

# BANNER OF LIGHT.



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## [OFFICIAL REPORT.]

### FOURTH NATIONAL CONVENTION OF SPIRITUALISTS,

held at Cleveland, Ohio, September 24, 25th,  
26th and 27th, 1867.

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

#### FRIDAY AFTERNOON SESSION.

The Finance Committee presented the following report:

The Committee have received—  
From the Treasurer of the Third National Convention, Mrs. M. Mott, the sum of \$92.85  
Two collections in the Convention, \$5.00  
Cash from Rock Island, Ill. Society, \$5.00  
Adrian, Mich., \$3.29  
Total, Three Hundred and Twenty-nine dollars and Forty-eight cents.

And have paid—  
For rent of Brainerd Hall, Cleveland, O., \$140.00  
" paper, stationery, &c., \$4.50  
" bill of printing, \$3.00  
Total, \$147.50

Balance in hands of L. E. Joslin, Treasurer, \$171.35

The Committee recommend that no funds be paid out except with the approval of the President of the Convention.

Adopted.

The following is the essay prepared by Mrs. M. S. Townsend, on

#### REFORMS GROWING OUT OF SPIRITUALISM.

When the dark shadows of ignorance beclouded the human mind in regard to the homes of those who pass from the unreal to the real, (as philosophy has proved,) the wall of agony went up from sorrowing millions. No voice came from over the waters that was heeded by the dull ears. No smile from angel faces was reflected from the unpolluted tablet of the soul. No glorified forms were visible to the earth-blind eyes, and no gentle pressure of the hands, felt only by the spiritual senses, sent the thrilling emotions of ecstasy through the whole being of those left on the mortal shores. "To the house from whence no traveler returns" they had educationally sent all their loved ones, with no idea that they stood at the door of their spirits knocking for admittance. So century after century rolled away, witnessing only the sad funeral marches to the grave—above which no light was visible. The weeping ones, who with almost broken hearts knelt in tears over each new-made grave, felt that in the deep repository their treasures were lost. No positive certainty beyond Science was forbidden the sacred sanctum of theology, lest with desecrating feet should tread some of their idols "neath her in her sublime march. But the quickening senses of the soul were not always to remain thus. Shades of the mighty dead, walking among them with scientific seeds of religious thought, scattered their broadcast upon the fruitful soil, and when at length, upon the trembling wires of spirit-sympathy, they commenced their communications, the world in its infantile state was ready to receive them. So weary of death, it sought after any evidence of life, and as one long mourning the absence and supposed death of a loved friend, rejoices with almost an agony of ecstasy over their unexpected return, so thousands hastened to the mysterious office to receive some intelligence from the loved and gone before. Now, tears of joy like heavenly dew fell inward on the soul, until it grew into more than faith, a perfect recognition of the sweet and natural relation. And as science demonstrated the means by which this happy reform had been brought about, no fear of future doubts or sorrows to the true scholar. A perfect trust in the wisdom of Him whose love has so often been questioned in hours of woe. The entrance to the tomb no longer seems dark and doubtful, but "neath the golden glory of this old truth, newly appearing to mortals, understanding, it becomes the luminous portal through which the soul, in passing, lays off the dust of material life as the only toll required.

The first reform growing out of this divine philosophy, is the removal of all fear of death. That our loved ones communicate, is evidence that they still live; and as they live, so shall we. Death, to the soul, is but a passing rest, and its sting, which claims no victory. It then begins to illumine the mind in its various relations to created things, and untold reformations gradually outwork are the result. If spirits are cognizant of all I do and think, says the inquirer, then must I strive to make my life such as I am willing should be criticized by those minds whom I love and respect while here. Thus a new system of thought is established, and the daily walks are more in accordance with the divine inspirations.

Old mental soil is struck into with the sharp plow of investigation; long hidden seeds of truth are brought nearer the surface—and warmed into life, begin to send up their shoots. Feeling these awakening powers, the man or woman steps out of the Church and exclaims: I can no longer be bound by creeds and dogmas, no longer exclaim, one of God's children from my most sacred sympathies. All are to me the children of one common Father, one loving and universal Mother! There is but one Church, "that vast cathedral, mighty as our wonder, whose quenchless lamps the sun and moon supply; its choir, the winds and waves; its organ, thunder; its dome, the sky;" and to this all must belong, therefore I can no longer be narrowed in my religious views or feelings. My platform must reach as high as heaven, as low as hell—if hell there be as broad as the universe, that with angel love even demons may be compassed about, until in the resplendent glory of divine affection their natures are changed, and they become beings of light. Clarity is no longer as soundless brass, or a tinkling cymbal, because the mind begins its journey of reform from effect to cause, and at once discovers that every effect is but the legitimate result of something antecedent to it; and since not self-created, is not responsible for those conditions existing prior to its conscious recognition of existence. Responsibility comes with increasing knowledge. As Nature's laws are unfolded to the understanding, they must be obeyed as far as the observer comprehends them, else the penalty of disobedience follows, and thus the responsibility is felt. He or she who, knowing the weakness of a fellow-mortal, allows him or herself to condemn, must suffer in proportion to the condemnation, and every pang thus inflicted rebounds to the inflictor sooner or later. The philosophy of Christ's teaching is made plain to the understanding, as well as the love power being felt in the heart. The necessity of making practical the pure Christian principles, is not felt because of fear of hell or future punishment, but because the revelations of God's truth, as manifest in all natural things, give undeniable evidence that such is the only true way for the spiritual growth and well being of the immortal soul. The reform most surely

felt from the real teachings of Spiritualism in our religious nature is, that we are to be unselfish, suffering all wrong, all enmity, ay, everything, rather than to inflict suffering upon others; that we are to seek to understand the individual wants of those around us, and minister to them according to our best means, instead of engaging in public and popular missionary movements, which often result in no good at all to the most needy; that we seek no position for the popularity it may give, but that we may do the greatest amount of good possible, in whatever capacity we may serve, asking no reward, no applause, save what as surely comes sooner or later in the law of compensation to the true, the good, the unselfish, as the sufferings imposed rebound to the one who caused them. We learn that our means of salvation do not lie in belief of heaven or hell, in creed or dogma, nor Christ's blood as an atonement, but in the momentary, hourly, daily, and life-long resurrection of our innermost aspirations to nobler thoughts and purposes, outwrought in deeds of greater, truer goodness to our fellow-men; that no momentary change is ours at any time in an eternity of existence, but that we are gradually changing, like all created things, and we accept these changes as naturally as we do the changing of the seasons. The religion of the genuine Spiritualist, then, is both natural and spiritual, operating always in harmony with his unfolding nature.

Thus affected and educated, the mind begins to question the soundness of human laws, if they give, as they purport, security to human rights. In this enlightened state all agree that "all men are born free and equal, with certain inalienable rights." "That man has the inalienable right to life, liberty and the pursuit of happiness." &c. When a nation, basing its government professions upon such principles as are involved in the above statements, fails, through its demonstration of power, to secure the same, the sound reasoner justly asks why that failure? And as, in the religious world the same has been the outcome of the beneficence of the very religion he had a natural right to expect everything from, if it were true to its professions, so from the systems of government breathed into existence in the atmosphere of bigotry, superstition and immorality, the man who must live under the law finds its professions of dealing justly quite as much a mockery.

Under the present system of human government the poor man is made poorer and the rich richer. The strong in power or outward force control and govern or subjugate the weak; and often in professing to remove one system of bondage and tyranny, institute a stronger and more fearful one. Professing that man has the inalienable right to life, a government butchers a million of men, taking away their inalienable rights which, as a government, according to its professions, does not bound to protect. Professing that man has the inalienable right to liberty, government compels him to render solemn and sometimes fearful obedience to its commands, even contrary to the dictates of his own Divine conscience. Professing that man has the right to pursue happiness, which he does with government howling at his heels at every step, and if he attempts to do so, does not satisfy the morbid, diseased demands of a diseased government, he is cast into prison, with a merciless set of government tyrants to choke out the last struggling aspiration for manhood and goodness within him.

Seeing such inconsistencies, the true thinker shudders upon reflecting that millions upon millions are still in a dull stupor or lethargic sleep in regard to their condition and relation to human laws. He naturally concludes that the means of government, like the means of salvation, are to be found alone in every individual and outwrought through evidences of self-control, with continued efforts to obtain a more perfect mastery of the outer man. With this method of law made practical, he conceives the possibility of keeping human life inviolable, since no person, perfectly self-controlled, upon the plane of truth and kindness, can under any possible circumstances, do violence to another. No human being, perfectly self-policed, would undertake to control or govern another, by outward force, to their injury. All human beings love to be governed by love! Spiritualism asks for a true reform in the systems of government; first that law-makers and law-givers make practical their professions in every lives, granting to others the same rights and immunities they claim and use for themselves; that they undergo such reforms in their moral relation to laws, that they may not poison society longer with licentiousness and moral ruin in the administration of law; that men may be really protected from robbers, as well from those who fill offices, professing to be their protectors, as those who, honest to their professions, steal men by the highway, demanding their money; that if man's life is inviolable, because his right to it is an inalienable one, he may retain it, that nothing but those (as yet) incomprehensible changes in the material, chemical elements, of which our human bodies are constituted, may rob us of this means of communication, spirit with spirit embodied; that he may continue his pursuit for happiness just according to the divine dictates of his own nature, which will never allow him to wrong others, for true happiness is to be found in ministering to the wants, and for the good of others. It declares that government is not an external force in its highest sense, but an interior power, that must work in nations and societies as it does in natural things, acting with an attractive influence upon all things subject to it, and forming organizations and institutions by attraction to a great central truth, having no outward laws or commands; that until these principles are used as the basis of all governments, there will and must be destruction and war.

True Spiritualism teaches us that the law of Moses is not a safe one in an age of progress like the present, since human beings are beginning to be individualized and learn their right to use their own powers, instead of rendering all their powers of body and earthly good to the use of selfish, ignorant tyrants whose highest ambition is to secure to themselves a higher office, that they may exercise more power; that appealing to the better nature of man is a safer course under all circumstances, and that all law must finally be based upon the principle of Divine Love, which is awakening in every human being, and crying aloud for expression. A divine and humane government must eventually take the place of one professing divinity and humanity, but practicing cruelty and barbarism. Glorious indeed will be that man that fully wakens in the self-governing era! No tyrants then can place their iron heels of power upon the weak, defenceless objects whose hearts are yearning for the genial atmosphere of kindness, that they may come up out of their dark cells and bask in the sunny smiles of God's love revealed in man's. It must come! The internal heavings of nations portend the on rolling tide of selfhood and love. Old forms of governments are being covered with improvements, and almost lost to view beneath the grand march of progressive impressions made upon them. Spiritualism tells its earnest hearers that wrongs shall be converted into righteousness, and officers who now treat their fellow men like brutes, and even worse, must become pupils to those angel-spirits, still embodied, who go, preaching the real gospel unto every creature, until they may become worthy to teach and aid in the development of the soul instead of cramping and confining its most

sacred expressions. True and safe government is real confidence in the divine integrity of every soul, confidence giving to another the power of self-control which is the only real law of government.

As sure as God is God, human governments, in their present condition of force and subjugation, will pass by, and central attraction to good, honor, justice and right will be established. These grand and glorious reforms find their expressed source, not in religious societies or organizations, not in political governments, but in ante-natal conditions and surrounding influences of individual human beings, which Spiritualism, true to its divine commands, dares to examine, and learning, has clarity for and labors to assuage. It sees clearly that in order for the poison-tree to be removed from the garden, the roots must be exterminated; that by cropping the branches and pruning them, it only grows more thrifty, which has been the case too much when people have attempted to reform the world by force, without understanding the real causes and conditions of crime and sin from which they would raise their fellows.

Woman, the mother of the race, the being whose nature should be as free from bondage as the eagle in its aerial flight, has been subjugated to the most brutal and damnable passions that can mar man's animal nature. Going from her fond mother's arms to her earthly home, where hope, through ignorance, has built air castles of glory outgrowing from a fond husband's love and care, she finds herself a slave to the most brutal lusts, with no more regard paid to the divine commands of God than to her own nature, than if such commands had never been given. Gropping her way in fearful darkness, never daring to rebel against her seeming fate, or assert her claims to truth, pure womanhood, because of her ignorance thereof, she lives and gives into existence unwelcome children, filled from the hour of their conception with the spirit of rebellion and murder. With selfish cruelty around her during their development into mortal existence, they come laden with selfishness. Childhood surroundings are the same, and thus brutal religions, brutal governments and brutal societies are but legitimate results of brutally conceived and organized human beings. Woman has no voice in the religious world, only as Spiritualism in its different phases has given her liberty to speak, for the old Paul tyranny said, "let your women keep silence in the Churches."

"If they would learn to go home and make their husbands," &c., usually a poor source to gain real spiritual information, when men's spiritual natures are so beclouded by lust that even religious teachers become the seducers of innocent females. Parents teach their children to consider themselves very much indebted to them for their existence, when thousands being uneducated, and feeling the terrible agonies of heart and material conditions, under such circumstances, can the hour that gave them conscious being, and naturally and justly feel that the indebtedness comes on the other side. Spiritualism teaches woman her true province, when she rightly understands its philosophy; that she is no slave to man in any sense, but his equal in all respects, and only differing from him in her sex, and in her relation to the material and divine attributes that constitute them men and women; that she has a right to control her own person, and never submit to relations resulting in maternity unless it be in accordance with the divine command of the laws of her own being. It teaches her that one true soul-union is the answering of that incomprehensible prayer, ever rising as an incense to produce a perfect union of two beings, a right to be true to one man as her husband, and require perfect fidelity in him, which is not common with the majority in this age of the world. It points to an age when all her holiest hopes and most sacred aspirations will be realized, when human carcases and encumbrances may be exchanged without fear of human passion, when she may safely lay claim to the delicate attentions that true devotion gives, without shrinking from the consequences. The marriage law, as it is, is shown to be a license for all manner of crime, since those subject to it pay no regard to what might be supposed to be sacred requirements. Married men leave their so-called homes, their so-called wives, bound to them by human law, and with the motto of respectability pinned on their pretensions, grovel in all manner of lust and crime, bearing back to the so-called wives and unfortunate children the curses of promiscuous sensuality. Wives by human law, feeling their incompatibilities, rush on to moral destruction, and the bondage of the human law contrary to the demands of the divine law is but a license for crime. True Spiritualism teaches a law of true, pure marriage, between one man and one woman, whose souls, blending as all centers of light and grand, make a grand magnet of power, around which must revolve the harmonious elements of a real home. In such an union no kept mistresses are known, no broiled visits made, no rendezvousing of the lone, starving wife with other companions, but a fullness of love at home, joy ever inexpressible. Children born of such relations are not filled with rebellion and ingratitude, but with a grand, manly and womanly nature, reproducing the sublime attributes of two beings in one. Self-poised, self-governed, self-respected, they have no need of human commands, demands or laws to keep them in the way that alone leadeth unto life. God within them speaks, and Nature's highest demands being God's highest commands, there is no danger of disobedience to law, or of sad and dangerous consequences to the same. The greatest and most sublime reform taught by Spiritualism is that when man from his ante-natal realm comes forth into conscious existence according to the divine arrangement of spirit creation, he is to be in real harmony with himself and all around him, no longer needing the swaddling clothes of human religion, human government, and human external effort.

Let reformers be bold and fearless in proclaiming these important truths. Let them never shrink from practicing the soul-principles of Christ, for in his life, more than any other, is to be seen the exemplification of those reforms slowly, gradually and naturally growing out of Spiritualism.

The following letter from Mr. Jamieson was read:

CHICAGO, Sept. 21, 1867.  
To the President and Delegates of the National Convention of Spiritualists, assembled at Cleveland, O.,

I regret my inability to be present with you in the body, but my spirit goes out and unites with yours, in the furtherance of great principles and noble reforms.

Let me urge upon you the necessity of fearlessly proving all things that may come up for consideration, and to which rule of action meditation, or any phase of Spiritualism, should form an exception. We cannot injure truth by a close investigation of any question, system or oracle. As friends of human progress, I would call your attention to the great importance of the phonetic method of representing language. Many seem to be oblivious of the fact that there is an improved mode of reading and writing, which, being based upon scientific principles, enables the learner to learn the language of the time now required to obtain a knowledge of the English, and by the use of the same principle of expressing sounds, of all other languages, and thus pave the way for an universal language, which will tend to unite all peoples into one grand brotherhood.

Fraternally,  
W. F. JAMIESON.

The Committee (H. T. Child, M. D., J. M. Peebles, S. J. Finney), to prepare a memorial in reference to our late President, the Reverend John Pierpont, submit the following:

#### MEMORIAL OF JOHN PIERPONT.

We, the representatives of Spiritualism of the Continent of America, in this Fourth National Convention assembled, feeling deeply impressed with the fact that we live in deeds, not words; in earnest, noble thoughts, not mere heart throbs; that ideas and principles, if not the only realities are certainly the most substantial things that our souls in their loftiest flights have been able to reach; that the central nature in man is the everlasting, the immortal, the grand counterforce that is to endure forever, around which the external life and all its incidents revolve as circumstances; solemnly impressed with this fact, we would pause a moment, and write the name of John Pierpont upon the sands of time. As we walk upon its beautiful shores, and gaze out into the illimitable ocean of eternity, whose white waves are beating against the shore, as worshippers of God manifest in man, we thus inscribe this honorable name, that we may recall more vividly something of the grandeur and nobility that our brother has written with ineffaceable letters upon the scroll of eternity, while passing through this vale of materiality.

Friends, as stars stand down their soft and silvery light upon the darkness of all around us, so does the memory of the great and good—those who have stood up nobly, unflinchingly and manfully, for principles, for truth, for that which they believed to be right—shine forever in brightness upon the broad blue canopy that overarches the soul of humanity. In thus recalling the memory of our risen, living brother, whose long and useful life on earth is a natural that needs no eulogy from us—who remains to be true "that the memory of the just is blessed," and that we are all leaving "footprints on the sands of time"—let us gather new strength and make firmer resolves that in all that is good and true we will "go and do likewise."

Our religion gives us the certain knowledge that John Pierpont is not dead, but has only gone to another and a higher condition of life. We rejoice, therefore, with him, in the knowledge that life is an unfolding series of conditions, that deepen and widen as we move on in the grand and solemn march of eternity to the music of the ages. May our mission, like that of our brother, ever be to illustrate and render practical the grand truths which are revealed to us from time to time. May we, like him, ever keep the avenue of our souls open to the influx of all that is pure and divine, and then shall our noble religion become not only a strength to ourselves, but a bright and shining light to the world, and we shall realize, as we know he did, the truth of the declaration that "they that turn many to righteousness shall shine as the stars, forever and ever."

The following preamble and resolutions were adopted:

Resolved, That the interests of such vast importance in the work of progress; and  
Whereas, An interchange of views with regard to the manifold and various questions connected with this great educational movement; therefore,  
Resolved, That the Convention recommend the establishment of a "Lecturers' Bureau" for the purpose of exchanging thoughts relating to this work, and that we recommend the Lecturers Bureau as the organ of that Bureau.  
Resolved, That the Vice Presidents of the several States in which there are no State organizations are hereby requested to call State Conventions and secure such organizations, where the same are practicable.  
Resolved, That the hearty thanks of this Convention be extended to the Spiritualists and Reformers of Cleveland for their efforts to accommodate and make comfortable the delegates of our various States during these meetings.  
Resolved, That we make record of and keep in friendly remembrance the kindness of those railroad and all-steam companies who have aided in the reduction of price.

The following preamble and resolution, submitted by Dr. E. C. Dunn and seconded by J. M. Peebles, were unanimously adopted:  
Whereas, Mediumship is a natural function of the human organism; and  
Whereas, Class and persons possessing this faculty in a developed form are subject to the denunciations of skeptics and churches; therefore,  
Resolved, That the duty of all Spiritualists to lend their aid and support to all mediums until proven unworthy of such support by some misdeed or deception.

The following was read and adopted:  
Resolved, That the thanks of this Convention be and are hereby tendered to those friends who have aided us collectively, who have so graciously entertained us by their vocal and instrumental harmonious concord of sweet sounds.

J. P. Cowles, M. D., offered the following:  
Resolved, That we recognize it to be a truth that one of the most important duties of a Spiritualist is to correctly form; therefore we urge upon the friends of progress everywhere the necessity of a better understanding of the laws which govern the human mind, physically and mentally, and that we hereby recognize teachers of these principles as co-workers in the great work of elevating and improving the human race, and in accordance with every means in our power, those who are thus engaged.

Adopted.

J. S. Loveland read a report from the Committee on Labor, appointed in the Third National Convention, which was accepted, and referred to the next Convention for consideration.

#### REPORT OF THE COMMITTEE ON LABOR.

The Committee to whom was referred the consideration of the question of labor, beg leave to report as follows:

Your Committee have deemed it necessary, in order to fully meet the expectations of the Convention, to appoint a sub-committee to consider this question with some degree of exhaustive thoroughness.

#### THE THEOLOGICAL ASPECT.

At the very outset of the investigation we are met with the theological affirmation that labor is a curse, and consequently a mark of degradation; and though this position may not be insisted upon so much as formerly, still its baleful influence is seen and felt in all parts of the civilized world. Labor is uniformly considered as a hardship, to be shunned if possible; and every conceivable way is resorted to, which gives the faintest prospect of wealth, or a living, with little or no labor. Hence, in part, the desperate eagerness to get rich, and very rich, in the shortest time, so as to retire to a life of elegant and luxurious leisure. There is an overworking of all departments of trade, and a surplus of help in the largest paid kinds of labor. The professions of law, medicine and divinity are overrun by multitudes of needy and needy aspirants, while the lobbies of State and National Legislatures literally swarm with hungry corporations, greedily seeking an office, or to engineer some rascally swindle into the form of law. All this comes from the wish to enjoy the results of labor without its toll and degradation. But your Committee are agreed in rejecting the theological myth, and are fully satisfied that labor is necessary in order to the highest condition of physical, intellectual and moral health, and therefore is an indispensable prerequisite to happiness. But, if it be such an absolute necessity, then, if properly conducted, it must be delightful in itself, and the reason why it is not, is to be found in these facts: (1) Labor is still very largely carried on in a solitary manner—people work alone. This is an offense against the social instincts of man. To children and young people it is irksome, and almost unbearable. This repulsion is Nature's protest against the practice. Not only should labor not be solitary, save as a punishment, but men and women should work together as far as practicable, for health and happiness would thereby be promoted. (2) Another reason why labor is not delightful is, that it is too

severe, and long continued; and therefore, exhaustive. Suffering and not pleasure, is the result. The causes of this condition we are yet to consider; but we are certain that, were they removed that the time for labor might be largely reduced, and the suggested conditions instituted, labor would be a pleasure sought by all; so much so, that all needed industry would be attractive, and there would "be no more curse."

#### ECONOMICAL ASPECT.

But the economical aspect of this subject is, at present, the most important one; for the masses will pay but little attention to the aesthetic, or artistic phase of industry, until they have well settled the more important one, which involves their daily bread. Nor is it desirable that they should.

Labor is the source of all wealth, save that which is called natural; and that is of but slight value without the appliances of industry. Indeed, wealth, in the sense of money, houses, implements, goods, etc., is only surplus, or accumulated labor. If we are allowed to draw a comparison from the science of forces, we should say that wealth is so much conserved, human force. A given amount of vital energy has passed into a concrete form, denominated wealth. In still another form of expression, it is crystallized life. Joseph Napoleon said, "Gold is, in its last analysis, the sweat of the poor and the blood of the brave"; but, in our analysis, it is much more than that. Every person who is adding house to house, dollar to dollar, or reveling in the luxuries furnished by superfluous wealth, should remember that they are appropriating the concentrated lives of suffering fellow-men, who, in some of the terms are real vampires, feasting and gorging themselves upon the life essences of their fellow-men.

The productive power of man in labor, has a substantial uniformity from year to year. The variations in seasons create incidental modifications, but not enough to impair the general law of uniformity. And as the present method of labor, with all its imperfections, extravagance, and waste, furnishes an excess of products over consumption, it demonstrates the need of graduating the amount of labor expended, so as to harmonize with the actual necessities of progress. This graduation, when perfect, would include all persons, and would reduce the necessary hours of toil to less than eight in the twenty-four, and still the laborer would receive the entire product of his industry. His labor is his life, or rather it is the process by which his life energies become embodied in forms of use and pleasure. Those forms are his by the same title that he claims himself as his own. The only exception allowable here is the right of taxation for the support of civil government.

But we are here brought in contact with the actual disabilities of the laborer.

The first grand disability under which the laborer is groaning, is land monopoly. The right to live involves the right to labor. The right to labor implies, of necessity, the right to something whereon to labor. The soil is the original thing whereon man can bestow his labor and produce his life. But the ownership of land renders labor an impossibility to multitudes, except upon such terms as the capitalist shall prescribe. The laborer is thus reduced to the condition of a hireling or a slave, and the sacred outgoings, the divine energies of his life, become objects of barter and sale. The man sells himself instead of being sold by another—he is a slave in one case as really as the other. This slavery, with its consequent poverty, degradation, vice, and sorrow, must and will continue, until land ownership by the individual shall cease, and the right "to life, liberty and the pursuit of happiness," becomes something more than a hollow phrase, destitute of practical meaning. Mechanical and manufacturing industry is somewhat different. No man is obliged to hold a factory or shop, in which any or all may work if they choose. But when we come to the soil the case is different. Man's sustenance comes from the earth. He must have access thereto of right, or else he lives only by sufferance, and is a miserable slave. Is it any wonder that laborers, the world over, are so proverbial for their clinging and servile habits? or that the great labor contest, the great strike, is also centers and sinks of moral pollution? The decrease in the number of landholders, and the rapid increase of mere proletarians, or wages slaves, is most rapidly emancipating the political and social morality of our country. We view this with alarm; and we ask this Convention, and progressive minds everywhere, to come to the rescue. If we are not prepared to strike against land ownership, let us at least secure its limitation to the necessities of men, and let the position of the hired laborer, or proletarian, become odious. Let every intelligent mechanic, or operative of any kind, strike—not for a mere increase of wages, but for the destruction of wages and the inauguration of cooperation, or universal partnership. We are very strongly inclined to the opinion that if the great mass of operative men, mechanics, etc., of this country should decidedly press the question to the task, they could place the manufacturing and mechanical interests in their own hands in a few years, by compelling a cooperative, or universal partnership. A great success, at least, could be achieved in that direction.

But in this connection another most important topic must not be overlooked. One of the great disabilities under which labor now suffers, is rent or interest; and if this practice is allowed in the cooperation of the future, it will prove to be a stupendous folly and failure. Capital is, as we have seen, conserved labor, or vital force. As it exists to-day, it is mostly the fruit of robbery and theft. But it is entitled to no pay where it suffers no waste. Where there is wastage, as in the case of houses, shops, tools, etc., rent, to the extent of supplying the waste, is of course just. But rent for money, or anything which does not waste, is robbery and theft. To defend the custom of interest, it is said the capitalist runs a risk. We answer, no man has a right to risk his means for living; and if the capitalist does this, he commits a wrong, for which he deserves to suffer. But if he risks only a surplus, to which, most likely, he has no title, save that of the robber, that invests him with no right to impose taxation upon others' necessities, in order to render safe his superfluities. If the investment is in a manufacturing or mechanical business, the risk on his part, if it be a cooperation, is simply of a surplus; while, on the part of the poor, it is the risk of the absolute necessities of life. But if it be a bank-note on his own account, the risk ought to be his, for essentially success is dependent on his capacity. Rent, or interest, however, is not predicated on the fact of risk, for there are no risks in the case beyond what exist in all the affairs of time. But it is based on the assumption that conserved labor, in the form of money, houses, etc., is entitled to pay for use which does not waste, as justly as man is entitled to pay for the performance of labor. In this way rent labor becomes a tax and a burden upon all present and future labor to the end of time; and the man who, by fortune or fraud, has come in possession of his hoard, has secured the power of a continuous tax upon the productive industry of the country. Every eight or ten thousand dollars invested, is equivalent to the perpetual enslavement of one







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## Banner of Light.

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### The Seed Bearing Fruit.

The spectacle which we witness all around us to-day, is a new and conclusive demonstration of an old law. The exalted minds that long ago drew down truth from heaven—the philosophers, the seers, the wise men, the prophets—see in this age that their work was not in vain. The seeds sown by them with such an unparalled hand, are sprouting up and bearing fruit a hundred fold. None has fallen on stony places. The world has been powerless to choke it with its abundant thorns and tares. Nothing that is from the upper heavens is let down upon this earth in vain. There are no longer showers of gold, as in the ancient fable; nor rains of manna, as in the Israelite story; but the seed of truth that falls silently and continually from above into human souls—that is a shower which nourishes and fructifies together, which comes to bear an increase.

The present age compels some most impressive reflections. We see, on running our eyes back not such a long series of years, that no cause dies without an effect. We find every sincere effort living to the full attainment of its reward. We are convinced that there is no labor in behalf of truth in vain. The philosophers of other days, though unacknowledged by the men among whom they walked, are now recognized, through their teachings, in the faith and discourses and organized practice of the advanced minds of the present day. It is no such matter, then, if they did not see a result achieved in their own time. Results are not with us, but action is; the former are never reached until the end of the law has been reached. In these times, however, we may say without fear of successful challenging, that great results of truths long ago promulgated are springing up visibly on every hand. This is called a stirring age, a marvelous age, an age of strange and unlooked-for attainments. It is not strange, however, since it is all only the result of causes long previously planted. The men who refused to hear or see the absolute truth thirty years ago, now are compelled to do both on account of its practical and tangible outcome. They could not recognize the spiritual until it had been embodied. They are men who are not impressed save by what comes into startling contact with them.

Look at the case as it is. Who, but true and genuine believers, could have been brought to admit, only twenty-five years ago, that the churches in this country, and even the Established Church in England, would by this time be thoroughly broken up, revolutionized, and made ready for new organization, by the simple force of truth then proclaimed but nowhere visibly received? Yet, as we said before, none of the good seed that was dropped fell on stony places; it caught in the soil and germinated wherever it fell. What evidence, it is asked, have we to offer in support of so sweeping a conclusion as that the church is invariably in a state of dismemberment and decay? The proof is everywhere, if people will but look for it with opened instead of closed eyes. How many in the church are to-day inquiring and investigating about the fundamentals of the faith which has so long contented them? How many, in their secret thoughts, revolt every week at the doctrines which are forced upon them by an illiberal and creed-confining pulpit? How many find their faith shaken in the infallibility of a Book, which is merely summoned into the place of Pope, for believers to worship in every part and letter? How many consent to discuss freely with friends of a similar spirit, questions which they had been taught to believe had been settled and established from the foundations of the world? How many pay far less heed to what the minister tells them every Sunday, and go freely inquiring for themselves into what he forbids them to approach because they are such awful mysteries?

This thing has passed the stage when it can any longer be kept a secret. It is patent to all who choose to open their eyes and see, or open their ears and hear. We know the extent and depth of the revolution ourselves, because we are more or less faithfully apprised of the large numbers in every church in the land, who are in their hearts believers in the facts, the philosophy, and the elevating and consoling religion of Spiritualism. This is a faith which no bald arguing can break down. It is a power over the human soul which no mere assertion, no persistence of assault, no ingenuity of banter or ridicule can avail to shake. And it is simply because it has its root and life in the human soul itself. Every one who instinctively believes in a future, wants that future brought home to him. Every father or mother who has lost a child, every wife who has parted with a dear husband, every brother who feels the absence of a loved sister, yearns and reaches forth for demonstrative evidence and solid grounds of belief such as Spiritualism offers to him. It unveils what has so long been kept back as an impenetrable mystery, and leaves no doubts where they before existed only to excite tumults of fears. This is a faith that comforts and strengthens; a philosophy that falls back on free reason for its sustenance; and a religion that is unshaken, unpermeated, and overarched with facts that cannot be questioned or gainsayed successfully. And these are the reasons why it is to-day making such steady progress in all the churches.

The great earthly good which is being accomplished by the reign of reason, is that actions are made to rest on their individual merits, not upon professions and associations merely. What a man really is, that will he show himself to be in the clearer light of these modern days. There is no human cause which may not be probed with the spirit of inquiry, and searched through and through by the application of reason. And we are come to that era where just such inquiry and application are relentlessly made. This is the period of careful searching and finding out. A man is only what he can prove himself to be. It is no longer possible for him to hide his want of genuine worth behind pretension and profession. Everything is on its trial. All things are up for re-examination. Even the old and tender associations which so sway our natures, are challenged with the inevitable question—what are they all worth? Utility is a more rigid and exacting test for men's plans and preferences, than custom or

whim. Moral worth goes before public professions. All purposes, characteristics, qualities, and habits are thrown into the alembic of the age, and proved to be good or worthless by the shape and lustre with which they emerge.

It is much to live in such an age. It is a profounder and more active life than any living has ever been heretofore. The whole temper of the time has insensibly become spiritualized by the nearer approach of heavenly influences to earth and its inhabitants. An altogether new era is ushered in. The old is passed away, and the new is at hand. Who can regret that they were born into the glorious light of possibilities not yet dimly dreamed of?

### The Spiritualist Lectures in Music Hall.

Thus far, the new course of Sunday afternoon discourses on Spiritualism at Music Hall have been most numerously attended by the people of Boston and vicinity, among whom there is a vastly larger number of believers in the spiritual doctrines and philosophy than maligners would care to believe. They come from the Unitarians, the Universalists, the Infidels, the Orthodox, the Catholics, the Episcopalians, the Methodists, the Baptists. All sects and creeds are fairly represented among the believers and the audiences which assemble each Sunday at Music Hall. Our faith is large enough and broad enough to take in all. We welcome with a warm grasp of the hand every person whose soul yearns to see and know of the truths which do indeed come down from Heaven. Such truths are proclaimed weekly at Music Hall by our most distinguished lecturers. Spiritualism is a real, tangible, visible power among the churches and creeds of Boston.

On Sunday, Nov. 17th, Miss Lizzie Doten electrified a large audience by her discourse on "Religion in Boston." She commenced by asserting that it differed from the religion of New York, Philadelphia, Cincinnati, St. Louis, and so forth, and then proceeded to detail some of its distinguishing features, as it existed in the past, and exists at the present day. Many truths were plainly spoken, and at times with a tinge of sarcasm that gave a relish. She traced along the early cropping out, here and there, of liberal or heretical ideas, till now people dare to think for themselves. Spiritualism, she said, was already permeating the Churches, and it would not be long before its believers would be in the majority. Even here in Boston, where it has been so vehemently sneered at, it is becoming quite "popular," and mediums can proclaim its mighty truths even from the platform of the elegant and spacious Music Hall to the multitudes of attentive listeners.

At the close of the lecture, the speaker improvised an original poem, which still further elucidated some of the ideas embodied in the discourse. The officers and members of the Children's Lyceum connected with Mercantile Hall Society of Spiritualists, were present to the number of one hundred, and took part in the exercises by singing a hymn, Eugene Thayer playing an accompaniment on the organ. A donation was then taken up for the benefit of the Lyceum, and about seventy dollars were realized. [We are pleased to notice that the Lyceum is increasing, and quite an interest is being manifested in its behalf. It only needs pecuniary assistance to make it what it should be.]

Next Sunday Prof. William Denton delivers the ninth lecture of the course. He is well known as a scholar of high scientific attainments and an eloquent speaker. A rich feast may be expected.

### Crime in High Life.

Judge Shipman, of the U. S. Circuit Court of Connecticut, in his charge to the Grand Jury, justly rebuked a prevailing wrong already too common in all parts of the country. He said: "Respectable crimes," by those in select society and the eminently pious, have become so frequent and gigantic as to shake the whole moral structure of society, and render unsafe the earnings of honest industry. Let the thief who purloins a hundred thousand dollars or half of it, 'stand high in society'—let him be surrounded by wealth and wealthy friends, and justice is cheated of its dues. The influential citizens rally to his aid and send him away, too often loaded down with the gold he has stolen. He is shielded, and rivers of sympathy are poured upon his head, while many a poor but honest man, sick and weary of long toil, is passed coldly by while he shivers with cold, and has no warm dinner to strengthen his trembling body. We have seen such cases all around us—here and in every State—and from them society suffers, true religion is checked in its progress, and immorality is strengthened." The Hartford Times says the "case hinted at in Judge Shipman's charge, is known to our citizens as a monstrous evasion of simple-handed justice, and it does not stand alone. The laws are stringent, but public sentiment is so tolerant of 'respectable' stealing, 'fashionable' forgery, and 'pious' robbery, that these things are becoming common. Judge Shipman has rendered the public excellent service, in dealing ponderous blows upon these crimes, and we trust his able charge will have a due influence."

### Thanksgiving.

This is Thanksgiving week, the day having been set apart by the President and the Governor. All the States have so far united in observing this venerated festival on the same day, which makes it in the right sense a national institution. It is time it took that character. Heretofore all the States have usually observed it with the customary rites and ceremonies, but there has been no concert in appointing the day for its observance. Gradually popular sentiment has been gravitating to unity in the matter, and now we are able to say that we all celebrate a truly National Thanksgiving. After such a generous harvest as has been got in, it is proper that the people of all sections should join at their respective homes in the celebration of this old festival. It may be considered the Harvest Home of the year. May all the friends of the Banner enjoy it to the utmost, and recall it years hence with peculiar pleasure.

### Dickens Here.

Dickens has arrived on our shores, having made the usual passage to Boston, where he gives his first reading on the evening of December 21. The prices set for admission to these Dickens's Readings are \$1.50 and \$2.00, according to the eligibility of seats. That there will be great crowds to go and see and listen, there is no doubt. They would flock to his entertainments if twice and thrice these fees were asked. There is universal curiosity to see Dickens. He has held his place in the popular imagination and heart against time and tide, and no obstacles have ever come between him and his tens of thousands of American admirers. It will be a new and very gratifying sensation to hear him personate his own creations with his own lips. We can now understand exactly in what spirit they were conceived.

### Mercantile Hall Meetings.

Mrs. Townsend's third lecture before the Spiritualist Association in Mercantile Hall was well attended. The influence which controlled the medium was evidently one who had not enjoyed the privilege of addressing an audience since his departure to spirit-life. He expressed grateful thanks that he could again speak through mortal lips. He had now learned that much that he believed and taught when in earth-life was false, and he was anxious to undo, as far as he could, the pernicious effects such false teachings were having on the human family. He then spoke of some of the theological errors he referred to, and contrasted them with the beautiful truths taught by Spiritualism.

Over a hundred scholars were present at the session of the Children's Lyceum in the forenoon, besides a large number of visitors, among whom was John Wetherbee, who said some good things to the children.

Next Sunday Mrs. M. J. Wilcoxson, the excellent trance speaker, will make her first appearance on the rostrum in this city. She is very popular in the Middle and Western States, and is a fine lecturer.

### MUSICAL AND LITERARY ENTERTAINMENT.

Our friends will please notice the reduction in the price of tickets for the entertainment to be given by the members of the First Spiritualist Association and the Children's Lyceum on Wednesday evening, December 4th, at Mercantile Hall. The committee have spared no pains in rendering a most pleasing programme, consisting of singing, declamation, reading, etc.; which we believe will be successfully carried out. The tickets are now ready at twenty-five cents each; children fifteen cents; reserved seats thirty-five cents; and can be obtained at this Office, and at Bela Marsh's, 14 Bromfield street; also from any member of the Association.

### Prof. Wm. Denton in Music Hall.

Prof. Denton has been delivering a course of lectures in Syracuse, N. Y. A writer in the Journal, speaking of him, says:

"Imagine a beautifully written book, whose style is at once elegant, graphic, vivid and familiar; put that book on two legs, give it a ponderous, finely balanced brain at the top, and an eloquent tongue of perfect fluency, and you have a fair simile of Professor Denton. I undertake to say, and I say it deliberately, that there has never been delivered in our city a series of scientific lectures, on any such subject, possessing one-half the merit and interest that characterize those of Professor Denton. I sat last evening and endeavored to analyze the charm that, from the first distinctly uttered syllable to the last vivid picture, holds his audience spell bound; and this is my conclusion: A mind peculiarly adapted to the study of the earth's structure, history, present condition, and future career, has by years of enthusiastic but patient study, research, travel, analysis and logical inference, made itself just as familiar with this whole grand field of inquiry, as you and I are with our daily avocations. And throughout his lecture he walks that stage and talks so familiarly, as you do at your fireside, of what he actually sees! That is the secret. While his sentences, finely turned and transparent as crystal, are models of rhetoric and logic, he does not seem himself to be aware of it. He talks, as it were, not in sentences, but in pictures. His own splendid faculty of realization compels his audience to see and think with him. Here is one significant fact, that speaks more to his credit than all else I could say: the school children, of whom I hope to see more at each successive lecture, and the most scientific gentlemen and ladies of the city, are alike entranced with interest, and carried along by the steady tide of distinct imagery and instructive thought."

Prof. Denton speaks in Music Hall in this city next Sunday afternoon.

### To Spiritualists.

While Old Theology is making spasmodic efforts to rally their forces to combat the new religion that is making such rapid advancement all over the world, it behooves our friends everywhere to lay aside all internal dissensions, and unite in one grand phalanx to fortify and retain the advanced position which they have secured. No safer method to attain this end can be adopted than liberal donations of money in aid of the State Associations of Spiritualists. The missionary work to be done by these societies is all-important, and ample funds are all that is needed to insure complete success.

We especially call upon the Spiritualists of Massachusetts to sustain their Association fully by remitting whatever sums they may be able to, to Mr. G. A. Bacon, the Secretary; or, if preferable, they can send direct to us, and we shall take especial care that whatever moneys are forwarded for the purpose designated, shall be paid over to the person or persons authorized to receive the same. Mr. Carpenter informs us that funds are much needed at this time to enable the Association to carry on the good work efficiently and successfully; and we trust that all those who feel the importance of spreading the gospel of truth among the masses who are already hungering for it, will respond at once to the call for pecuniary aid.

### Str among the Walkers.

It is surprising how things go by contagion in this country. Base ball, croquet, small bonnets, tight trousers—everything goes after that fashion. Weston's Chicago and Portland match appears to have started almost everybody, male and female, to their pegs. He is certainly a wonderful fellow, and every one else has a notion of becoming equally wonderful. Were it not for the notoriety which the free use of the telegraph gives in the case, perhaps not a small fraction of the newly started up class of walkers would find any special interest in the business whatever. Yet if this example of endurance shall have awakened only a fair share of permanent interest in an exercise that is so healthy and so necessary, it will not have been set in vain. It is on this account, if on no other, that we hope Weston will gain his wages. He deserves it, even were the pecuniary consideration nothing at all in his eyes. We should be glad to see walking done by every one, old not less than young. It is a tonic and a sort of all-cure.

### Napoleon and the Pope.

Napoleon went to Italy by his troops, to keep the treaty with Rome which Italy could not keep for both. That was the pretext. The insurrectionists were driven back and defeated by the Papal troops, aided by the French forces at their backs, and now the French are out of the Holy city again. Garibaldi is broken and a prisoner. It is rumored that he will return to this country as an exile; but that is so far only rumor. Napoleon exacts the condition of Victor Emanuel that the liberator shall be put out of the kingdom. The Pope blessed his officers and troops before leaving, and sent a fatherly benediction for the Emperor himself. His Holiness feels very grateful for this timely rescue, and is not the man or ecclesiastic to forget who are his friends. Yet come what fortune may come to him, it is indubitable that the Papal power, so far as it is a temporal power, must soon come to an end. Italy wants Rome, and will have it.

### Rev. Mr. Towne on Theodore Parker.

On Sunday, Nov. 17, Rev. E. C. Towne delivered the third lecture of his course on "Theodore Parker and Christianity," at Mercantile Hall. The subject under immediate discussion was the position of Mr. Parker with relation to the distinctive doctrines of Christianity. The lecturer proceeded to follow the critic quoted in his former discourse, (Dr. Lincoln). This writer, while he confessed Mr. Parker to have been "every inch a man," "the true type of New England life," regretted that he entered a path which gradually led him aside till he "denied, one after another, all the fundamental doctrines of Christianity." But the critic had fallen into the gross error of substituting the dogmas of the accepted Church for the pure teachings of Christianity. These dogmas a bad man might believe, and thus be reckoned a Christian, while an angel of light who, from positive mental proof, denied the creed, would be declared outside the fold. If the critic would more fully examine the writings of Mr. Parker, he would find that he claimed to be, in the highest sense, a Christian. It is true he rejected accepted Christianity, as Christ rejected accepted Judaism while he did not reject real Judaism. He distinguished between the true and that pseudo Christianity which, in its acts, but slightly resembled the example of its own divine archetype of man. He believed that the entire summing up of Christ's doctrine was to be found in these words: "A new commandment give I unto you—that ye love one another." Christ never taught those formalities, rites and dogmas which in after years were attached to the frame-work of his example, and called by his name. Mr. Parker believed that the root of Christianity was love; pure morality was a "mighty thing," embracing love to man, love to God—that divine joy felt in holy souls, whose influence presented ever to view the sublime exhortation: "Be ye also perfect, even as your Father which is in heaven is perfect." Evangelical critics were advised to read the volume of existence with less distrust of Nature's light. The influence of true Christianity was such as led the soul to outgrow all forms, and to discover that not a system of doctrines but a system of labors for good was demanded of man. Mr. Parker believed that there was need of, and ardently hoped for, a "new dispensation," which should elevate man from the bondage of creed and fulfill the Hebrew Scriptural prophecy of a grand outpouring of the spirit upon all flesh. His was not the Christianity of Protestant or Catholic, but the Gospel of everlasting life.

The lecturer stated that in bygone days dogmatic creeds had been accustomed to imagine that they had by some mysterious process talked with God, and that they were able to tell what God said in reply. But in this they only uttered their own convictions. Modern Spiritualism had rendered familiar to all, the trances and exaltation of spirit which came to the early Christian fathers. Paul thought he spoke God's very words, given through Christ to him in a vision, when he said that in the end of all things, "We that are alive and remain shall be caught up in the air." This was only an air-castle of Paul, but has ever since been published in the Scriptures as the direct intent of Providence. The utterance of one conviction required the utterance of another to substantiate it, so that we had in regular gradation, first, the grand truth of Christianity, then miracles, then dogmas; which last two were intended reciprocally to sustain one another. Mr. Parker believed that the first truth should be understood before going beyond; and believing love to be the corner-stone of Christianity, did not need miracles to defend his ground. His prayer was, that the true Christ might be born in his own soul. Was not this the central point of Christ's teachings: "By this shall all men know that ye are my disciples, if ye have love one to another?" an unfulfilled prophecy, as regards the qualifications for discipleship set up by the Orthodox Christianity of to-day. The Evangelists having taken away the grand truth of Christianity, love, and substituted articles of faith, Mr. Parker denounced these views as false, and declared that what was not love did not belong to the record. Suppose a man did deny all received ideas of God and Christ, Church and dogma, and form no new ideas, he did not cease to become a Christian if he adhered to the fundamental truth. Infidels and atheists might be better Christians than the Pharisees of Calvinism; for pure and undefiled religion did not need dogmas, more than the stars in their courses needed the definitions of the astronomer.

The Duke of Argyll had recently said, in rebuking the attitude of the Young Men's Christian Association, in a city in Scotland, that Christianity demanded only the "teachings of the spirit of love. But in addition to love might be mentioned as cardinal doctrines of Christianity four other principles, viz: Doctrine of God, of human nature, of the immortality of the soul, and human happiness. Mr. Parker's idea of the Supreme Being was that contained in the declaration "God is Love." His faith in human nature was unwavering, and he drew the sword of the spirit against the Anti-Christ of Total Depravity. The filial power of the Sermon on the Mount ebbed and flowed in his soul like the settings of the sea. To him immortality and human blessedness were self-evident. Did he reject the doctrines of true Christianity? His was not the first case where unbelief had stamped belief as infidelity. He had too much piety for the devotees of creed; he outran them, and fulfilled when most he seemed to destroy.

### Mrs. Nellie L. Wiltie Bronson.

Again we are called upon to extend our heartfelt sympathies to another bereaved sister and co-laborer, Mrs. Bronson. We learn that her husband, Mr. Chas. Bronson, after two years' illness—six months of which he spent in the warmer Southern climate—passed to the spirit-world, a few weeks since, at Coldwater, Mich., on his return from the South. He was a firm believer in Spiritualism, and calmly embarked for the other shore with the firm faith and knowledge that he knew whither he was going. As our readers are aware, Mrs. Wiltie was one of the ablest and most popular lecturers on Spiritualism, and widely and favorably known throughout the Western States. The sympathies of the great body of Spiritualists will go out to her in this hour of domestic affliction, to strengthen and sustain her for future efforts in behalf of humanity and the spirit-world. Mrs. Bronson is now in Toledo, O.

### California Matters.

The cause of Spiritualism is prospering wonderfully in California. Editor Todd is laboring to some purpose in that State, Oregon and Nevada. Success to him. He is announced to speak in Los Angeles and San Bernardino in December.—Mrs. Ada Hoyt Foye is giving convincing testances in Virginia City.—Mrs. Laura Cuy is holding successful meetings in San Francisco. She also delivers two lectures per month in San José.—Mrs. Stowe is making converts to Spiritualism in Oregon.

### New Work by A. J. Davis.

ARABULA; or, The Divine Guest. Containing a New Collection of Gospels. By Andrew Jackson Davis. Boston: William White & Co., Publishers, 158 Washington Street, New York; Banner of Light Branch Office, 644 Broadway.

A new book from A. J. Davis is an event. He never puts a pen in his hand without being there to inspired. He is still the seer and the prophet—the teacher, the guide, and the friend. He says, in his preface to this last volume, that it is in a measure a continuation of his "Magic Staff"; yet it contains a faithful record of experiences which are believed by him to be more representative than exceptional. The exceptions, he adds, differ in that private realm where the individual differs from every other. In these pages, too, is presented a new collection of "Living Gospels," revised and corrected, and compared with the originals. And the author proceeds faithfully to consider the alterations of faith and skepticism, of lights and shades, of heaven and hades, of joys and sorrows, which are familiar to the human mind.

What, then, is the "Arabula"? Every one is yearning and praying for the Light. "I am the light of the world," says the Arabula. "He that loveth me will keep my commandments." This Arabula—says Mr. Davis—is the world's religious mystery. It appears in the philosophical, moral, and spiritual teachings of Persians, Indians, Chinese, Jews, Greeks, Romans, Christians. It is peculiar to no people; to no religion; to no sect of believers; to no epoch or era in human history. It invariably enters the world by birth of a virgin state of mind; it performs wonders in healing the sick; it is powerful in overthrowing kingdoms; it everywhere dies upon the cross; and it, for a time, leaves the world by ascending above the world. It is worshipped as a God by some; is denounced as a Devil by others. It is practically peaceful; yet it divides families, sunders States, and destroys governments. It loves the companionship of the down-trodden and wretched; yet it enters the temples of rich priests, and holds controversies with the chief dignitaries of the empire. It is powerful with words; preaches sermons on mountains and in cities; fearlessly rebukes sin; forgives the lost women; stills the tempest; brings the dead to life; and, lastly, having no power over evil chieftains of the State, it falls into the hands of executioners, and dies, forgiving its enemies, and blessing everything human. This is the Arabula. It is the mysterious presence which is in all the good men do, and in all the truth they speak.

In the New Gospels, Mr. Davis has named certain "saints" which the world has already recognized as such. For instance: there is St. Confucius; St. Gerritt (Smith); St. Theodore (Parker); St. Octavius (Frothingham); St. Emma (Hardinge); St. Ralph (Waldo Emerson); St. Asaph (B. Child), and others. From their inspired writings and utterances Mr. Davis has made a painstaking and accurate compilation, and they deserve to be read over and over again by all seekers after truth.

We need not attempt to pursue the connected train of thought which runs through this fresh book from Mr. Davis. It is enough to say now and here of it, that there are many most profound truths, expressed in simple and impressive language, which no reader can let pass without making rich use of them. Among the chapters which have especially absorbed us is "God revealed to Intellect," which is indeed masterly. We trust that chapter will be studied until it becomes familiar to all. Every page of this new volume glows with spiritual light. It is a book to keep by one as a constant companion, for it is overrunning with that exalted, practical religion which is the very life and light of the world.

### Funeral of a Spiritualist.

Passed to the spirit-world from Brighton, Mrs. Maria Wentworth, wife of Mr. John Wentworth, aged 41 years. About six hours after our dear friend left the form, she manifested her presence to her family through the person of her eldest son. Her control, although imperfect, was sufficient to enable her to give directions in detail in regard to the conducting of her funeral, the sharing of little mementos among her children, encouraging her husband, and in expressing herself as being entirely satisfied with the change in her condition which death had wrought. She said it was beautiful to die!

The services at the funeral were conducted by Mrs. J. H. Conant, and were of a very interesting and impressive character. As said the spirit at the tomb of Jesus, we say to those who look down into the tomb for those whose loss they mourn, "They are not here; they have arisen."

### Nashua, N. H.

Dean Clark spoke to an audience of about six hundred in Nashua, N. H., on Sunday, Nov. 17th. This shows an anxiety on the part of the people to learn something about the spiritual philosophy, in a place where they have had no lectures on the subject for a number of years. We are rather surprised, however, to learn that with such an awakening there should not be enterprise enough among them to arrange for a regular Sunday meeting. One or two active men could accomplish the thing easily if they would take hold of it in earnest. From the close attention given to Mr. Clark's address of an hour and a half, by the large audience, it is evident that Nashua is a fruitful field to labor in.

### Washington City.

We learn from a reliable correspondent that the good cause is winning adherents almost daily in our Federal Capital. Miss M. F. Bennett, of Massachusetts, an unconscious trance speaker, is ministering to the Spiritualists in their new hall with great acceptance. Her gentle suavity of manner, her kindness of disposition, together with her beautiful and eloquent heart-utterances, find an echo in the bosoms of those who have entered the same pathway of truth; whilst the honest and earnest enforcement of her lessons is not without effect in the minds of the most skeptical. Thomas Gales Forster is to speak during the month of December.

### Mercantile Library Lectures.

John B. Gough will deliver the next lecture of the course before the Association in Music Hall in this city, Wednesday evening, Nov. 27th. Rev. Geo. H. Hepworth will deliver an eulogy on the late John A. Andrew, the following Wednesday evening, Dec. 4th. Although it rained, Horace Greeley had the largest audience of the course thus far, to hear his lecture last Wednesday evening.

### Spiritual Meetings at Williamsburg.

Our friends in Williamsburg, N. Y., have returned to Continental Hall, Fourth street, which has been newly fitted up. Meetings are held regularly every Wednesday evening. A good and prosperous Society of Spiritualists is gathering in Williamsburg, and we trust its numbers will ever be on the increase.



New Publications.

**PRAYERS FROM PLIMOUTH PULPIT.** By Rev. Henry Ward Beecher. Published by Scribner & Co., New York. For sale in Boston by Lee & Shepard.

There is no questioning the fact that these are wonderfully rich and effective petitions, and calculated to revive the spirit of worship in those who have heart and those who have not. We do not feel disposed to doubt the statement that they are even quite as productive of spiritual growth and life as the discourses with which they were connected. But it is a strange thing to report and publish a preacher's prayers, entirely disconnected from his discourse. And then, too, the Orthodox notion of the sacredness of the occasion, will hardly allow of a professional reporter's sitting before the maker of a prayer and writing it out, word for word, while the praying person is cognizant of the pen. But all things seem to be permitted to hero-worship by those who practice it. We think this volume will excite fully as much wonder as devotion.

The Fourth Abridged Edition of the **CHILDREN'S LYCEUM MANUAL**, published by Bela Marsh, is on our table, and attests the great and growing popularity of this little volume. It is the conception and production, as every one knows, of Andrew Jackson Davis; and a more useful and efficient little manual of the kind could not well be produced. The multiplication of the editions of this work demonstrates the fact of the rapid increase of the Progressive Lyceums in this country.

**PETERSON'S LADIES' NATIONAL MAGAZINE** for December is out in fine feather, bright, cheery, and attractive. The frontispiece is a sweet engraving of two little girls, one getting a thorn out of the hand of the other, and entitled "No Rose without a Thorn." The fashion plates are very brilliant, and none are more fresh or accurate than Peterson's. We learn from the publisher of this popular magazine that, in 1867, he had more subscribers than all the other Ladies' Magazines combined. The prospectus for 1868 is extremely generous in its pledges, and there is no room whatever to question one of them. Peterson has a habit of performing far more than he promises. For sale by Williams & Co.

**CORRY O'LANUS: His Views and Experiences.** With Comic Illustrations by J. H. Howard. New York: Carleton & Co. For sale in Boston by Lee & Shepard.

This little book of funny sketches is by a young newspaper writer, who wrote them originally for a New York weekly paper. They are intended to serve up distinguished characters, noted objects and remarkable places. It is a broad satire, and considerably overdone in places.

**THE AMERICAN ODD FELLOW** for November contains valuable miscellaneous reading, not only for the Order but for those who have not yet joined it. It is reformatory in its spirit, and gives good help in advancing many needed improvements of the day.

**Movements of Lecturers and Mediums.**

Rev. J. O. Barrett had a good audience in Charlestown on Sunday, and all appeared highly pleased with his fine inspirational discourses. He will remain in this city but a short time, and then go West.

J. M. Peebles has had great success in St. Louis. Large audiences at each lecture. The press speaks highly favorable of his addresses. He speaks in Buffalo the two first Sundays in December.

William Lloyd Garrison did not speak in Music Hall, Sunday afternoon, Nov. 17, as was expected. Having just arrived from Europe, he had not sufficiently recuperated from the effects of the voyage to justify himself in appearing before a Boston audience.

Mr. Thomas Hunt, healing medium, of Salem, Mass., arrived safely in San Francisco, and left on the steamer for China the next day.

Dr. E. C. Dunn, who has recently been lecturing to the satisfaction of large audiences in New York and Pennsylvania, will be in this city next week. Those wishing to secure his services can address him care of this office.

Dean Clark spoke in Manchester, N. H., last Sunday. He has no engagements for December. In January he speaks in Portsmouth. He is too efficient a worker to be allowed to remain unemployed for even one Sunday.

Mary M. Lyons, of Detroit, Michigan, a trance lecturer, writes us that she has been very sick, but has recovered so far as to again resume her labors in the lecturing field. She spoke in Oswego the 16th and 17th inst. During the week she visits among friends, giving tests of spirit-presence.

**LECTURE.**—W. F. Jamieson, of Chicago, will lecture on Spiritualism, at Adelphi Hall, on Sunday 24th, afternoon and evening. Admission free. Mr. Jamieson has been engaged for six months, and will speak at the above place two Sundays in every month.—*Belvidere Standard.*

Mr. Jamieson will answer calls to lecture weekly evenings within convenient distances of Belvidere. Address, W. F. Jamieson, Belvidere, Ill.

Verification of a Spirit-Message.

In the "Message Department" of the Banner of Light of Nov. 10th, there is published a communication from William Miles, of Westville, Ind., and also one from his daughter, Charity. I have just been talking with a young man from that place, who informs me that he is well acquainted with all the parties mentioned, and that the facts as related are strictly correct. Thus we have another practical illustration of the truth that the human soul retains its individuality and identity after death, and that we can hold communion with our friends now in the spirit-realm. No Stygian river separates the two worlds; death is a flower-encircled archway, that leads to the Elysian fields of the Summer-Land. Death is not the great enemy of man, but his best friend; it is only a transition from a lower to a higher order of life, a laying aside of the worn-out casement of mortality.

Fraternally,  
GEO. W. WILSON.

Danville, N. Y., Nov. 10, 1867.

Massachusetts Spiritualist Association.

I would say to the friends that I propose traveling, during the month of December, along the lines of the Western Railroad, from Worcester to Springfield, thence to Greenfield on the Conn. River Railroad, and from there to Fitchburg. Those desiring the services of the State Agent along this route should send in their calls at once. Please remember that the only condition required is that some kind of a place—either a hall, school-house or dwelling-house—be furnished, wherein the lecture can be given. A. E. CAMPBELL, Agent Massachusetts Spiritualist Association. Address care Banner of Light.

The only fruit, it is said, which is known to grow in every climate, is the strawberry. It is the only fruit which somewhere on the earth is plucked every day the year round.

ALL SORTS OF PARAGRAPHS.

We suggest to those who attend the course of Lectures on Spiritualism at Music Hall, Sunday afternoons, that they purchase their tickets (as many as can conveniently do so) during the week, as it will prevent waiting in the crowd to gain access to the ticket office on Sunday. Tickets can always be obtained at Music Hall any day during the week; also at the Banner of Light office, of Bela Marsh, 14 Bromfield street, and of H. B. Fuller, 245 Washington street. Season tickets (securing a seat in the centre of the house), \$3.00; single tickets 15 cents.

H. B. Storer, Spiritual Physician, has opened an office at 53 Pleasant street, Boston. Connected with the establishment is a superior and reliable seeress, who treats disease under spirit direction.

Housekeepers will rejoice to learn that Mr. J. S. Peaslee has invented a feather renovator, by which feather beds, no matter how long they have been used, can be cleaned and made as clean and light as new. By a steaming process all moths and worms are destroyed and removed, the feathers cleaned, the fibres relieved of their matted position, thus increasing the bulk of the bed at least one-half. This is what has long been needed, and will prove a blessing. Call and see the invention at 122 Washington street.

A notice of Mrs. Danforth, in our issue of Nov. 10th, describes her house in 33d street, New York, as spacious. This, we understand, is not the case. The house is a small one, but equal to her wants.

Speculators in Southern Indiana are buying flour at \$13 per barrel, to hold until they get \$20 for it. They will have to hold it quite a while.

Mr. Fitz Greene Halleck, the poet, died at Guilford, Conn., Nov. 19th, aged eighty years.

Mr. Horace B. Fuller of this city has purchased Merry's Museum, that old, well known Magazine for Boys and Girls. It will be under the editorial charge of one of our favorite female writers, who will be aided by an efficient staff of contributors. This journal will appear in an entirely new dress, and promises to prove indeed the "Young People's Friend."

There is good sleighing in Bangor, Me.

Gen. Neal Dow, who has been lecturing in England on Temperance, is on his way home.

Rev. William H. Green, of Cornwall, who poisoned his wife last May, has been convicted of murder in the first degree, at Litchfield, Conn.

Moncure D. Conway is to contribute a Christmas ghost story to the first number of Putnam.

**RELIGIOUS PRESS.**—Whoever entertains any doubts of the exceeding sweetness of "charity," must have them entirely dispelled by this exhibition of that grace by the Congregationalist. It is speaking of the late John A. Andrews: "If he was a Unitarian there was about his thoroughly reverent spirit, his habit of prayerfulness, and the manifest depth and sincerity of his thoughts on all sacred themes, which inspires the hope that he would be better than he knew 'on the rock of the Divine Redeemer's sacrifice, and that the Lord owned him as one of 'his other sheep'—which are not of this fold.' That is, the Congregationalist hopes that by some hook or crook, the soul of the lamented Ex-Governor may be cared for. 'If he was a Unitarian.'—*Universalist.*

He acknowledged the truths of modern Spiritualism.

The musical performances in a fashionable London church take up so much time that the sermon has sometimes to be omitted. The audiences probably lose nothing.

The property left by Artemus Ward falls inside of \$10,000. He was thought to be worth \$40,000 to \$50,000, and unsatisfactory management is hinted at.

Goodrich, the so-called champion skater of America, has made a match to skate with Frank Swift for \$100 a side. Several of the most celebrated skaters of New York, Boston and Philadelphia have been selected to act as judges.

Some of the girls employed to tend the dry goods counters in this city receive \$4 per week, absolutely too little to pay their board in respectable families. And there are more applications for such places than can be granted. Such treatment is a wrong, and a source of great evil.

Mr. Ira Aldridge, son of the late colored tragedian, has gone upon the Melbourne stage.

**THE LATE PRESIDENT LINCOLN'S ESTATE.**—Hon. David Davis, administrator of the late Abraham Lincoln, made a final settlement of the estate at Springfield, Ill., Nov. 14. After paying all the debts, there remained \$110,294 02, divided among the widow and heirs, gives \$36,705 30 to Mrs. Lincoln and the same amount to each son. Robert T. Lincoln has received his share, and also that of the minor heir, Thomas—"Tad." The amount due Mrs. Lincoln, less about \$4,000 heretofore drawn, is subject to her order.

G. Augustus Sala says an American who can only speak English, will make his way on the Continent better than an Englishman who speaks half a dozen languages.

The marble tablet to be placed on the front of the Old South Church in this city, reads thus:

This Church gathered—1669.  
First house erected—1676.  
This house erected—1728.  
Dedicated by British troops—1776.  
And the record will no doubt be amended in due time, as follows:

"Sold to the Spiritualists—1876."

Two men died of trichina at the St. Louis City Hospital, Nov. 15th. A post mortem examination was made, and at a meeting of the Medical Society, muscles of the deceased were shown, which contained a great number of viscera. One of the deceased men had been treated for consumption and the other for typhoid fever.

Mr. Wyzeman Marshall, the popular tragedian, has prepared a lecture on Macbeth, which he proposes to illustrate with music and recitations from the tragedy. His researches into the history of the times during which the Scottish Thane lived and rose through blood to a throne, have been very profound.

Rev. Dr. E. W. Webb, of the Shawmut Congregational Society in this city, has gone to Europe, having been granted a year's absence, continuance of his salary and supply of his pulpit while he is gone, with a purse of \$5,000 to pay his traveling expenses. The modern disciples of the meek and lowly Nazarene don't travel much as their illustrious Master used to.

Mr. S. D. Ingham, of Ripley, Ohio, after tormenting his horse to madness with the various prescriptions of horse doctors for the cure of distula, resorted to cold water, which was poured from a watering-pot upon the sore, and a complete cure was effected in five weeks from two daily applications.

New York Department.

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

WARREN CHASE,.....LOCAL EDITOR AND AGENT.

FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Our Book Trade.

Complete works of A. J. Davis, comprising twenty volumes, seventeen cloth, three in paper. Natural Divine Revelations, 20 vols. Just out. York. Great Harmonies, each complete—Physician, Teacher, Seer, Reformer and Thinker. Magic Staff, an Autobiography of the author. Penetrator: Harbinger of Health. Answers to Ever-Recurring Questions. Morning Lectures (20 discourses). History and Philosophy of Evil. Philosophy of Spirit Intercourse. Philosophy of Spiritual Revelations. Harmonized Man. Free Thoughts Concerning Religion. Present Age and Inner Life. Approaching Crisis. Death and After Life. Children's Progressive Lyceum Manual—1 vol. 64.

Four books by Warren Chase—Life Line: Sentient Wife: American Crisis, and Gist of Spiritualism. Sent by mail for \$2.00.

Complete works of Thomas Paine. In three volumes, price \$6.00. Postage 50 cts.

Self-contradictions of the Bible, 25 cts.  
Peep into Sacred Tradition, 50 cts. London Spiritual Magazine, and Human Nature, each 30 cts. Monthly.  
Pains of Life, Just out. York. Great Harmonies, each complete—Physician, Teacher, Seer, Reformer and Thinker. Magic Staff, an Autobiography of the author. Penetrator: Harbinger of Health. Answers to Ever-Recurring Questions. Morning Lectures (20 discourses). History and Philosophy of Evil. Philosophy of Spirit Intercourse. Philosophy of Spiritual Revelations. Harmonized Man. Free Thoughts Concerning Religion. Present Age and Inner Life. Approaching Crisis. Death and After Life. Children's Progressive Lyceum Manual—1 vol. 64.

Man and His Relations. The great book by S. B. Britton. Price \$5.00. Postage 40 cts.

Persons sending us \$10 in one order can get the full amount, and we will pay the postage where it does not exceed book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new law.

Woman's Secret. New and rich. Price \$1.75; postage 25 cts.  
Hilosophant. \$1; postage 12 cts.  
John of Arc. \$1; postage 12 cts.  
Queen Mary. \$2; postage 25 cts. Seventy-five varieties of covered pamphlets.

**Popular Medicines.**  
Mrs. Spence's Positive and Negative Powders. Dr. H. B. Storer's preparation of Dodd's Nerve and the Neutropathic Balm all continue to bring words of approbation to our ears. King's Ambrosia for grey hair is also on order.

[Mr. Chase's usual quantity of matter failed to reach us in season for this week's issue.]

Dodsworth Hall Meetings.

Dr. E. Sprague discoursed before the First Society of Spiritualists in Dodsworth Hall, on the 17th inst., upon "The Antiquity of Man Geologically Considered," and "Bible Ethnology." It is gratifying to listen to such learned elucidations of the Bible on the part of Spiritualists, for we have retarded our progress, as Spiritualists, by ridiculing the Bible, instead of giving a rational spiritual exposition of that ancient record of spiritual manifestations. The Scriptures can be made the most powerful instrument whereby mankind can be attracted to our beautiful faith.

Dr. Fleming, at the close of the discourse mentioned, made some remarks upon healing by laying on of hands as in Apostolic times, and closed by healing several persons who were afflicted with divers diseases.

Hon. Robert Dale Owen addresses this Society on the second Sunday in December.

Mrs. R. L. Moore, whose notice will be found in another column, has long been known to us as one of the most successful clairvoyants. Combining a medical education with mediumship, she has been very successful in her prescriptions. For many years she gave tests and communications from spirits freely, making no charge and receiving no pay; but being now entirely dependent on her mediumship, she requires one dollar with the lock of hair, hoping this small sum will not take her out of the reach of the poor, afflicted ones who cannot get relief from the Medical Faculty. We know even clairvoyants, whose powers are no better, that charge ten dollars for similar service; but very few are so far from the poor; most of them are in reach of short purses.

We have just learned that Dr. J. G. Atwood, whose treatment of patients has so long been successful in this city, has secured a large house near Broadway, and is having it fitted up for the reception of patients. This is what has long been needed, and often called for in New York, and we know of no one better qualified to carry it out than Dr. A.

The lines of poetry sent to us from our sister, M. B. of Jefferson Co., N. Y., are received and duly appreciated. They will go in our scrapbook among kindred tokens, for which place they are better fitted than for the Banner. Such gems are never lost, even though not suitable for the columns of a paper.

Mrs. L. Myers, clairvoyant, is at 81 Third Avenue, New York, and not 31, as the advertisement reads on our seventh page.

The Peace Convention.

I neglected to mention, in my report of the Peace Convention held in Boston Oct. 9th and 10th, the reading of a very interesting letter addressed to the Indians, expressive of the most fraternal feelings; also the delivery of a most able lecture from A. B. Child, of Boston, on Charity.

M. S. TOWNSEND.

Business Matters.

JAMES V. MANSFIELD, TEST MEDIUM, drawers called letters, at 10 West 12th street, New York. Terms, \$5 and four three-cent stamps.

Mrs. E. D. MURPHY, formerly Mrs. E. D. Simmons, Clairvoyant and Magnetic Physician, 1162 Broadway, between 27th and 28th streets. N44.

THE LONDON SPIRITUAL MAGAZINE is received regularly at this office, and sent to any address upon the receipt of 50 cts.

Mrs. ANNA KIMBALL, Business Clairvoyant and Electro-Magnetic Physician. Residence 108 East 24th street, New York City. Office hours, 9 to 4. N16.5w.

CONSUMPTION AND ITS CAUSES can be cured, by E. F. GARVIN, M.D., the discoverer of the first Solution, and also Ventilating Tar. Send for circular, care, 462 6th Avenue, between 28th and 29th streets, New York. N2.

PARTICULAR NOTICE TO SUBSCRIBERS.—Those of our subscribers having occasion to change the destination of their papers, should, in order to save us trouble, and insure the requisite change, be very particular to name the State, County and Town to which the Banner is sent. Without this guide, it is a tedious job for our clerks to hunt through the thousands of names upon our subscription books for the one to be changed, and perhaps then fail to find it.

ALL THE ESSENTIAL REQUISITES necessary for toning and stimulating the nerve fluid, are to be found in Dr. TUNNEY'S TRODOLOREUX or URBAN'S NEURALGIA PILL. By which means NEURALGIA, nerve-ache, and all diseases of a nervous character are ejected, and the whole nervous system thoroughly braced up or invigorated. Apothecaries have it. Principal depot, 120 TREMONT STREET, BOSTON, MASS. PRICE \$1 per package; by mail two postage stamps extra.

WE SOMETIMES WISH.

We sometimes wish that we could see  
Such men as lived in days of yore.  
From pride and ostentation 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,  
And "Cottons" are sold at prices fair,  
And that we know they can do best  
At GEORGE A. FENNO'S—in DOCK SQUARE.

Special Notices.

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

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

Every town, city, village and neighborhood in the United States should have an Agent, male or female, for Mrs. Spence's Positive and Negative Powders. It is particularly desirable that women should engage in the sale of this invaluable preparation. Those who do not desire to make a business of it, can at least supply their own neighborhood. Those who desire to do so can obtain the Sole Agency of one or more Townships. With the extended reputation and increasing popularity of the Powders, the Sole Agency even of one township, if properly managed in the beginning, will be a constant source of revenue to the possessor, with comparatively little trouble or loss of time. The prices to Agents, Druggists and Physicians have also been reduced, and in all cases Prof. Spence pays the express or the postage, whichever way the Powders are sent. Send for new terms to Agents, to Prof. PAYTON SPENCE, Box 5011, New York City. Nov. 8.

THE HAIR AND SCALP.—Dr. George W. Babcock, Scientific Dermatologist, 28 Winter street, Boston, successfully treats all diseases of the Hair and Scalp, Loss of Hair, Premature Graying, Baldness, &c. Dr. Babcock treats the Hair and Scalp as a physician—not upon any "One Remedy System"—but adapts the remedies to the special requirements of each case. He devotes his attention exclusively to diseases of the Hair and Scalp, treating them with the most advanced European methods, and not in the imperfect manner hitherto generally adopted in the United States. No charge for consultation. A pamphlet with the State Assayer's report upon Dr. Babcock's thirteen remedies free.

TO PERSONS AT A DISTANCE.—Dr. Babcock is treating parties in all parts of the United States, Canada, &c., personally, when they visit him; otherwise by correspondence. No charge for consultation by letter. Remedies sent carriage prepaid to all parts of the United States. Send for circular.

Nov. 30—17

ADVERTISEMENTS.

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

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

For New Advertisements see Eighth Page.

REMARKABLE CURES

BY

THE GREAT SPIRITUAL REMEDY,

MRS. SPENCE'S

POSITIVE AND NEGATIVE

POWDERS.

New Haven, Ind., Sept. 1st, 1867.

Prof. SPENCE—Dear Sir: I have raised one man from the dead with two Boxes of your Positive Powders. I feel like a new man, and what the Doctors called the CONSUMPTION. They said he could not live but a short time. I called his attention to your Powders. He took one Box, and said he was better than he had been for four years. This was in March. About the last of July he was taken with a (3) FEVER, and the Doctors gave him up, and said he must die. But I sent for two Boxes of your Positive Powders for him about the time I went East, and on my return I found him walking about, and he is now to work for us, a well man. Yours truly, G. W. HALL.

Dorset, Vt., August 21st, 1867.

Prof. SPENCE—Dear Sir: I have had a case in which one Box of Positive Powders did more wonders. It was the case of Mr. Phelps, a young man who had been HEEDING AT THE LUNG. He had consulted eight different physicians, five of whom had pronounced his lungs to be in an advanced stage of (4) INFLAMMATION. He had not done any labor for six months. He called on me, to get Dr. Newton's location. I had him take a Box of the Positive Powders. This was on Monday; and on Wednesday and Thursday his father accompanied to help him. He took one Box, and he never worked busier than during those two days, shearing, doing up wool, and marking lambs. He has continued to work up to this writing, and says he feels as well as ever in his life. Yours, A. B. ARMSTRONG.

Mrs. NATHAN R. DAVIS, of West Cornwall, Me., writes as follows: "The lady in Athens, Mrs. Downs, who, as mentioned in my last letter, was considered in (5) CONSUMPTION, has been cured by your Powders, and is doing the work for her family."

East Greenwich, R. I., Dec. 31st, 1867.

Prof. SPENCE—Dear Sir: Please excuse me for not writing to you sooner, but my duties have been so pressing. I have given you a letter concerning her (6) ENTERY. I can now say, with pleasure, that she is entirely cured of it. She has not had an attack of it since taking your Powders. The first attack was in July last, and before she recovered her strength she would have another attack, which weakened her so much that in November, when she began to take your Powders, she had been confined to her bed for three weeks, and nothing seemed to help her. Her doctor or ourselves could not do anything. After taking one Box of your Powders she was well enough to sit up and about the house; and now, after the second Box, she says she feels as strong as the day before her first attack. Your obedient servant, ARTHUR WILSON.

DR. SPENCE—Dear Sir: I took a Box of your Positive Powders for the (7) NEURALGIA, and it worked such a perfect charm for that and (8) OTHER THINGS which I had been troubled with for 20 years, that I now send for a Box of Negatives for Deafness. Mrs. PHILLIPS KNOX.

Sycamore, Ill., July 11th, 1867.

Prof. SPENCE—Dear Sir: These Positive Powders you sent me, showing me the way to be cured of my (9) ENTERY, I can now say, with pleasure, that she is entirely cured of it. She has not had an attack of it since taking your Powders. The first attack was in July last, and before she recovered her strength she would have another attack, which weakened her so much that in November, when she began to take your Powders, she had been confined to her bed for three weeks, and nothing seemed to help her. Her doctor or ourselves could not do anything. After taking one Box of your Powders she was well enough to sit up and about the house; and now, after the second Box, she says she feels as strong as the day before her first attack. Your obedient servant, ARTHUR WILSON.

Prof. SPENCE, M. D.—Dear Sir: For the enclosed \$1.00, please send me a Box of your Negative Powders, for Deafness. I have some hope, for I sent to the Banner of Light office, Boston, for a Box of Positive Powders for (10) NEURALGIA, and it worked such a perfect charm for that and (8) OTHER THINGS which I had been troubled with for 20 years, that I now send for a Box of Negatives for Deafness. Mrs. PHILLIPS KNOX.

Prof. SPENCE—Dear Sir: I have been afflicted with the (10) SCROFULA and (11) RHEUMATISM for more than 20 years; and have been laid up with it six weeks at a time. For the last two years I have been growing worse—have been obliged to use a staff, part of the time, to get about the house. My husband sent for a Box of your Positive Powders. I commenced to take them, and in two weeks I was well, and have not felt anything of either of my diseases since. Yours for the truth, NAKKI LOVLOV.

Clark's Green, Lucca, Italy, Sept. 18th, 1867.

DR. SPENCE—Sir: One year ago I was in Catarrhus Co. New York. A poor soldier there was given up to die. I sent him half a Box of Positive and Negative Powders. When they were gone his wife came, and with tears of gratitude said that those Powders were curing her husband. Then I learned his true condition. He was just gone with (12) CHRONIC DIARRHEA. If I had sent him before sending the Powders, I could not have said that he could have taken them. I sent him another Box. Before he had taken them all he commenced doing some light work.

I will close by informing you of the cases of Cholera. A Mr. Comedy was taken with the (13) CHOLERA, very severe—had two Doctors and no help. My son carried him five or six Positive Powders, and they cured him. My son was next taken with the (14) CHOLERA. In half an hour he was dead. I gave him two Positive Powders in an hour and a half—in two hours, one and a half; the pain left him, and I gave him the Negatives until he gained his strength.

Another case of (15) CHOLERA, about the same, and cured in the same way. Yours with respect, Mrs. E. S. BELL.

Dr. A. J. COREY, of Great Bend, Penn., writes as follows: "I have a case of Catarrh, bronchial tubes affected and (16) LEFT LUNG COLLAPSED, not filling with air. I have given two Boxes of the Positive Powders, and the Lung now fills two-thirds of the way down."

Dr. SPENCE—Dear Sir: I have been afflicted with the (16) SCROFULA and (17) RHEUMATISM for more than 20 years; and have been laid up with it six weeks at a time. For the last two years I have been growing worse—have been obliged to use a staff, part of the time, to get about the house. My husband sent for a Box of your Positive Powders. I commenced to take them, and in two weeks I was well, and have not felt anything of either of my diseases since. Yours for the truth, NAKKI LOVLOV.

Clark's Green, Lucca, Italy, Sept. 18th, 1867.

DR. SPENCE—Sir: One year ago I was in Catarrhus Co. New York. A poor soldier there was given up to die. I sent him half a Box of Positive and Negative Powders. When they were gone his wife came, and with tears of gratitude said that those Powders were curing her husband. Then I learned his true condition. He was just gone with (12) CHRONIC DIARRHEA. If I had sent him before sending the Powders, I could not have said that he could have taken them. I sent him another Box. Before he had taken them all he commenced doing some light work.

I will close by informing you of the cases of Cholera. A Mr. Comedy was taken with the (13) CHOLERA, very severe—had two Doctors and no help. My son carried him five or six Positive Powders, and they cured him. My son was next taken with the (14) CHOLERA. In half an hour he was dead. I gave him two Positive Powders in an hour and a half—in two hours, one and a half; the pain left him, and I gave him the Negatives until he gained his strength.

matism is gone and the Heart Disease much relieved, so that I can use the pick and the shovel in prospecting for minerals. My age is 71 years."

Mrs. VIOLETTA RORER, formerly of Taylorville, Iowa, now of Elk Horn, Iowa, writes as follows: "As far as my experience has gone, in (18) TYPHOID FEVER and aggravating (19) COUGHS, your Positive and Negative Powders excite nothing I ever saw in the medical line."

Mrs. MARIA ISRAHAM, of Dorchester, Mass., writes, reports the cure, by the Powders, of (20) FEVER, and a bad case of (21) DYSENTERY.

Dr. D. H. NORTON, of Plainfield,



## Message Department.

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

Mrs. J. H. Conant.

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

The questions propounded at these circles by mortals, are answered by spirits who do not announce their names.

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

### The Banner of Light Free Circles.

These Circles are held at No. 134 WASHINGTON STREET, Room No. 4, (upstairs), 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 Spirit, our Father and our God, since we are conscious of thy wisdom and the perfection of all thy creations, we cannot murmur against thee. Though we drink from the cup of sorrow or of joy, though we wander in the shades of midnight, or in the morning sun, it is all the same. And when thou dost make up the sum total of our existence, we believe that thou wilt pronounce it very good. Therefore, oh God, we praise thee for the dark shades of life as for its radiant sunbeams. We praise thee for what men call crime, for the deep valleys of human degradation, for they cause the joys of life to stand out most beautifully. We can only praise thee, and acknowledge thy greatness and thy goodness, when we look out upon the wonder of thy creation. Everywhere thou hast spread out the manifestations of thy love and thy power. Everywhere thou art calling thy children over all thy creations unto thee. Everywhere thou art saying, "They are mine, and I will care for them." The rolling worlds and the tiny dewdrops are alike in thine embrace, and no soul can ever wander from thee—no life ever exists apart from thee. Therefore, oh Spirit Infinite, this hour we lay our offerings of praise upon the altar of thy being, and we know thou wilt bless them. We know thou wilt tenderly care for the thoughts of all thy children, and every aspiration shall be registered by the recording angel, and all answered in due time. Therefore we crave no blessing. We pray for no favors, for thy lovingness bestoweth all, and thy wisdom knoweth when and where to bestow. Amen. Oct. 8.

### Questions and Answers.

CONTROLLING SPIRIT.—If you have propositions, Mr. Chairman, we are ready to consider them.

Q.—As human souls unfold in spirit-life, will they also pass further away from our earth? If so, will the memory of having lived upon the earth finally become obliterated from their minds?

A.—The soul is not bound to any special locality. It exists independent of locality. It is not at all necessary that the soul should pass away from the earth and its conditions after it rises from a state of ignorance to a state of wisdom, or from unhappiness to happiness, for there are quite as many souls in the kingdom of wisdom on the earth as anywhere else; and quite as many souls in the kingdom of heaven even, here upon earth, as in the furthest condition of human existence that you are able to conceive of. The soul is not governed by localities, or by the conditions of time. It is of itself a thing eternal. It belongs to eternity, and progresses according to the laws of eternal life.

Q.—Was there ever a period in the history of man when his soul was not an immortal entity?

A.—The soul we believe to be co-existent with God, and therefore eternal. We believe it ever had an existence as a distinct entity, and we believe it will ever continue to have an existence; but that it will perpetually change its form of manifestations, so that while you recognize it by its external expressions, you will be apt to consider that it has changed states, it has lost its identity, but it is not so. It is the same yesterday, to-day and forever.

Q.—Are there any men now upon our earth who are so low in the scale of being that they will not have a conscious existence beyond death?

A.—Your speaker does not believe in any such. He would be very sorry to.

Q.—Is there any earthly or spiritual substance through which the human spirit has not power to pass?

A.—No.

Q.—If the human soul is uncreated, (as maintained by the controlling intelligence), and it is the real man, where is the sense of the declaration attributed to the Lord in the book of Genesis: "Let us make man in our own image"? Are there no more souls in existence low than there were ages ago?

A.—There are a great many things said in the book of Genesis, and all other books that make up the Sacred Scriptures, that are to a certain extent meaningless. Now pardon us, and do not charge us with blasphemy at once, for we reverence all that is sacred contained within those lids, as much as any one possibly can; but the chaff, the good-for-nothing part, we unhesitatingly cast aside. That which has had a creation absolutely, we believe to be capable of being destroyed. Therefore it is, as we believe, the soul is immortal, indestructible—it never had a creation. It has grown in its external expression, but in the internal we believe it is ever absolutely perfect.

Q.—If the Deity is an all-pervading uncreated intelligent essence, and human souls also uncreated intelligence, are not the two one and the same thing, or has God a separate and distinct personal existence?

A.—Yes, God and the soul cannot be separated. We believe they are one and the same.

Q.—If man as a spiritual intelligence is co-eternal and co-eternal with God, where is all the lore he must have gathered during his long existence?

A.—The question seems to be put in rather a vague form. It seems rather indistinct. There must always be the different shades of life—different degrees. Suppose that the great overruling law, which is called God had seen fit to have created everything upon a level; all mind to be called upon to express itself in the same direction upon the same subject, all Nature would present one uninterrupted evenness—a sameness which would be very unpleasant. No mountains, no valleys, no grand scenery, no great thoughts, but a mediocrity throughout the entire universe;

Who would desire such a condition? Surely no one who was possessed of his sound senses.

Q.—Do angels in spirit-life ever fall by disobedience from a higher to a lower position?

A.—There are quite as many angels here on the earth as in the spirit-world proper, and the evils that you recognize as such are simply reactions. The soul, or spirit, simply changes its states. For instance, it is related to you under such and such conditions to-day; to-morrow it may be related to you under entirely different conditions, and you may determine in your ignorance it has fallen from its high estate. That cannot be. You may as well declare that God has fallen, as that the soul ever did or ever can fall. Oct. 8.

### Richard Dearborn.

It is now nearly two years since I experienced the change you call death. I was well conversant with many of the phases of modern Spiritualism. And I fully expected to be able to come to this place and manifest very soon after my change. But I find it is easier to speculate concerning what we know nothing about, than it is to deal with it absolutely. We may suppose we know while here in the body all about the conditions that govern the spirit as it returns to manifest to its friends, yet the truth is we know very little. Though I have manifested at other places, I have never been fortunate enough to come here till to-day, and I had it in my mind to come here first.

My pilgrimage on the earth was very short. It did not number seventeen years, but I managed to crowd some very valuable truths into that brief space of time, and they are serving me well now. The most valuable of all was the knowledge that the spirit lived after death, and under favorable conditions could return. I told my friends when they were exerting themselves to relieve me of my bodily pain, that I never should be able to repay them while in the body, but I felt quite sure that I should after death, and that I should often come to them, and if they were not conscious of my presence I should in some way repay them. Well, that blessed boon is not denied to me.

Though I have not the road exactly clear yet, there are many ways in which I can silently recompense those dear friends who were so kind to me. There are many ways in which I can bless and recompense my parents for their unwearied attention. I can assist those of our family who were fortunate enough to gain this beautiful spirit-home before me, in returning to them and communicating with them, and I can assist them in their daily lives; and, last and best of all, I can assist them through death, and meet them when they shall have passed through the change. And I hope to be able to give them from day to day some evidences of the life now mine, and the condition I have entered as an intelligent being, so that I may strengthen their faith when it needs strengthening, and add some little, if not a great deal, to their mansion of happiness beyond the tomb.

I am sensibly affected with the weakness that attended me during my last days here. It is a necessary condition to absolute control in this way; so I shall, as the good Christian father said in his prayer, recognize it as one of the blessings of God, and call it very good. I am Richard Dearborn. You can book me as coming from Candia, N. H., where my parents will be glad to hear from me. When the 26th of this month shall have arrived, I shall have been in my spirit-home two years. Good-day. Oct. 8.

### Theodore S. Merrill.

Unlike the young New Englander who has preceded me, I am unaccustomed to this mode of return. I had heard that such things were done before death, but I never had had any experience in what is called spirit-manifestations myself. But I have those here on earth who still mourn my absence, and who are constantly made unhappy by the thought that I was tortured after being taken prisoner—that I was put to a slow death; and because they believe these things, they are made to think very hard of all Northern people. After learning that it was possible for the spirit to return, and the way thereof, I thought I might be perhaps in the way of duty to seek to return myself. I was wounded, and, in consequence of my wound, was taken prisoner by a Massachusetts regiment. I shall not be known upon your hospital rolls, because I refused to give my name there, which was Theodore S. Merrill. I was colonel of the 2d Virginia Cavalry. I cannot here give all my reasons for withholding my name. One was that I did not desire my friends to know I had been taken prisoner; but it seems they did know it. But in justice to my captors I would say, I was well treated, and my last hours were made as smooth as they could be under the circumstances. I was, I think, as well cared for as their own sick and wounded. That was all I could ask. Though I felt what I then conceived to be a just indignation against the North, yet because I knew what justice was, I could see it anywhere, whether in a Northern hospital or in the hospitals upon our own soil. I know very well that you may retaliate and say that all those whom you took prisoners were well treated, while those our people took were very badly treated. There is, I know, cause for complaint there. But all our good men were in the army, and only our useless and bad men were left to take care of the affairs at home—the prisoners and hospitals. I know it was a very bad way of doing things, but so it was; and so your men suffered because bad men were over them—the good men would not take the position; they absolutely refused to. Somebody must hold it. But that is past. I know it is a dark stain upon our side, but I hope it may some day be washed out.

I have left a wife and a son and daughter upon Southern soil, and I am extremely anxious to get into a condition to commune with them. I want them to know that I lived and that I died as a soldier should, and was treated in the hospital as a fallen soldier should be treated. I have not suddenly changed. My indignation against the North has not been suddenly cooled, by any means, but I have learned to look things fairly in the face, and I am enabled to see them now from more sides than one. Therefore I see good at the North and good at the South. And, although many of our people have been bereft of their all, suddenly plunged from affluence to poverty, yet if it is the work of God I can say amen to it. If there was need of all this bloodshed and misery to accomplish good, we should not murmur; but it seems to me that it might have been avoided. I fell in the summer of 1862. Farewell, sir. Oct. 8.

### Henry Hempstead.

I am here to make an acknowledgment which I can hardly feel satisfied with myself unless I do make. Between three and four months previous to my death, while discharging the duties of my profession as chaplain, I was called upon to visit a young man from New England, who was fast nearing the world of spirits, as I thought

I prayed with him and questioned him as to his state of mind. He heard me through; and, as I was about to retire, he said, "Chaplain, I don't believe one word you have been saying to me." At first I thought he was insane. He seemed to perceive my thoughts, and said, "Chaplain, I am in my right mind, and, I repeat it, I don't believe a single word you have been saying." "Well," I said, "why don't you believe it?" "Because to me it isn't true," I said, "But it is God's truth." "Oh well," he said, "that may be. I don't dispute you; but to me it is no truth at all." "Pray tell me, then," I said, "what may your belief be?" "Well, to begin with, I believe that I shall get well; and if I did die I should not go where you say I shall. I could remain probably very near where I should wish to be, with my friends, and, if all things were right, I could come and talk to them." "Oh," I said, "you are a Spiritualist." "Yes, I am," "Well," I said, "I am sorry." "I am sorry you are not one," he answered. "And now, Chaplain, the time will come when you will acknowledge to me that I was right and you were wrong."

That time has come, and I make the acknowledgment. He got well, and is somewhere on the earth. I never ascertained his name, but he is somewhere on the earth. I never learned the truth of this beautiful philosophy till death. I now come back to make the acknowledgment; and if there is any way by which I can reach my friends at the same time, the great Lord knows I would be most happy to do so. But I am a child in these things, and must wait till I grow in knowledge sufficiently to overcome the many obstacles that beset the return of the spirit.

I am Henry Hempstead, chaplain of the 20th Massachusetts. I died at Falmouth, Virginia, in 1862. God bless you. Good-day. Oct. 8.

### Edith Simmes.

I am Edith Simmes, and my father told me, if I could come, to come here. I was nine years old. (How do you spell your name?) S-I-M-M-E-S. Sometimes they put two m's in, but I don't. You see my father do not believe I can come. He was talking with a gentleman what does, since I died, and he says, "Well, if it's true, let my Edith come, and then I will believe." So I asked the gentleman what takes care of things here to-day, if I could come. He asked if I knew what I was going to say, so I told him I reckoned I did, because I'd been thinking of it ever since I knew father wanted me to come.

I am from Mobile. You never lived there, did you? [No.] Well, I reckon father will cry some when he knows I can come, because he thought I could not, and said he did not believe anything in the "humbug" at all, and, if it was true, let Edith come, and then he would believe. Wasn't I just a heap happy when I heard that, because I wanted to come all the while. I've been here since January. I'll be here a year next January. Just after the New Year, before the holidays were over, I came.

I don't know what I died with. I was sick more than a week. I don't know what I died with; I reckon 'twas a fever. I was never here before—in Boston. But my father has been here. Can you tell him what street it was where I come, for I don't know? [Washington street.] Is that anywhere near the Tremont House? [Pretty near.] Well, he knows where that is. Close by, is it? [Only one street away.] Well, I'm going now. [Tell me your age, please?] Nine years old. I shall be ten in—well, I was nine just before I died, and it's a year next January since I died, so I shall be ten 'fore January comes round again—in December, the 11th day.

Oh, Charlotte's here! and she's to give me a heap of goodies if I'll show her how to come. Do you have black folks to come, just the same as white? [Yes, there's no difference.] Then she shall come. [She will be welcome.] She used to take care of me, and she's been with me a great deal since I died. She died first. She says she will give me a heap of goodies if I'll show her how to come. Father knows her, too. His father used to own her—my grandfather—before he died; so he knows her. She used to call herself Queen Charlotte. Who ever heard of such a thing? Do you know why she did? [No.] Well, when father used to go away, he used to bring home things to all the servants; and when any of us went, we most always did. And one day he brought home a great square piece of yellow—what is that stuff they make dresses of, to go to parties? It's thin, you see right through it. Well, he brought that home, and she made it up into the nicest turban; and they called her queen, and she took the name of Queen Charlotte. She was very proud, and she is now just the same. Good-afternoon. Oct. 8.

### James Smith.

Only a few words have I to say, just that I may be identified, and may open the way by which I may come at some future time. My name was James Smith, and I was drowned in Tampa Bay, from the bark Clarence, eighteen months ago. I have friends in Boston, and I wish to identify myself in this way, and I wish to come. I am an Irishman by birth, but I have the American interests at heart. I wish to come to my friends here—you understand? I am not much used to this way, but I thought I could come here to-day, if everybody else can.

Oct. 8.

Science opened by Hosea Ballou; and adjourned by Geo. A. Atkins.

### Invocation.

Our Father, as this day of beauty lays its offering upon the shrine of life, so would we lay ours there also. And we would that they should be an offering of beautiful thoughts, of holy aspirations, of high resolves. We would that our offering this day should be pure and stainless, and such as we ourselves would be satisfied with. We would set, in the already radiant crown of truth, such gems as shall be accepted of thee, and such as shall make bright our own existence in the present and in the future also. Oh thou Spirit of Infinite Love, who presidest over days and years, and takest care of every soul, we would learn how to worship thee, as these fair blossoms worship thee, (referring to a bouquet of flowers on the table). We would exalt such a fragrance of thought as shall benefit humanity, and we would clothe our surroundings in the external with beauty, and with that singleness of purpose that knoweth nothing but truth, nothing but justice. Thou art ever present with us, therefore our weakness may repose in thy strength, and our ignorance may find shelter in thy wisdom, and all our imperfection may aspire to one day, become perfect as thou art. Oh Father, our life, we offer thee the combined thoughts of thy children who are gathered here, and may every one draw unto its source some ministering angel, who shall lead the soul higher, and shall point it away from the darkness of earth to the sunlight of the land beyond; for thine is the kingdom, and the power, and the glory, forever and ever. Amen. Oct. 10.

### Questions and Answers.

Q.—If astrology and prophecy be true, so that future events can be foretold, does it not teach foreordination, and that we are not wholly responsible for our acts? [See statement by Thos. Morse, in the Banner of Light, Sept. 21, 1867.]

A.—There are different kinds of responsibility—many different kinds as there are souls to be responsible. That a great eternal law runs through all the events of life, I believe. I believe, also, that it determines concerning all the events of life, and that, whether we will or no, it will shape our destiny; whether we will or no, we are carried on by this great tide of being, which we cannot successfully go against. I believe that every human soul, as an intelligence, possesses each its distinctive quality of responsibility. Just so far as that soul understands what right is, just so far that soul is responsible to that law of right. And whose sins against it, sins against what may properly be termed the Holy Ghost; for I know of nothing holier than the divine law which makes us conscious of right.

A spirit communication from Dr. J. R. Morse, published in the Banner of Light, Sept. 21, 1867, says that the spirit makes the body act, makes the brain think, and under harmonious circumstances, or when there is perfect rapport established between the machine and the performer, then the machine is led in health, in strength, in pleasant ways. But when the rapport is imperfect, then there is necessarily an imperfection in the action of the machine.

Q.—What are the principal causes that destroy perfect rapport? and what are the best means of restoring it? Is it best accomplished by "drugs" and "medicines," as now used by the Faculty? changes of air, diet, exercise, &c., or by any other means that we can use, not yet known to us?

A.—Ignorance of the law, which places us in antagonism to the law, is the one definite and distinct cause of all disease, I believe.

Q.—We have the highest authority for believing that plants and animals are composed principally of solidified air, as the only portions of an earthly character which enter into their composition being the small quantity of ashes which remain after their combustion. A tub of earth has been weighed in which a tree was planted, and during the space of twelve years nothing was added to the tree or the tub of earth but heat, light, air and water. On removing the tree, it was found to weigh fifteen pounds, while the tub of earth had lost in weight only two ounces.

A.—All the great variety of forms which people the earth have their origin in the atmosphere that belongs to earth; for the atmosphere is the great repository of the essence of all forms finding expression upon the earth's surface, or beneath the earth's crust.

Q.—What is the philosophy of good farming? Does not more depend on frequent and deep stirring of the surface and subsoil, than on the gross and costly manures that farmers think so necessary to success?

A.—Certain combinations of soil draw to themselves certain combinations from the atmosphere that are conducive to the growth of vegetation, while certain other combinations of soil draw other combinations not conducive to the growth of vegetation, therefore the agriculturist should, if he would be successful in his vocation, seek to understand what kind of soil is best adapted to draw from the atmosphere that which will induce a perfect growth of vegetation. It is a study, a school, as well as everything else.

Q.—Onions are called very remarkable vegetables by some people, and are supposed to be very medicinal. Do the spirits recognize any great medicinal power in them, and can it be explained and directions given how best to use them, whether raw or cooked, and for what diseases?

A.—Yes, medicinal men tell us that they possess very great medicinal qualities. They also tell us that they should be used when in a raw state, entirely uncooked or unheated. Then they act most potently on disease. One physician goes so far as to affirm that he can extract any kind of poison from the body within twenty-four or thirty-six hours after it has been introduced, by the application of raw onions. Your speaker does not claim to know concerning this, but there are those who do, and it would certainly be for the good of the race for all medical men to investigate concerning it.

Q.—Dr. J. R. Morse says in the Banner of Sept. 21st, that the spirit, the intelligent part, the motive power, does not dwell within the body. Now I had supposed that the spiritual body dwelt within the material body, and separated from it at death, and became the immortal form of the inner spirit. Will you explain this point?

A.—No, it does not dwell within the body, any more than the performer on the musical instrument dwells within the instrument. It is outside of the body, but adapted to it so far as it is in rapport with the body. So far as there is disease, the spirit is not present in full action, has lost its control, precisely upon the same principle that a musical performer would lose control of the instrument when one of the keys was out of order. People who believe that the spirit dwells within the body, will have to unlearn their mistake sooner or later.

Q.—When you control the medium, do you enter her form, or come in rapport with the physical aura of her system?

A.—No, I surround it; I enclose it within my spiritual embrace. I act upon it precisely as she in her normal condition acts upon it.

### THE DIVINITY OF CHRIST.

Our attention has been called to an article which appeared in your last issue. It seems to be in part a criticism upon an article which appeared some time since concerning the birth of Jesus the Christ, and in part it seems to be the opinion of the writer, founded upon certain mythological and theological researches. In his opinion, Jesus the Christ did have a miraculous birth and conception. In his opinion, the Virgin Mary was overshadowed by the Holy Spirit, the great God-principle, and as a result of the overshadowing Jesus the Christ was born. He believes also that his birth was foretold long before the event took place, and he cites, as one of his greatest reasons for believing in the miraculous conception of Jesus Christ, the appearing of the star of Bethlehem; and he informs us that the star disappeared when Jesus disappeared in form from earth; that it appeared only for the short space of his lifetime, and then went away, having performed its princely mission. It is impossible to give an elaborate answer to the article in the short space of time allotted to us on this occasion. But we can throw out a few hints, which, if they do not serve him well, may serve somebody else.

Standing, then, upon what he deems to be the most conclusive evidence of the "miraculous" conception of Jesus the Christ, we have only to look the world through, to scan the history of all nations, and find that the same story is told in the most remote corners of the globe. It is a story that is as old as the world, and it is a story that is as true as the sun.

tions, all the different tribes that have existed on the face of the earth since intelligence had a being, and we shall learn that every nation under heaven, every distinct tribe that had any idea of religion, has a similar tradition. Let us look, for instance, at the Chinese records, the oldest upon the earth. There we find a passage, when translated, running thus:

"And a star appeared in the East, showing to the magi where the king reposed, and its beams led him to his earthly life, and enter his celestial life, showing to us that he was born of the star, and destined to be king over the people of the celestial empire."

Now this tradition dates far, far back in the past, and this is only one account of the many which we have in mind; indeed, as we have before affirmed, every tribe that lays claim to religious intelligence has the same tradition. How then has the Christian world any more right to it than any other? We cannot see that they have. We look upon it as simply a tradition that belongs to all ages, and we believe that it has its origin in the worship of the heavenly bodies. It could have originated nowhere else. The writer of the article seems to be impressed with the idea that modern Spiritualism is the exhibition of Anti-Christ, and that it is to the second coming of Christ what John the Baptist was to his first appearing. He seems to believe, if we have rightly understood him, that Jesus the Christ at his second appearing is to set apart his kingdom on the earth, and is to reign supreme over all the nations of the earth. He believes that he will be acknowledged, that he will assert his power, and he seems to believe that he will be attended by all the paraphernalia of Heathen mythology, by the glory of life, or, as he says, by a glory so far exceeding human sense that human senses cannot understand it. Now to us there is clear evidence that he has mixed up within his reasoning faculties certain portions of Heathen mythology and Christian theology, and has so woven the two together that he himself cannot distinguish between them. He has erected an altar, partly real and substantial, or spiritual and substantial, and partly from a belief in the ignorance of past ages. He goes on to prove that Christ was an exception to all other forms on the earth, by citing what the record tells us the angel said to Mary. Well, there are as many different constructions put upon these words which the record gives us as there are minds to think upon them. No two, even in theology, determine exactly alike concerning them.

Again, the writer says, if he was not unlike all other forms, if he was, not wholly different in a special sense, why is it that he could control the winds and the waves? Why could he perform such healing works, when no one else has been able to do the same?

Here we shall take exception. So far as the healing is concerned, there are persons North and South, East and West, who, under proper conditions, are able to do the same that he did, and even more, for he says himself, "I cannot work wonders here because of your unbelief. I cannot cure your sick here, because you do not believe in me or my works." Modern healers go further than that; they set aside your unbelief, and in many instances cure you, whether you believe or no. Now as regards the walking upon the water, which he cites as evidence of his divinity: You may as well call the Davenport Brothers especially divine because their guardian spirits took them over the water and they were not drowned. There is positive evidence that this was done. You may as well declare that Shadrach, Meshach and Abednego were specially divine because they came out of the furnace heated seven times hotter than it was wont to be heated, without the smell of fire upon them. It is well to look religion fairly in the face, as well as everything else. It is not well to stand too far from it, because if you do you are apt to lose its reality. It is not well to stand apart from our God and endeavor to analyze him. If we would know him we must come into distinct rapport with him. The position which we held in the article which has been so severely criticized we still hold, because we know it is absolutely of good foundation.

We do not believe in a God outside and apart from Nature. We believe in a God that is in humanity. We believe in a God that makes all things divine. We believe in a God that hallows the flowers as he hallows our souls; and we most fervently pray that we may never so far forget ourselves as to believe in a God who would bestow special favors upon any one of his children more than upon the whole.

In conclusion, we would say, if the writer of the article has any more thoughts to throw out upon the ocean of intelligence, if we are able to cope with them we shall gladly do so. Oct. 10.

### Hans Schrider.

I have not much wisdom about this coming back. I have not much knowledge about this language. But I have got a son here in this country, and his name is Edward Schrider, and my name is Hans Schrider. I have come to tell him to go back to Germany. There is something—it is necessary that he should go. Hans—that is what is John here with you—my son, he got no faith, no belief. He says it is—nothing in it. I wish to tell him they not write to him because they think they settle things better when he is not there. You see? He should go home. He does not know I am dead. I come to tell him I am dead, and I have the way learned back here to this country. I work hard to come. I got many teachers, masters to teach me how I should come. You say I am Hans Schrider, I come to my son Edward here in this country—in this city. I want him to know where I be, and he should go home. Oct. 10.

### Emma Rosenfield.

My mother, and my father, too, has gone to Europe, and I thought if I got permission to come here just about now, I should get my letter printed just about when they got home. But I most got shut out to-day. I should have got shut out if I had done as Charlie wanted me to. He said that a man here told him there was not any room, and I could not come to-day. But I just waited—I just waited till Mr. Channing was there, and then I went to him and I said, "Can't I come to-day?" because I shan't know how to come if I wait. And before he could answer me that same man said, "The place is all full, and she can't come, because—because they said there was only so many coming, and if she comes I will have to stay away." And then Mr. Channing said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." My dear, you can come. Wasn't I glad then? And don't you know that is just what is in our tombstone and Charlie's. On mine it is "Suffer little children to come unto me," and on his, right next to it, is "Forbid them not, for of such is the kingdom of heaven." You see we died most close to each other of diphtheria, and are buried close to each other in Greenwood—and my name is Emma Rosenfield, and his Charlie Rosenfield. And I thought it was so queer Mr. Channing should say that. Don't you suppose, he knew that I was on our tombstone? [I think I have seen it.]







