ P. M. Houton, Ms.—Meetings are held in Liberty fiall (owned by the Spiritualist Society) Sunday afternoons and evenings. Speaker engaged:—J. Madison Allyn during November.

NEW YORK CITY.—The Society of Progressive antisticalists.

NEW 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 10% a. M. and 7% P. M. Conference at 12 M. Children's Progressive Lyceum at 23 P. M. P. E. Farmsworth, Conductor; Mrs. H. W. Farmsworth, Gnardian. Speaker engaged:—N. Frank White during November.

November.

The Spiritualists hold meetings every Sunday at Lamartine Hall. corner of 8th avenue and West 28th street. Lectures at 103 o'clock A. M. and 13 P. M. Conference at 3 P. M.

Brooklyn, N. Y.—The Spiritualists hold meetings at Cumberland-street Lecture Room, near Dekalb avenue, every Sunday, at 3 and 13 P. M. Children's Progressive Lyceum meets at 103 A. M. J. A. Bariett, Conductor; Mrs. B. A. Bradford, Guardian of Grouns.

Spiritual Meetings for Inspirational and Trance Speaking and Spirit Test Manifestations, overy Sunday at 3 P. M., and Thursday evening at 1% o'clock, in Granada Hall (Cipper room), No. 113 Mystic avenue, Brooklyn. Also, Sunday and Friday evenings, at 13 o'clock, in Confidential Hall, Corner Fourth and South Ninth streets, Williamsburg, Asho, Sunday at 4, and Thesday at 13 o'clock, in McCartic's Temperance Hall, Franklin street, opposite Post-office, Charp Doitt. Contribution 10 cents. williams of members and friends:

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

street. Services at 3M P. M.
OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 1M and 7M P. M., in Lyceum Hail, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12M P. M. J. L. Pool, Conductor: Mrs. B. Dooilitie, Guardian.
TAOT, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 103 A. M. and 73 P. M. Children's Lyceum at 23 P. M. Monroe J. Keith, Conductor; Mrs. Louisa Keith, Guardian.

Auctor; Mrs. Louisa Keith, Guardian.

Rochuster, N. Y.—Religious Society of Progressive Spirit
ukilita meet in Schitzer's Hail Sunday and Thursday evenings
of each week. Children's Progressive Lyccum at 23 P. K.
Sundays. Mrs. E. L. Walkon, Conductor; Mrs. Amy Post
Guardian; C. W. Hebard, President Society.

JERSEY CITY, N.J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10j a. M., upon Natural Science and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon, Lectur in the ovening, at 79 colock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARN, M.J.—Spiritualities and Francis of Progress better

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ P. M. The afternoon is devoted wholly to the Children's Progressive Lycesm. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups. VINELAND, N. J .- Friends of Progress meetings are held in the new hall every Sunday at 10 A. M. Children's Prog Lyceum holds Sunday sexsion at 1 o'clock P. m. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J .- Meetings held every Sunday at 103 BALTIMORE, MD.—The 'First Spiritualist Congregation of Balilmore'; hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratogastreets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till furthernotics.

PHILADBLEHIA, PA.—Meetings are held in the new hall in Phoenix street every Sunday afternoon at 3 o'clock. Chiliren's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor.

o'clock. Frof. I. Rehn, Conductor.'
The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 11 A.M. Eveninglecture at 71. the lecture commencing at 113 A.M. Evening lecture at 73.

The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second street, at 103 A.M. and 73 P.M., and on Wednesday evening at 8 o clock. 124 Control of Contro

Charles Holt.

Washington; D. C.—Meetings are held and addresses delivered in Harmonial Hall, Woodward's Block, \$18 Pennsylvania avenue, between Tenth and Eleventh streets, every Junday, at 11 a. M. and 7 r. M. Speakers engaged: —Misa M. F. Bennett during November: Thomas O des Forster during F. Bonnett during November: Thomas O fice Forster during flacember: J. M. Pechles during January: Mrs. Nellic J. T. Brigham during February: Mrs. M. J. Wilcoxson during March; Mrs. Alcinda Wilhelm during April. Conference, Tuesday, at 7 p. M.; Platonic School, Thursday, at 7 p. M. John Mayhew, President.

CHICAGO, I.L.—Regular morning and evening meetings are held by the First Suclety of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10% A.M. and 7% P.M.

SPRINGFIELD, I.C., Pegular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forenoon at 10° clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian. RICHMOND, IND.—The Friends of Progress hold regular meet-ings every Sunday morning in Henry Hall, at 103 A. M. The Children's Progressive Lyceum meets in the same hall at 2

Children's Frogressy's Lyceum meets in the same half at 2 o'clock P. M.

8T. LOUIS, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three ressions each Nunday, in the Polytechnic institute, corner of Seventh and Chestinut streets. Lectures at 10 A. M. and 8 P. M.; Lyceum 3 P. M. Charles A. Fenn, President, Henry Stage, Vice President; Thomks-Aliva, Secretary and Treashers, Higney S. Fairchild, Librarian; Myron Chousey, Commoder of Incouning Andrew Jackson Davis during December, Mr. and Mrs. Andrew Jackson Davis during December.

Abstran, Mion.—Regular Sunday meetings at 10% A. M. and It F. M., in City Itali, Main street. Children's Progressive Lyceum meetia at same place at 12 M.

LpDisvilla, Kr.—The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. M. and 5th.

SAN FRANCISCO, Cas. - Mrs. Laura Cuppy will lecture every Sunday at the new hall in Mechanics Institute, Post street, between Montgomery and Kearney. Admission free. SACRAMENTO, CAL.—The Spiritualists hold regular Sunday sections in Turn Verein Hali, at 11 o'clock A. M., and a lecmeetings in Turn Verein Itali, at 11 o'clock A. M., and a tare at 7 st . M. Children's Lyceum meets at 2 st . M. B. Bi diah, Conductor; Miss G. A. Brewster, Leader of Grane.

# LECTURERS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUGLY BYERY WEEK. Arranged Alphabetically.

(To be useful, this list should be reliable. It therefore be neoves Societies and Lecturers to promptly notify us of appointments.or chapses of appointments, whenever they occur Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column isintended for Lecturers only.

J. Madison Allys, Cliftondale, Mass., will lecture in Houlton, Ma., during November. C. FARRIE ALLYS Will speak in Wercesier, Mass., during Novamber: in Choisea during December: in Providence, If. I., daring January: in Patham, Conn., during February: in Uity Hall, Charlestown, Mass., during March; in Mercanille light, Rosion, curing April. Address as above, og North Middlebore', Mass.

MRS. A. P. BROWN, St. Johnsbury Centre, Vt. MRS. H. F. M. BROWN, P. C. drawer 5956, Obicago, Ill. MRS. ENNA F. JAY BULLENE, 161 West 18th st., New York Dh. J. E. and Saba Hallet will answer calls to speak in outhern Michigan and Northern Indiana. Address, Adrian

ADDIR L. BALLOV, inspirational speaker, Landing, Mich. MRS. NELLIS J. T. IBRIGHAM, Elm Grove, Colerain, Mass. speaks in Roaton, Mass., Nov. 24; in Opeat Barrington, Dec 1,8 and 15; in Philadelphia, Pa., during January; in Wash-ington, D. C., during February.

MRS. M. A. C. Rown would like to make engagements to speak. Address, West Randolph, Vt.

MRS. E. Bupr, inspirational speaker, will answer calls to lecture in the hilddle and Eastern States during the winter. Address, box 7, Southford, New Haven Co., Conn.

WM. Buyan will answer calls to lecture in Michigan and Northwestern Objo 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. Biokford, inspirational speaker, Charlestown, Mass. A. P. Bowhan, inspirational speaker, Richmond, lowa. WARREN CHASE, 544 Broadway, New York.

DEAN CLARK will speak in Nushua, N. II., Nov. 24; in Ports nouth during December. mouth during December.

Mrs. Audosta'A. Currier will answercalls to speak in New England. Address, box 315, Lowell, Misss.

Albert E. Carrenter will answer calls to lecture and establish Lyceums. Is engaged for the present by the Massachusetts Spiritualist Association. Those desiring the services of the Agent should send in their calls early. Address, care of Banner of Light, Boston, Mass.

P. CLARK, M. D., will answer calls to lecture. Address, 140 Court street, Boston.

DR. J. H. CURRIER will answer calls to lecture. Address, corner of Broadway and Windsor street, Cambridgeport, Ms. J. P. Cowles, M. D., will answer calls to lecture. Address 22 Court street, Brooklyn, N. Y., care of J. Andrews. MES. ELIZA C. CRANE, Sturgis, Mich., box 485.

Mns. S. L. Chappell, inspirational speaker, 11 South street 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 to lecture. Address, Hampstead, N. II., care of N. P. Cross. IRA H. Currisspeaks upon questions of government. Address, Hartford, Conn.

THOMAS C. CONSTANTINE, lecturer, Lowell, Mass. MRS. ELIZA C. CLARK, 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. CROCKER, inspirational speaker, Fredoria, N. Y. MRS. AMELIA II. COLET, TERROS SPERKET, MIROT, III.
MISS LIZZIE DOTER. Address, Pavilion, 57 Trimont street,

Grouge Duttow, M. D., Rutland, Vt. Andrew Jackson Davis can be addressed at Orange, N.J MRS. E. DELAMAR, trance speaker, Quincy, Mass. DR. E. C. DUNK, lecturer, Pen Yan, N. Y. MRS. AGNES M. DAVIS. Rock Bottom, Mass

HENRY VAN DORN, trance speaker, 48 and 59 Wabash avue. Chicago, Ill. MES. CLABA 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. H.

8. J. FIRNEY, Troy, N. Y. Miss Eliza Howe Fuller, inspirational speaker, 15 Boyl ton place, Boston, Mass. DR. H. P. FAIRFIELD, Galesburg, Ill., box 1003.

J. G. Fish will speak in Cinci: nati, O., during November and December: in Pittsburg, Pa., during January and February; in Springdeld, Mass., during March; in Philadelphia, Pa., during April; May, June, Jaly and August, locas; in Battle Creek, Mich., during September; and thence "Westward ho!" for the next six months. Aldress, Hammonton, N. J.

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

Dr. Wm. Firzoffson will answer calls to tecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Philadelphia. Pa. MES. CLARA A. FIELD will answer calls to lecture. Atdress, Newport, Me.
REV. J. FRANCIS, Parishville, N. Y.

TAAAO 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. DB. L. P. GRIGGS, inspirational speaker, will answer calls to lecture. Address, Princevills, Illr.

to lecture. Address, Princeville, 1110.
John P. Guild will answer calls to lecture. Address, Law rence, Mass. MRS. C. L. GADE, (formerly Mrs. Morris,) trance speaker, 77 Cedar street, Room 8, New York,

N. S. GREERLEAF, Lowell, Mass. MRS. LAURA DE FORCE GONDON, San Francisco, Cal. W. A. D. Hune 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 lecture. Address, 121 Maverick street, East Boston, Mass. MRS. F. O. HTZRR. 60 South Green street, Baltimore. Md. MRS. EMMA HARDINGE can be addressed, care of Mrs. Wil kinson, 136 Euston Road, N. W., London, England.

DR. M. HENRY HOUGHTON will lecture in Battle Creek Mick., during November. Address as above. Mas Julia J. Hubbard would like to make engagements for the fall and winter. Address, 3 Cumston street, Boston. Moses Hull, Hobart, Lake Co., Ind., will speak in Rechester, aitin, during November and December; in Chicago, Ill., during January; in Providence, R. I., during May. Will receive calls to iccture in the Middle or Eastern States during February, March, April and June; also shall be happy to have evening engagements in the vicinity of Sunday appointments.

MISS NELLIE HAYDES Will receive calls to lecture in Massa chusetts. Address, No. 20 Wilmot street, Worcester, Mass. MRS. ANNA E. HILL, inspirational speaker and psychometrical reader. Whitesburg', Oncida Co., N. Y. DE. E. B. Holden, inspirational speaker, No. Clarendon, Vt

CHARLES HOLT, Columbus, Warren Co., Pa. J. D. Hascall, M. D., will answer calls to lecture in Wis consin. Address, Waterloo, Wis.

CHARLES A. HAYDER, Livermore Falls, Me. MISS SUSIE M. JOHNSON will speak in Genesco, Ill., dur ing November. Permanent address, Millord, Mass. MRS. S. A. HORTON, 12 Albion street, Boston, Mass.

WM. H. JOHNSTON, COTTY, Pa. Dr. P. T. Jounson, lecturer, Ypsilanti, Mich. W. F. Janinson, inspirational speaker, P. O. drawer 5956,

Chicago, iii.

S. S. Jones, Esq., 's address is 12 Methodist Church Block.
South Clark street, Chicago, Ill.

HARVET A. JONES, Esq., can occasionally speak on Sundays
for the friends in the vicinity of Sycamore, Ill., on the Spirit
ual Philosophy and reform movements of the day. ABRAHAM JAMES can be addressed at Pleasantville, Venango Co., Pa., box 34.

nango Co., Fa., DOX 3-.

O. P. Krilogo, lecturer, East Trumbull, Ashtabula Co., D.,
will speak in Monroe Centre the first Sunday, in Andover the
second Sunday, and in Thompson the third Sunday of every GRORGE F. KITTRIDGE, Buffalo, N. Y.

CRUMAS B. LYNN, semi-conscious trance speaker, may be addressed at Toledo, O., till further notice. J. S. Loveland will lecture in Monmouth, Ill., during November and December. Address as above.

MRS. E. K. LADD, trance lecturer, 178 Court street, Boston MRS. F. A. LOGAN will answer calls to awaken an interest n and to aid in establishing Children's Progressive Lyocum. Address, Station D. New York, care of Walter Hyde. MR. H. T. LEONARD, trance speaker, New Ipswich, N. H

B. M. LAWERKOE, M. D., will answer calls to lecture, Advice, and N. J., will answer calls to lecture, Advice, and N. J., will answer calls to lecture, Advice, and N. J., will answer calls to lecture, Advice, and the strength of the B. M. LAWRENCE, M. D., will answercalls to lecture. Address, Hammonton, N. J.

dress, Hammonton, N. J.

MABY E. Longdon, inspirational speaker, 60 Montgomery street, Jersey City, N. J. Sirect, sories unity, N. J.

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

Miss Mart M. Lyons, inspirational speaker—present address, 33, Zast Jansson street, Syracuss, N. Y.—will answer calls to lecture.

calls to feeture.

MRS. MARY A. MYTCHELL, Inspirational speeker, will answer calls to lecture upon Spiritualism, Sundays and weekday evenings, in Illinois, Wisconsin and Missouri. Will attend Conventions when desired. Address, care of box 221, Chicago, 1ll.

JAMES B. MORRISON, inspirational speaker, box 378, Haver-bill. Mass. DE. LEO MILLER is permanently located in Chicago, Ill. and will answer calls to speak Sundays within a reasonable distance of that city. Address P. O. box 3726. Chicago, Ill.

DR. JOHR MAYHEW, Washington, D. C., P. O. box 607. DR. G. W. Morrill, Jr., trance and inspirational speaker will lecture and attend funerals. Address, Boston, Mass. LORING MOODY, Malden, Mass. MRS. HANNAH MORSE, trance speaker, Joliet, Will Co., 111.

MRS. ANNA M. MIDDLEBROOB, box 778, Bridgeport, Cons. MRS. BARAH HELEE MATTHEWS, East Westmoreland, N. H. Mu. & Mas. H. M. Millun, Elmira, N. Y., care W. B. Hatol ENNA M. MARTIN, inspirational speaker, Birmingham, Mic. CHARLES S MARSH, semi-trance speaker. Address, Wone-

DR. W. H. C. MARTIE will receive calls to lecture. Address 173 Windoor street, Hertford, Conn.
B.T. MURE will lecture on Spiritualism within a reason abledistance. Address Skancatoles, M. T. Prof. R. M. M'CORD, Centralia, Ill. Dr. JAMES MORRISON, lecturer, McHenry, Ill.

A. L. E. NASH, lecturer, Rochester, N. Y. C. NORWOOD, Ottawa, Ill., impressional and inspirational speaker. J. WM. VAN NAMES, Monroe, Mich.

GRODE A. PRINCE, inspirational trance speaker, box 87
Abburn. Me., will answer clip to lacture.

MRS. Pirk inclures before Spiritualistic and Releasific Associations on the following subjects: "In Prophyty:

Object," "Spiritualistic: "Demonstray!" "Frophicy:

The Roll of Releasing Roll of Time; "The Belle Control of The Roll of Time; "The Belle Control of Time; The Belle Control of Time; The Belle Control of Time; The Belle Control of The Belle Control of Time; The Control of Time; The Belle C

MR. J. H. POWRLL; (of England;) will answer calls to leedure. Address, 200 Spruce street, Philadelphia, Pa. IR. W. K. Riptler will speak in Bradioid, R. H., Rot. 17 and 24. Address, box 95, Foxuoro', Mass.

A. C. Roninson will speak in Brooklyn, K. Y., during Ro-vember and December. Address, Ill Fulton street, Brook-lyn, N. Y. yn, n. x. Dn. p. B. Handolfn, lectufêr, cafe box 2362, Roston, Mass. J. T. Rotisk, flormal speaker, box 281, Benver Dam, Wil.

DR. WH. ROSE, inspirational speaker, Springfield, Muss. J. H. HANDALL, inspirational spoker, Upper Lisie, N. Y., vill lecture on Spiritualism and Physical Hanifestations.

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.

AUSTEN E. SIMMORS Will speak on Sundays in Montpeller, Vt., during the session of the Legislature, Address, Woodstock, Vt. H. B. Storer, inspirational lecturer, 68 Pleasant street, Boston, Mass.
MRS. L. A. F. Swain, inspirational speaker, Union Lakes, Rice Co., Minn.

MRS. ALMIRA W. SMITH, 36 Salem street, Portland, Me.

Man. C. M. Stown will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal. Mas. H. T. Stranzs will lecture in Newark, N. J., during November. Parmanent address, Vineland, N. J.

E. Spragus, M. D., inspirational speaker. Permanent address, Schenectady, N. Y. SELAN VAN SIGELE, Greenbush, Mich.

MRS. M. E. B. SAWYER, Baldwinsville, Mass. ABRAM SMITH. Eaq., inspirational speaker and musical me-dium, Sturgis, Mich. MRS. MART LOUISA SMITH, trance speaker, Toledo, O. :

DR. WR. H. SALISBURY, box 1313, Portsmouth, N. H. MRS. E. W. Sidder, trance speaker, will answer calls to lecture. Address, Fitchburg, Mass.

MRS. FARRIE DAVIS SRITE, Milford, Mass. MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich.

MISSMARTHA S. STURTEVART, trance speaker, Boston, Mr. J. W. SEAVER, inspirational speaker, Byron, M. Y., will answer calls to lecture of attend funerals at accessible places. MBS. M. S. TOWNSED will speak in Mercantile Hall. Som-mer street, Boaton, during November; in Worcester during December. Address, Bridgewater, Vt.

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

MASS., r. O. DOR OFF.

JAMES TRASK is ready to enter the field as a lecturer on
Spiritualism. Address, Kenduskess, Me. HUDSON TUTTLE, Berlin Heights, O. BENJAMIN TODD, San Francisco, Cal.

MRE.SARAH M. THOMPSON, inspirational speaker, \$6 Bank street, Cloveland, O. DR. J. VOLLAND, Ann Arbor, Mich.

DR. J. VOLLAND, AND AIDOT, MICD.

N. FRABE WHITE will lecture in New York during Kovember: in Springfield, Mass., during December: in Troy. N. Y., during January; in Providence, R. I., during February; in Willimantic, Conn., during June. Applications for week-evenings promptly responded to. Address as above.

MRS. M. MACOMBER WOOD will lecture in Falem. Mass., Nov. 24, in Providence, R. I., Dec. 8, 15 and 27; in East Bearton, Mass., during January. Address, 11 Dewey street, Worcester, Mass. F. L.H. WILLIS, M. D., 29 West Fourth street, New York.

MBS. 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, or box 14, Borlis, Wis. 14, Derlin, Wis.

E. Y. Wilson will speak in Richmond, Ind., Nov. 17 and 24; in Tippecance City during December; in St. Louis, Mo., during January; in Yermont, Ill., during February. Applications for week-day evenings promptly attended to. Permanent address, Babcock's Grove, Bu Page Co., Ill.

nent stagress, Dancoca & Grove, Bar Age co. III.

ALGINDA WILBELM, M. D., inspirational speaker, can be
addressed during November, P. O. Dox 585, Dayton, O.; during December, P. O. drawer 184, Toledo, O.; during Jannary,
5422 Lancaster avenue, West Philadelphia, Pa.; during February, 57 Furchate street, Boston, Mass.; during April, care
of Dr. Mayhew, Washington, D. C.

E. S. WHERLER, inspirational speaker. Permanent ad-trees, care of Banner of Light, Boston, Mass. Mas.N.J. Willis, 3 Tremont Row, Roum 14, Boston, Mass. F. L. WADSWORTE, permanent address, 399 South Morgan treet, Chicago, 18.

HEMRY C. WRIGHT will speak in Cleveland, O., daring De-cember, January and February; in St. Louis, Mo., during April. Permanent address, care Bela Marsh, Boston, Mass. MRS. E. M. WOLCOTT will speak in Rockingham, Vt., Dec. I. Will make engagements for Sundays and week day even-ings. Address, Danby, Vt. ngs. Address, Danby, 13. Mrs. Mart J. Wilcoxson will speak in Chelsea, Mass, juring November; in Mercantile Hall, Roston, during Decem-ber; in Washington, D. C., during March. Address so above.

MRS. HATTIE F. WILSON (colored), trance speaker, will lec-ture in Stoneham, Mass., Nov. 17 and 24; in Stoughtun, I ec. I. Would be pleased to make engagements for the winter. Address, East Cambridge, Mass., for the present. LOIS WAISTHOOKER can be addressed at lowa Fails, Iowa, are of Union Hotel, till further notice. ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich. will speak in Coldwater, and vicinity, during December.

GILMAN R. WASHBURN, Woodstock, Vt., inspirational speak-r, will answer calls to lecture.

rom home.

PROF. E. WEIPPLE, lecturer upon Geology and the Spiritual
Philosophy, Clyde, O. A. A. WHERLOCK will speak in Louisville, Ky. Nov. 24. Address, Toledo, O.

A. B. Whiting, Albion, Mich. Miss Elvina Whenlock, Dormal speaker, Jamesville, Wis. WARREN WOOLSON, trance speaker, Hastings, N. Y.

Miss L. T. Whittier, organizer of Progressive Lycenms, an be addressed at 401 Sycamore, corner of Fourth street, Milwaukee, Wis. ZERAH WHIPPLE will answer calls to lecture. Address, Mystic, Conn.

MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 473. MRS. MARY E. WITHER, trance speaker, will snawer calls to lecture in New England. Permanent address, 182 Elm-street, Newark, N. J. A. C. WOODRUFF, Battle Creek, Mich.

Miss H. Maria Worthing, trance speaker, Oswego, Ill. will answer calls to lecture and attend funerals. S. H. WORTMAN, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Chitdren's Lyceums. Address, Buffalo, N. Y., box 166 MRS. JULIETTE YEAW will speak in Lynn, Mass., during November. Address, Northboro', Mass. ME. & MES. WM. J. YOUNG will answer calls to because in the vicinity of their home, Boise City, Idaho 2 erritory.

Mas. S. J. Young, trance lecturer, 56 Pleasant street, Boston, Mass. MRS. FARNIE T. Toung. Address care of Capt. W. A., Whiting, Hampshire, Ill.

# BANNER OF LIGHT:

A Journal of Romance, Literature and General Intelligence; also an Exponent of the Spiritual Philosophy of the Nineteenth Century.

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