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BOSTON, SATURDAY, NOVEMBER 30, 1867.

NO. 11.

[OFFICIAL REPORT.]

#### FOURTH NATIONAL CONVENTION OF SPIRITUALISTS, Held at Cleveland, Ohio, September 8d, 4th, 5th and 6th, 1867.

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

FRIDAY AFTERNOON SESSION.

The Finance Committee presented the following report: Total, Three Hundred and Twenty-nine dollars

The Committee recommend that no funds be paid out except with the approval of the Presi-

The Secretary stated that there was an essay on the "Reforms growing out of Spiritualism" on the table, from Mrs. M. S. Townsend, of Vermont, and, on motion, it was

dent of the Convention.

. Resolved, That the essays that have not been announced be-fore the Convention be referred to the Committee on Publica-tion, to be included in the published proceedings of this Con-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 wail of agony went up from sorrowing millions. No voice came from up from sorrowing millions. No voice came from over the waters that was heeded by the dull dars. No smile from angel faces was reflected from the unpolished 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 cestacy through the whole being of those left on the mortal shores. "To the bourne from whence no traveler returns" they had educationally sent all their loved ones, with no idea 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

over each new-made grave, felt that in the deep repository their treasures were lost. No positive certainty beyond! Science was forbidden the sacred sanctums of theology, lest with descrating feet she should trample some of their idols 'neath her in her sublime march. But the quickneath 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 them 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 regard to their condition and relation to human 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 ecstacy over their unexpected return, so thousands hasted to the mysterious office to receive some intelligence from the loved and gone before. among them with scientific seeds of religious thought, scattered them 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 cestacy over their unexpected return, so thousome intelligence from the loved and gone before. Now, tears of joy like heavenly dews fell inward on the soul, until it grew into more than faith, a perfect recognition of the sweet and natural re-union. And as science demonstrated the means

perfect recognition of the sweet and natural reunion. 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 clouded, but neath the golden
glory of this old truth, newly appearing to mortal
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 true and honest Spiritualist, has lost
its sting. The grave claims no victory. It then
begins to illumine the mind in its various relations to created things, and untold reformations begins to illumine the mind in its various relations to created things, and untold reformations gradually outworked 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 criticised by those minds whom I loved and respected while here. Thus a new system of thinking is established, and the daily walks are more in accordance with the divine inspirations.

spirations.

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 exclude one of Gold's children from my most secret arm. bound by creeds and dogmas, no longer exclude 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 this all must belong, therefore I can no be individualized and learn their right to common the present instead of readering all the longer he 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. Charity is no longer as sounding brass or a tinkling cymbal, because the mind begins its course of reasoning 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 recognitions of evitence. 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 so 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 teachevery pang thus inflicted rebounds to the inflictor sooner or later. The philosophy of Christ's teachings 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 nature 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 unself-ish, suffering all wrong, all enmity, ay, every-thing, 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 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 appliause, 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 momently, hourly, daily, and lifely resurrection of our inmost spiritual aspirations to nobler thoughts and purposes, outwrought in resurrection of our inmost spiritual aspirations to nobler thoughts and purposes, outwrought in deeds of greater, truer goodness to our fellowmen; 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. 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 age 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 falls, through its demonstration of power 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 the failure. And as, in the religious world the sinner has been the outcast from the benefactions 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 bigory, 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 their professions, they are bound to remote. Professions they are

ernment, according to their professions, they are 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 dietites 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 his manner of pursuit does not satisfy the morbid, diseased demands of a diseased

er man. With this method of law made practical he conceives the possibility of keeping human life inviolable, since no person, perfectly self-control-ed upon the plane of truth and kindness, can, under any possible circumstances, do violence to another. No human being, perfectly self-poised, 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 regoverned by love! Spiritualism asks for a true reform in the systems of government; first that lawmakers and law-givers make practical their professions in their own lives, of 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 ruln in the administration of law; that
men may be really protected from robbers as well 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 profession, stop 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 luman bodies are constituted, may robuse of this means of communication, spirit with us of this means of communication, spirit with spirit embodied; that he may continue his purspirit 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 forcing organizations and institutions by atand forming organizations and institutions by at-traction to a great, central truth, having no outer laws or commands; that until these principles are used as the basis of all governments, there

True Spiritualism teaches us that the law of Mosos 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 be individualized and learn their right to use their own powers, instead of rendering all they possess of body and earthly goods 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 morn that fully ushers in the self governing era!

No tyrants then can place their iron heels of power upon the weak, defenceless objects whose licarts are yearning for the genial atmosphere of kindness, that they may come up out of their dark 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 heneath the grand march of progress-

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 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 charity for and labors to ass £. It sees clearly that in order for the poison-tree to be removed. has charity for and labors to ass £. It sees clearly that in order for the poison-trie 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 engle in lis eyric flight, has been subjugated to the most brutal and damnable passions that can move

brutal and damnable passions that can move man's animal nature. Going from her fond moth-er's arms to her earthly home, where hope, through ignorance, has built air castles of glory outgrow-ing from a fond husband's love and care, she finds ing 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 within her own nature, than if such commands had never been given. Groping her way in fearful darkness, never daring to rebel against her seeming fate, or assert her claims to true, 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 cruelties around her during their development into mortal expression, 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. Women her was the same that the same before the same and the same before the same and the same before the same and tally 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, go home and ask of 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 unwelcome, and feeling the terrible agonies of their maternal couldistence, when thousands being unwelcome, and feeling the terrible agonies of their maternal conditions, under such circumstances curse the hour that gave them conscious being, and maturally 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 sufficiently to produce a perfect circulation in the divine attributes that constitute them men and women; that she has a right to coutrol her own person. men; that she has a right to control her own person, and never submit to relations resulting in materand 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 from her longing heart, and that sha has
a right to be true to one man as her hasband, 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 hollest hopes and
most sacred aspirations will be realized, when human caresses and endearments may be exchanged man caresses and endearments 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, without fear of human passion, when she may hound to them by human law, and with the motto of respectability pinned on their pretensions, grovel in all manner of lusts and crime, bearing back to their so-called wives and unfortunate children the cirses of promiscuous sensuality. Wives by human law, feeling their incompatibilities, rush on to moral destruction, and thus the bondage of human law contrary to the demands of the divine law is but a license for crime. True Spiritualism taches a law of true, pure marriage, between one man and one woman, whose souls, blending as all central forces in Nature blend, make a grand magnet of power, around which must revolve the harmonial elements of a real home. In such an union no kept mistresses are known, no brothet visits made, no rendezvousing of the lone, starving wite with other companions, but a fullness of lore at home, joy ever inexpressible. Children born of such relations are not filled with rebellion and such relations are not filled with rebellion and crime, but the sweet, rich blending of harmonial natures, 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 consequences in adherence 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 ence 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 swad-dling 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

CHICAGO, Sept. 2d, 1867.

To the President and Delegates of the National Convention of Spiritualists, assembled at Cleveland, O., Greeting:

Greeting:
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 fear-Let me urge upon you the necessity of fear-lessly proving all things that may come up for consideration, and to which rule of action medi-umship, nor any phase of Spiritualism, should form an exception. We cannot injure truth by a close investigation of any question, system or idea. As friends of human progress, I would call your attention to the great importance of the phonetic

The Committee (H. T. Child, M. D., J. M. Peebles, S. J. Finney,) to prepare a memorial in ref-erence 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 loftlest flights have been able to reach; that the central nature in man is the overlasting, the immortal, the grand centerstance that is to endure forever, around which the external life and all its incidents revolve as circumstances; solemnly impressed with this fact, we would 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 those shores; as worshipers of God made manifest it man, we thus inscribe

are beating against those shores; as worshipers of God made manifest i. 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 sternity, while passing through this vail of materiality.

Friends, as stars send down their soft and silvery light when darkness is all around us, so does the memory of the great and good—those who have stood up nobly, unfilachingly 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 record that needs no eulogy from us—for it 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 Plerment Is not dead, but has only gone to

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 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 avenues 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 right-consenses shall shine as the stars, forever and ever." ever.

The following preamble and resolutions were

The following preamble and resolutions were adopted:

Whereas, The Lyceum interests are of such vast importance in the work of progress; and Whereas, An interchange of views with regard to the management and various exercises connected with this great educational movement; therefore,

19. Resulted. That the Convention recommend the establishment of a Lyceum Statistical Bureau, for the purpose of interchanging thoughts relative to this work, and that we recommend the Lyceum Hanner as the organ of that Bureau.

20. Resolted, 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.

21. Resolted. 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 and friends from abroad during these meetings.

22. Resolted, That we make record of and keep in friendly remembrance the kindness of those railroad and stramboat companies who have favored us in the reduction of prices.

The following preamble and resolution, sub-

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, That class of persons possessing this faculty in a developed form are subject to the denunciation of skeptics and churchmen; therefore, and churchmen; therefore, it is a Resolved, That it is the duty of all Spiritualists to lend their aid and support to all mediums until proven unworthy of such support by some misdemeanor of deception.

The following was read and adopted:

24. Resolved That the thanks of this Convention he and are sereby cordinity presented to those friends, individually and collectively, who have so agreeably entertained us by their rocal and instrumental harmonious concord of sweet sounds J. P. Cowles, M. D., offered the following:

3. P. Cowies, M. D., offered the following:

28. Resolved. That we recognize it to be a truth that one of
the first great principles of resolven is to correctly form; therefore we urge upon the friends of progress everywhere the
necessity of a better understanding of the laws which govern
reproduction in the human family physically and mentally,
and that we hereby recognize tenchers of these principles as
co-workers in the great work of elevating and improving the
luman race, and that we aid and encourage, by 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 appointing them, 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 prosway is resorted to, which gives the faintest pros-pect 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 overcrowding 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 seedy aspirants, while the lobbies of State and National Legislatures literally swarm with hungry cornorants, greedly 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 theologic 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 the such an absolute necessity, then, if properly conducted, it must be delightful in itself, and the reason why it is not, is 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 obtain a knowledge 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 languages, which will tend to unite all peoples into one grand brotherhood.

Fraternally, W. F. Jamieson.

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 so removed that the time for labor might be largely reduced, and the suggested conditions instituted, all they would be a pleasure sought by all; so much 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 lifed 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 their fellows; and in the worst sense of the term are real vampires, feasting and gorging the concentrated lives of their fellows; and in the worst sense of the term are real vampires, feasting and gorging the concentrated lives of their fellows; and in the worst sense of the term are real vampires, feasting and gorging the concentrated for the sense of the fellows. the term are real vampires, feasting and gorging themselves upon the life essences of their fellow-

The productive power of man in labor, has a 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 harmoniza 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 more than he does at toll to less than eight in the twenty-four, and still the laborer would receive more than he does at present. In a scheme which harmonized with justice, the laborer would receive the entire products 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 and order.

claims himself as his own. The only exception allowable here is the right of taxation for the support of civil government and order.

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 prolong 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 harter and sale. The man sells himself justend of being soil by another—but it is into 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 build 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 cringing and servile habits? or that great labor centers, like our great cities, are wonder that indorers, the world over, are so just worbial for their cringing and servife habits? or that great labor centers, like our great cliles, are also centers and sinks of moral pollution? The decrease in the number of landholders, and the rapid increase of mere proletaries, or wages slaves, is most rapidly emasculating the political and social morality of our country. We view this with alarm; and weask 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 ownership, let us at least secure its limitation to the necessities of men, and let the position of the hired laborer, or proletary, 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 inaugu-ration of cooperation, or universal partnership. We are very strongly inclined to the opinion that if the great mass of operatives mechanics etc. of the great mass of operatives, mechanics, etc., of this country should decidedly address themselves 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.

could be achieved in that direction.

But in this connection another most important topic must not be overlooked. One of the greatest 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. 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 business 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 enlabor, 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 past 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 thougand. sands, 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

person to the use of the holder. The fact that one person to the use of the nomer. And recture of particular man or woman is not singled out as the slave, does not change the principle. The assence of slavery lays in the fact that by compile in the life force of the one or the many inures to the caprice or pleasure of another, without full campenation. The mode in which this is accomplished—the greater or less amount of compensation randored to the slave and the amount of internation rendered to the slave, and the amount of license allowed him, etc., etc., are only the incidents which modify the actual slavery. If the slaveholder of Cuba and Brazil is a thief and robber, so is the interest taker a robber of the laborer; and the fact that he robs a great many, instead of one or a few, don't charge the fact. Stealing ten thousand dollars from ten thousand men is no less theft than if the whole were taken from one; though, in the first case, being taken a dollar from each man, it would be Petit Larceny; dollar from each man, it would be Pent Larceny; and in the other, Grand Larceny and a penitentiary offence. The huge cable is made of fibres; and the great burden of labor is made up of a vast many particulars. Few persons are aware of the enormous tax imposed upon productive industry; consequently, have never realized the account classers of the laborer. To make this actual slavery of the laborer. To make this somewhat clear, allow us to make an illustrative estimate, and that estimate shall be under, rather than over the actual facts of life. We will take for illustration a mechanic with wife and three children. He receives, say, two dollars and a half per day, or \$750 for the year.

\$265,00 \$660,00 That is, of \$660,00, \$265,00 are absorbed in profits,

more than one-third of the whole.

We have only ninty dollars left for the incidentals of sickness, books, papers, lectures and necessary recreations; to say nothing of the education of children outside of the common school course. But we must yield in the expenditure of this to the same insatiable demand for interest, and shall foot up a total of two hundred and ninety-five dollars out of the seven hundred and lifty which is paid to the capitalist.

And when we take into account the fact that he is only paid a part of what he actually earns, we shall find that directly and indirectly the laborer is robbed of at least one-half of the absolute products of his labor. Many eminent men esti-mate the proportion as high as two-thirds, and there are cogent reasons for thinking their esti-mate none too high. But our more moderate es-timate of one-half, is a most frightful one. It shows that the laborer is spending one-half of his life in toil for others; in other words, he is robbed of one-half his life. What a mockery then to call him a freeman! The proletary or hireling is es-

sentially a slave.
While, therefore, we would work with those who are seeking a reduction of the hours of labor, and also insist on a general increase in the rate of wages, and unyieldingly demand justice for woman in this respect, yet we are compelled to regard these questions as incidental to those we have suggested. Of themselves they can never work the redemption of labor. If the capitalist is compelled to give in one direction, he will take in another. The condition of the laborer at the present time, with two to three dollars a day, is worse than it was thirty years ago when he could get only one, and often less. Until we have, at least, land limitation, and the total abrogation of usury or interest, the laborer is helpless in the hands of the capitalist, and the worst feature of the case is, he is forging and riveting his own chains by voting for and sustaining the present system of usury, profit, oppression and poverty. The inauguration of cooperation, as fast and far as practicable, is the most direct thing for the redemption of labor, in connection with a persistent effort to accomplish the two great purposes pro-

Posed.
We will close our report by submitting the following resolutions:

10.110WING TESOIUIIONS:

1. Resolved, That, in the highest sense, labor is life, and all the possible enjoyments of man are dependent upon and spring from labor.

2. Resolved, That whoever appropriates the pleasures and goods or time without labor, is a thief or a robber, and ought to be so regarded by the lovers of justice.

3. Resolved, That as land monopoly and interest are the two millistones between which the laborer is ground into poverty, we will not cease to work for their complete overthrow.

4. Resolved, That we commend cooperation or universal partnership to the attention and acceptance of the laborers of this country, as a practical method of immediate improvement.

ment.

5. Resolved. That the formation of a new political party, in the interest of labor, is most urgently demanded by the present exigencies of the times. All of which is most respectfully submitted.

J. S. LOVELAND, Sec. of Committee.

Frank L. Wadsworth, from the Committee appointed in the Third National Convention to exsing and report upon Spiritual Ph a report on behalf of that Committee

On motion of H. S. Brown, M. D., of Milwaukee, the Convention refused to accept the report.

After some discussion, this resolution was, on motion, reconsidered, and an amendment offered that the report be accepted. The chair being unable to decide by the voice, the vote was taken by holding up the right hand, and the chair decided that it was an affirmative vote, and therefore the report was accepted.

The Secretary then offered a resolution that the reports of Mr. Loveland on labor, and Mr. Wnds-worth on the spiritual phenomena, be referred to worth on the spiritual phenomens, be referred to the Committee on Publication, to be printed in the proceedings of the Convention, and remarked that he did so in order that the Committee might know what was the desire of the Convention. The motion was lost. It was then moved to print the report of the Committee on spiritual phenomena separately, which was also lost.
Adjourned till evening.

# Thanksgiving Proclamation.

COMMONWEALTH OF MASSACHUSETTS. BY HIS EXCELLENCY, ALEXANDER H. BULLOCK, GOVERNOR. A PROCLAMATION FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE. We the advice and consent of the Council, I

hereby appoint Thursday, the 28th day of November next, to be observed throughout this Common-

ber next, to be observed throughout this Common-wealth as a day of Thanksgiving and Pralse. Two hundred and thirty-six years have elapsed since the first public Thanksgiving was kept by the people of Massachusetts, who encountered the sorrows of a wilderness for the enjoyment of a pure worship of God. However changed may now be our condition of comfort, prosperity and power, if we profess to have inherited the virtues of our ancestors, it becomes us to manifest the same sense of obligation to Almight God which same sense of obligation to Almighty God which was manifested by them, for his presence and favor in establishing the foundations of this Commonwealth. They attuned their hearts to public praise in the days of small beginning; our Thanksgiving ought to increase and magnify after the growths and developments of nearly two centu-ries and a half, upon all of which the Divine blessing has been constantly and graciously be--stowed.

I recommend to the people of Massachusetts, that on the day appointed they shall turn from business and pleasure, and unite in their temples and households in rendering thanks to the Father of Mercies for His continued favor:

That the blessings of civil and political liberty, hitherto enjoyed by ourselves, have in the present year for the first time come to the possession of a race in our country which before had been deprived of them:

That the waste of war has been supplied during the past season by abounding crops of the fruits

That, consequently, whatever interruptions may occur to the prosperity of commerce, the staple of national strength and happiness is secure:

That never before have there been in our country so few who were poor or oppressed, and never before so many whose hearts were open to give aid, comfort and charity:

That among the people of our own Commonwealth during the year now drawing to its end the pursuits of industry have been generally successful, and that the institutions of religion, education, charity and reform have been liberally aupported and divinely blessed.

To our devout praise for these mercles, let us, upon this recurrence of the annual Thanksgiving, add the discharge of every duty to the unforthmate, and hallow the occasion by a spirit of be-

merclence toward all. Given at the Council Chamber, in Boston, this eighteenth day of October, in the year of our Lord

one thousand eight hundred and sixty-seven, and the ninety-second of the Independence of the United States of America

-ALEXANDER H. BULLOCK. By His'Excellency the Governor, with the adrice of the Council. OLIVER WARNER, Secretary.
God save the Commonwealth of Massachusetts.

# MICHIGAN STATE SPIRITUAL ASSOCIATION.

SECOND ANNUAL MEETING, Held at Adrian, Mich., Oct. 8 and 4, 1867.

[Reported for the Banner of Light.]

In the absence of both the President and Vice-President, the meeting was called to order by the Secretary, J. M. Peebles, Esq.
On motion of L. B. Brown, Col. D. M. Fox, of Lyons, was elected President protem., and Cephas B. Lynn appointed Assistant Secretary.
Committee on Credentials—L. B. Brown, Dr. J.

Committee on Credentials-L. B. Brown, Dr. J. K. Bailey, and Mrs. S. D. Coryell.

A song—" Along the River of Time"—was sung by Prof. E. Bailey and family, of Charlotte, as-

by Prof. E. Banley and family, of Charlotte, assisted by L. B. Brown.
While the Committee were examining credentials, the meeting was addressed by Mr. J. O. Barrett, of Illinois, and Mr. E. Woodworth, of

Adjourned till 2 o'clock P. M.

Afternoon Session.—Singing by the Baileys—
"Press on, ye Brave and True."
Mr. Brown, Chairman of the Committee on Credentials, reported the following list of delegates,

Lansing-Mrs. S. D. Coryell, Mrs. Polly Havens,

Lansing—Nife. S. D. Coryen, Nife. Polly Havens, Cephas B. Lynn, Mr. — Ashley. De Witt—L. B. Brown. Breedsville—S. F. Breed. Adrian—Dr. J. K. Balley, Mrs. S. A. Sweet, Mrs. Lucinda Chandler, Mrs. Sada Bailey. Moscow—G. Bausel, Mrs. Phebe Bennett. Leslie—Elljah Wood worth.

Rome and Cambridge-Mrs. Charity Taylor, Miss

Loretta Manu. St. Johns—Mr. and Mrs. A. A. Wheelock.
Coldwater—N. T. Waterman, L. D. Brewer, and

J. T. W. Wilson,

Battle Creek—J. O. Barrett. The list of duly accredited delegates being so small, it was moved and passed by a unanimous vote, that all Spiritualists in the Convention should be made members thereof, by giving their names and place of residence to the Secretary.

The following names were added to the list of delegates, viz.

delegates, viz:

Adrian-Mr. and Mrs. L. Martin, J. N. Chan-Adran-Mr. and Mrs. L. Marin, J. N. Chandler, Mrs. C. DeLaue, Miss Zora Decker, Win. Buell, Mrs. Eliza Ormdorff, George Ormdorff, Mrs. Eliza H. Webster, E. Webster, Mrs. Virginia Rowe, Mrs. A. L. Rowley.

Detroit—Mrs. L. Perkins, W. Crashaw.

Detroit—Mrs. L. Perkins, W. Crashaw,
Decrifeld—Mrs. Eliza Palmer, C. H. Case,
Palmyra—J. H. Allen,
Charlotte—Prof. E. H. Bailey, Mrs. L. A. Bailey,
Miss M. E. Bailey, Nelson DeLano,
Birmingham—Mrs. Margaret Conuit.
Ohio—Samuel Durgin,
Cocarolis, J. D. Termylins

Cassopolis—L. D. Tompkins.

Dundec—Polly Chapman, Philip Pulon.

Petersburgh—John Ramsay.

Battle Creek—A. C. Woodruff.

Jackson—Mrs. Susan M. Welling, Mrs. Harriet

Whitmore Whitmore.

The Convention being now fully organized, the resident (Mr. Peebles in the Chair) introduced the following preamble and resolution, the dis-cussion of which occupied the balance of the af-

Whereas. The late Constitutional Convention, by its action upon the temperance question, has made it the duty of every citizen to give expression at the ballot box for or against a License Law for the sale of intoxicating beverages; and Whereas. We believe such traffic to be one of the most prolific sources of evil; filling our prisons with criminals, and our asylums with the suffering; demoralizing the present generation of men, and in thousands of instances entailing, by parentage, perverted appetites and organizations upon generations yet unborn; therefore,

tions yet unborn; therefore,
Resolved, That it is the duty of every Spiritualist to labor
carnesily—and more especially our speakers—to correct public sentiment and educate the neople up to the standard of
total abstinence from all intoxicating liquors, and the prohibition of their sale as a beverage by law.

After discussion by Messrs. Fox, Peebles, Wheel-ock, Lynn, Bailey, Brown, Mrs. Coryell and others, he resolution was passed with but two dissenting

On motion of Mr. Brown, a committee of five were appointed to prepare resolutions as follows: Messrs. L. B. Brown, J. M. Peebles, J. O. Barrett, J. K. Bailey and Mrs. S. D. Coryell. A Business Committee of three was appointed viz: A. A. Wheelock, A. C. Woodruff, J. N. Chan-

dler. Adjourned to seven o'clock P. M. Evening Session.-Opened with a song by the

On motion, the election of officers for the ensutponed until to-morrow morning Mrs. Sada Bailey read an essay.

The balance of the evening was occupied by J. M. Peebles and C. B. Lynn in brief addresses. The President made a few remarks upon systematic labor.

should ever be met in a spirit of charity, with a sincere desire to arrive at correct conclusions. Believing that such will be the wish of every Adjourned till to-morrow morning at ten o'clock Friday Morning Session .- Opened with a song from the Baileys.

On motion of Mr. Brown, a Committee of five were appointed to nominate officers for the Asso-

clation for the ensuing year. Mr. Brown, Mr Breed, Mrs. Wheelook, Prof. Bailey and Mr. Waterman were appointed, who soon reported the following names as nominees for the various offices of the Association, viz:

President-Col. Dorus M. Fox, of Lyons Ionia Co. Vice Presidents-Hon. N. W. Clark, of Clark-ston, Oakland Co.; Mrs. J. N. Chandler, Adrian Lenawee Co.

Lennwee Co.

Secretary—L. B. Brown, De Witt, Clinton Co.

Treasurer—John C. Dexter, Ionia, Ionia Co.

Trustees—Mrs. Susan D. Coryell, Lansing, Ingham Co.; N. J. Waterman, Coldwater, Branch Co.; S. F. Breed, Paw Paw, Van Buren Co.; Dr.

LK Bailaw Adrian Language Co. C. C. Co. J. K. Bailey, Adrian, Lenawee Co.; C. C. Randall, Detroit, Wayne Co.

The report was unanimously adonted. On motion of Mr. Brown, the Constitution was amended so as to provide for two Vice Presidents, and on motion of Dr. J. K. Balley the Constitution was further amended, so as to provide for semi-annual sessions of the Association.

It was also voted that the semi-annual session should be held in January, and the annual session in June, at such places as the Board of Trustees

should fix upon. The President (Vice President in the chair,) offered the following preamble and resolutions,

Whereas, As Spiritualists, we have long felt the need of some efficient organization in every city, vilings and community of our State, wherever a core of Spiritualists are to be found, and also some means by which, as reformers and liberalists, when traveling or distant from home we may make ourselves known to each other. And believing from our experience during the last ten years, that we are really exercising less influence than Germerly when our numbers were far less numerous, all for want of unity of effort and cooperative movements; therefore,

ous, all for want of unity of effort and cooperative move-ments; therefore, Resolved, That we approve the action of our late, National Convention in providing for such an organization, and will favor its introduction into our State, and trust the same may be instrumental in bringing into fraternal bonds not only all who believe in splitt communion, but who believe in the eter-nal progress of man, and that all institutions should be adapt-ed to his wants and in consonance with the progressive spirit of the sea. of the age. Adopted.

The following Resolution was also presented by Col. D. M. Fox, viz:

Resolved, That the Board of Trustees of this Association he and are hereby constituted a Missionary Board, and it is made their duty to adopt a plan of missionary work, and by circu lars and otherable to appeal to the Spiritualists of this State or aid to enable them to support two lecturers, to be constantly employed undersuch rules and regulations as the Board

The resolution was discussed by Col. Fox. Messrs. Brown, Bansell, Barrett, Lynn, Mrs. Bailey and others, and afterwards adopted.

The President issued a call for a meeting of the

Board on the 22d inst, at Lansing,
The following series of resolutions was report ed by L. B. Brown, Chairman of the Committee on Resolutions, and adopted without a dissenting

Resolved. That to be a true Spiritualist implies work of a practical character; to apread the guspel of charity and a pure benevolence throughout the world to visit the sick and imprisoned; to feed the hungry and clothe the naked; to comfort the mourner, bind up the broken-in arted and to raise up the fallen to the true spiners of manisoned and womanhood.

Resolved That the 'Children's Progressive Lyceum'le a most important feature of the spiritual sovement—the garden or apritual culture—and as such should receive the sanction and support of Spiritualists and freeds of progress everywhere. And we would essuestly recommend the organization of Lyceum by all local Societies whelever it is possible to sustain them.

superstructure of our giorious faith, and to ignore them is to deny our physical senses and the power of our reason; that they are to us the strongest and most positive proofs that man lives after death, and are the surest methods of identification of feeling the strongest methods.

of individuals in upinit-life.

Resolved, That those mediums who have been instrumental in bringing these important truths to the comprehension of mankind, are deserving of all honor and praise for their moble self-serifices and enduring fortitude in support of the moblest cause of earth.

Resolved, That the educational interests of to-day, stand in serious of the mobile of the form that the colleges and institutions of learn in the solinger and institutions of learn in the solinger and institutions.

selections and enduring fortitude in support of the moniest cause of cart h.

Resolved, That the educational interests of to-day, stand in great need of reform: that colleges and institutions, of learning, and even the common schools, require emancipation, from the bendage and bent of religious and acctarian sindegracian the bendage and that it is the bounden duty of all true reformers to labor for the establishment, upbuilding and austaining of colleges and schools that shall be emphatically free, and embracing the broadest possible soppe of learning.

Resolved, That the poor, oppressed and contraged Indians of the Northwest, dying under the order pressure of unsatural civilization, are entitled to a perpetual, home somewhere on the American continent that shall be agcredly preserved to them and their descendants, under irrepealable laws embodying a practical system of education adapted to their needs, and ultimate representation in our national commonwealth.

Hierosa, The broadest equality of right, justice and freedom to every human being is the imperative flat of God, expressed through the eternal principles of Nature; therefore, Resolved, That no individual or individuals have a right to crect nationalities or establish governments only upon the basis of universal suffrage and the representation of the whole people, minorities as well as majorities.

Whereas, A republican form of government is the best existing: nevertheless, we are fully aware that its principles have very limited application: they have existed in theory unsupported by practice. The declaration that "all men are created equal" has been shunned, and in legislation for woman studiously ignored. Taxed without representation denicd admitance to many departments of education and to many lucrative employments, and not receiving equal compensation for like services performed; therefore.

Resolved, That we claim the right of the elective franchise for woman; that the salvation of man depends upon the elevation of woman, and that the elevations of

The following additional resolution was subsequently offered by Dr. Bailey, discussed and

Resolved, That among the many reforms recognized by this Convention as essential to the welfare and progress of humanity, we hold that of woman's dress, so as to comport with conventience, health and true beauty as of primary importance to the reco. The President made the following remarks,

which he said should have been made on taking the chair:

LADIES AND GENTLEMEN OF THE CONVEN-TION-Unexpectedly called upon to discharge the duties of President of your Association, I thank you for the honor conferred.

You will permit me to congratulate you upon the favorable auspices under which you meet. American Spiritualism—not a score of years have passed since its humble origin, yet has it become a great power among the people, such as never before obtained in the same length of time in the history of religious reform movements. At first a listory of religious reform movements. At first a few men and women, moved by power beyond human sight; "taking no thought what they should say; taking nothing for their journey, neither scrip, neither bread, neither money," went forth "healing the sick and doing many wonderful works," and preaching everywhere the gospel of Spiritualism. The unparalleled success of these humble teachers can only be even partially appre-ciated, in the fact that to day those who are be lievers in the Spiritual Philosophy are numbered by our opponents as several millions, found not only in the humble, but in all the so-called higher walks of life. In our colleges and halls of science; among the Judges, Governors and Senators of i; in Congress and Cabinet; also in the Presidential chair, (not now.) have been found be-lievers in spirit communion and the intimate re-lations of the two worlds. With increase of numhers and power comes correspondingly increased responsibilities, and for this cause are you assembled the second time in State Convention. Your work in the past has been aggressive, so it must be in the future. The moment you cease to be aggressive, although you may not see the hand, yet upon your walls will be written, "Thou art weighed in the balance and found wanting." Any organization, institution, custom or creed, calculated to hinder the "progress and uprising of humanity" however "ancient" or "popular" they may be, cannot be "let alone." And again, there is no reform movement that should not receive the no reform movement that should not receive the approbation and encouragement of the Michigan State Spiritual Association. I trust your united voice may go out to the world "in praise of the right and blame of the wrong." The Progressive Lyceum cause, especially designed for the correct education and unfolding of the young, demands your careful consideration and warmest sympathr. I have checked solled may extent to the thy. I have already called your attention to importance of adopting a systematic plan of missionary work, by which at least two lecturers may be constantly employed in those parts of our State where no Societies exist. And I hope the plan I suggest may eventuate in the adoption of some system of itinerancy, whereby all our Socie-ties may be supplied, not with settled speakers but with diversified talent, which seems now to be demanded by the Spiritualists. I believe this may be accomplished by cooperation between the local organizations and the State Association, supplying lecturers at much less expense than heretofore, and resulting also to the advantage of the speakers, by causing less travel and expense. New questions of this character growing out of

condition a

otherwise, will demand four deliberate consideration, and no doubt by discussion elicit conflict-

ing views, without which, however, we should never arrive attruth. These differences of opinion

member, and earnestly desiring that a true spiri

of harmony may prevail, I again thank you for the honor conferred, and will promise a faithful discharge of the duties assigned me, according to the best of my ability. Afternoon Session .- Dr. J. K. Bailey read the following able es ay on "The Duties of the Hour": BROTHERS AND SISTERS-In our endeavors for the rearing of a more glorious temple of a scientific and philosophical religion, it becomes us, occasionally, to retrospect our efforts and scap present attainments, with a view of profiting by the lessons and enlarging our conception of the duties solemnly resting upon us. We hold it to be an undeniable fact, that all mankind are charged by the Most High—the undeviating law of God and Nature, by the eternal flat of the absolute unity of interest of all human souls—with an unmistakable duty to search after and grasp all truth, as it shall become attainable, by reason of evolution projected by the ceaseless round of eternal progression, in all the conditions and manifestations of omnipotent nature. And we deem it the especial duty of each individual to search closely the conditions and status of selfhood, as well as the means of growth and contin uous recasting of outward expression of individ-uality, so as to soften and make pliable the exterior encasement of an inherently pure interior, that thereby all manifestations of individual life shall become more and more developed, and, acting upon collective society, produce those beautiful effects of noble exaltation, which, in their re-action, shall again bless us with a rebound, ever impelling us upward and onward toward the glo-rious heights which will ever be a beacon light to each weary mariner upon the tossing billow of life's fitful sea.

In short, our duty, plainly indicated by every

day's experience, is the subjection of self to that plane of thought, desire and action, which ever sinks all narrow, selfish interests beneath the glowing ceran-surface of general and universal

good and 16 ds. Not that charity and benevolence should not have sway at home, but that by and only in general development and advancement, can any considerable attainment of true spiritual growth be reached. Not to go into any extended review of the past and present status of our work, we would simply ask each and every individual to turn the leaves of the personal book of thought, aspiration, motive and action, and there ascertain, by the soul's undeviating record, if selfishness, jealousy, envy, or aught but pure devotion to highest good of all, has stained the white pages of soul-life, as they came from the eternal fountain source of all life and being? Has it been, and is it our ingliest object to become subservient to those grand principles of universal truth, right and justice, which alone can enable us to rise above the murky atmosphere of mean and narrow Felfishness, and soar aloft to the towering heights of universal good, continuous progress and highest possible attainment?

Can we answer these questions in the affirma-tive? Then are we on the high road of God's grand

Oreator.
And if Spiritualism is the glorious bud of the brightest purest and sweetest blossom of rell-gious truth, then should its fruitage bear the inspection, and triumphantly take the award of the "gold medal" of superiority, at the hands of true judges, who shall compare it with all other com-

petitors.
Do Spiritualists exhibit a record clear, and glowing with evidence of a divine inspiration, which ever develops golden fruitage of a practical work of grandest and fullest usefulness to suffering, plodding, besotted human individuals, in the redemption of such from sin and degradation, lifting them upon the feet of self-respect, self-

reliance, and truly dignified humanhood, which, because it exalteth man, exalteth God?

Do we, as Spiritualists, put beneath our feet petty considerations of self, and float out upon the broad ocean of a life beautifully and divinely consecrated to the "Great All-Father," because devoted to the every interest and ultimate elevation of each individual, of whatever status of physical, moral and spiritual condition? The lower in the scale of degradation we find such, the more energy, devotion and absolute sympathy and support should we extend; because the more needy of that which alone can redeem—a loving cles of the statistical his condition. Section of the statistical which alone can redeem a loving cles of the statistical his condition. appeal to the better nature and the living, though hampered, God within. Can we, then, in view of our responsibilities, always in exact ratio to our exalted plane of perception, lay our beads quietly ciples which inspire and distinguish the work our responsibilities, always in exact ratio to our exalted plane of perception, lay our heads quietly upon our pillows and feel at ease, under the eagle eye of the Divinity within?

exalted plane of perception, lay our heads quietly upon our pillows and feel at ease, under the cagle eye of the Divinity within?

Each human soul has its trials, woes and sacrifices, as well as its joys and triumphs; and, therefore, can alone judge of its faithfulness or faithlessness, and the measure of its own reward or punishment. Then, while we urge to action and to duty, we must not, cannot censure, but only endeavor to strengthen the positive element of truth, right and duty while we wasten the apposite. deavor to strengthen the positive element of truth, the near future. No argument or eluctright and duty, while we weaken the opposite; thus assisting each soul in distress to rise superior power and usefulness of these institutions. But to its trammels, while it puts on the glorious garments of purity of motive and improved action, until it is enabled to fly the flag of noble self-poised membership in the great family of humanity and humanity's Gon.

We are convinced, from observation of the working of the Lyceum movement thus far, and

ity and humanity's God.
Whose joins the ranks of reformers only for self-gratification, growth and interest, but feebly perceives the true mission and work of its associative effort. For truly are our duties and re-sponsibilities developed by our growth and meas-ure of conception of the infinite majesty and sans of either cannot flourish or find longment beauty of the universal and eternal law of pos-itively interwoven relations throughout the vast would have the Lyceum organized by the local domain of Nature; the web and woof of which is Society, and be a part of it; the officers of the Ly-elongated upon the countless spindles of endless ceum always members of the Society, and none elongated upon the countiers spindles of endless certarily in God's grand factory, where the machinery revolves its unceasing round of eternal power, in beauty, harmony and musical accord with the undying anthem of Nature's infinite chorus.

Shall we then be faithful to the inspiration of the spiral power in the content of the content

this grand summit idea of Spiritualism? First, self-culture, growth, adulthood and quickened reproductive powers—their blossoms, fruitage and positive food to a famishing humanity.

Will we see to it that the weeds are removed, the soil stirred so as to receive the magnetic rays of the glorious sunlight of truth, charity and love n the gardens of our self-culture, that they may not only furnish sustenance to our own needs, but also only firms in sustenance to our own needs, but also produce a bountful supply of nutriment to such as lack the opportunity, means and power of self supply; thereby assisting them to become, not only producers of their own aliment, but also place them in the market as venders of those nutritious esculents which are to feed, sustain and dome of "ETERNAL LIFE" supports the true applicant of the product of the rising temple shall be fixed upon the rock of wisdom, but its refulgent superstructure, builded of the transparent blocks of golden truth, be laid in the indestructible cement of spiritual sympathy, while the majestic dome of "ETERNAL LIFE" supports the true of productions of the rising temple shall be fixed upon the rock of wisdom, but its refulgent superstructure, builded of the transparent blocks of golden truth, be laid in the indestructible cement of spiritual sympathy, while the majestic dome of "ETERNAL LIFE" supports the true of the rising temple shall be fixed upon the rock of wisdom, but its refulgent superstructure, builded of the transparent blocks of golden truth, be laid in the indestructible cement of spiritual sympathy, while the majestic dome of "ETERNAL LIFE" supports the true of the production of the rising temple shall be fixed upon the rock of wisdom, but its refulgent superstructure, builded of the transparent blocks of golden truth, be laid in the indestructible cement of spiritual sympathy, while the majestic dome of "ETERNAL LIFE" supports the true of the production of the rising temple shall be fixed upon the rock of wisdom, but its refulgent superstructure, builded of the transparent blocks of golden truth, be laid in the indestructible cement of the rising temple shall be fixed upon the rock of wisdom, but its refulgent superstructure, builded of the transparent blocks of golden truth, be laid in the indestructible cement of spiritual sympathy. ultimate a universally pure manhood, woman-

thinate a university pure mannout, woman-hood, humanhood—yea, angelhood? Then let us lay aside all contracted ideas of selfishness, and nobly grasp the grandest element of usefulness within the realm of power; an exalted, restless, burning love and desire for universal good and the highest possible attainment by the great human family, in every relation and upon every phase of life's great eternal drama. As do we unfold the supremacy of the God with-in us, so do we attain power to assist the ultimate triumph of all humanity over all foes of its eleva-tion and final status of purity and universal har-mony. As do we exalt our fellows, so do we elevate

It is not for us to enumerate the failures or "shortcomings" of Spiritualists, nor to recount the many reasons of the present apparent impothe many reasons of the present apparent impotency of Spiritualism as a religious power in the land. But we do know that while the "heavenborn" and "angel-born" inspirations, which are at once the evidence and instrumentalities of the distinctive work of the spirit-world, are silently but surely infusing their grand ideas and philosophies into every phase of religious, political and scientific thought and effort, yet the grand fact of spirit interposition and intercommunion is utterly ignored by all religious sects, political parties and scientific institutions of effective organization.

This fact simply proves what has been so often presented to the world of intellect, that whenever the chosen people of intellectual guidance, by the unseen minds of the incarnate spheres, ignore or depart from the highest and noblest promptings of that power which would ever lead them on to lorious results of religious, social and political enfranchisement, then does the gradual but sure crystallization and final fossilization of such commence; and its waning power of good is in exact ratio to the rapidity of its encrustation with the bigotry of self-exaltation over all other move-ments, in the ever-claimed status of the especial vicegerents of the great, ever-present, universal

God of humanity and of all life.

For the initiative sources of the causes of all failure in the past, and of the ineffective status of the present of our movement, let each and every Spiritualist, and especially medium, turn within, and there read the declarations of those sacred pages and ineffaceable milestones of personal career and associative effort. And whatever the eareer and associative enorg. And whatever the invisible but living record, the saddening or otherwise potent lessons, let them inspire a renewed and ennobled determination; a quickened impetus to a grandly glorious work of effective and unceasing march along the "high road" of progress, in rearing a transparent temple of living and eternal—because natural—religion; which surely leads to pure, social and correct political institutions "on earth," as there are in the verdant, flowery and sweetly fragrant "summer-land."

But how is this conceded desirable end to be attained?

To answer this question from a single radius of external observation, or interior perception, would seem invidious and egotistical. But perhaps we may be indulged a few plain suggestions. whole tenor of this address unerringly points to the first grand necessity: self-culture, restraint, subjection to the higher promptings of our nature, and the abnegation of all tendencies to self-laudand the abligation of hersonal excitation over fellow laborers; of distinctive personal achievements, only in and with the spirit of desire for universal welfare, and the profoundest anxiety for the cause welfare, and the profoundest anxiety for the cause of human progression toward the better and higher truth and condition. Such service will be in the grand army of "God and humanity," and it matters little whether epaulets or knapsacks are borne, so that each individual finds the place of the control of the parthes. mangapayre most effective work in the marches, maneuverings, battles and triumphs of the invincible hosts of "heaven-inspired" soldiers, in the service of true faith and eternal religion.

But, turning to a general constructive work, we would suggest the pressing necessity of local legal organization, in every city, village and hamlet where ten earnest Spiritualists can be found. We urge legal organization, because only in system and order can effective results flow, and only

be the exact measure of our worthiness, dur power of good and measure of our worthiness, dur power of good and measure of our worthiness.

Spiritualists make blah soluding claims of broad perception of truth and religion; of enlarged ideas of all philosophy, science and universal principles. Do we make good our claim by a demonstration of more practical work of real utility to humanity?

It is, we believe, truly claimed that the totality of all tie, is "the glorification of God"; and as himman life is the crowning apex of all creation, so does it logically follow that the exactation of man, in the highest and broadest sense of the greater.

System of laws best calculated to; retard the one-ward progress of manking times and manking times with statutory provisions, legalized by compilations, le revisatory and, in the negative sense, advisatory body, to the general work of the glorious army of reformers who are willing to take the distinctive cognomen of Spiritualists and join in its great

While we would not have any hampered by "dogma" or set doctrine, we would have our Societies, from the local and basic foundations to the State and National Councils, distinctly recognize the eternal truth of spirit intercommunion interblending of interests and continuous inspiration, in degree and power according to operating conditions and circumstances. Hence we would discard all titles that do not embrace the acknowledgment of spirit intercourse, WORLD WITH WORLD, And we firmly believe that any attempt to ignore this grand truth, whatever the intention, will bring certain failure to the efforts of the devotees of

such philosophy.

From the State Councils, and by the same sys. tem of representation of those bodies only, should spring a National Council. The distinctive and legitimate work of this body would be to the State Councils what such are to the local Societies

While no absolute authority should be claimed or permitted upon the part of National or State Associations, they should be the grand recepta-cles of the statistical history and work of local

portant part.

We are convinced, from observation of the working of the Lyceum movement thus far, and from a limited knowledge of the tendencies of human nature, that the interests of the parenthood Society and the childhood Lyceum demand that

um fund, to be paid out on the order of its proper officers; the principal business transactions to be

governed by vote of the officers of the Lyceum.

Thus have we casually reviewed some of the important "duties of this hour" of Spiritualism. The past of its history has been principally disintegrating. The future is to be as conspicuously constructive. Therefore let us take counsel to-gether upon these important subjects, that not ment of spiritual sympathy, while the majestic dome of "ETERNAL LIFE" supports the true "GODDESS OF LIBERTY," whose star-bedecked crown shall emblazon these glorious word-ex-pressions of absolute reality: INFINITE JUSTICE, FULL COMPENSATION, NO CONDEMNATION, FINAL REST FROM THE TOILS AND WAGES OF SIN, SORROW AND SUFFERING!

· A subscription of one hundred and sixty-six dollars was obtained in aid of the missionary

Remarks were made by President Fox, with reference to the plan of missionary work; by Mr. Wheelock, upon the necessity of systematic practical work, urging the importance of persevering effort in behalf of "Children's Progressive Lyceums," and by Mr. Barrett upon the objects and success of the Convention.

Votes of thanks were tendered to the President

and Prof. Bailey and family.

Evening Session.-The business of the Convention being accomplished, the Convention resolved Lynn, Mr. Brown, Mr. Bansell, Dr. Mason and others took part, until the Convention was adjourned sine die, at nine o'clock P. M., Oct. 4, 1867.

D. M. Fox, Pres. L. B. BROWN, Sec., De Witt, Mich.

The Secretary begs leave to remark that the Convention, although small, was characterized by the most perfect harmony and good feeling. A large amount of work was done, and an earnestness manifested that argues favorably for the spread of the true gospel throughout the State of Michigan. The missionary enterprise is the most important feature of the Spiritualistic movement before the people now, and it is sincerely to be hoped that the friends of progress and spiritual unfoldment will take hold of it with a will, for where there is a will there is a way," and great good may be accomplished ere we meet again in annual Convention.

# SOLACE IN NATURE.

thank thee, Father, for the deep content That makes my home 'mid trees and smiling flowers More precious to my heart than seasons spent

Where Fortune scatters wide her golden show-For I have learned that happiness is found

In the heart's chambers, not in outward state; And that all Nature wills, with sight and sound, To bless the souls who at her altar wait. Floors velvet-piled, paintings and statues rare,

Rich draperies casting inward pleasant shade, All these are good, but lighten they one care? Bring they a solace to the heart betrayed? Better than these to elevate and fill

The yearning soul, are earth and sea and sky, the dewy sod, the wild bird's gladsome trill, Clouds in their changing beauty floating by, Meek blossoms hidden in the shadowy road, The morning's call to all things fair and free,

The foam-capped waves and murmuring of the These are God's gifts to all, of priceless worth: And so where these abound I fain would dwell, And leave the costly palaces of earth

The teeming life in so-called solitude,

To those who love not Nature's gifts so well. go, heart-weary, to the clustering trees, And sit beneath them; silently I sit, And hear no sound save of the wandering breese, See naught but birds that through the branches

Till, the vexed sea of earthly passion stilled I feel the peace that broods on all around. The peace of God that all the scene hath filled, And my own heart as well, whose rest is found. -Boston Transcript.

A lady visiting New York city found a ragged, cold and hungry child gazing wistfully at some oakes in a shop window. She took the fittle for-lorn one by the hand, led ther into the shop, bought her a cake, and then took lier elsewhere, supplying more needed wants. The grateful lith greature looked the benevolent witness foil in prisoned to free the hungry and clothe the naked; to compare to the fallen to the fillen to the fill the on-grand od. compil-ng the a sys-f mem-or Conocieties annual er with seful, a agenta ct as a isatory irmy of tinctive

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BY MRS. LOVE M. WILLIS. Address care of Dr. F. L. H. Willis, Post-office boz 39, Station D. New York City.

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

#### [Original.] NELA HASTINGS.

CHAP. VIII.-THE SCHOOL.

Mrs. Jones objected entirely to the school. She could not send Lucy; what was the use; there was all the trouble, and as for her part, she could see nothing to be gained. All girls needed to know was how to write a decent letter, and to add up their bills at the store. There was her boy Darius; if they had talked about his going to my fellowmen? school, it would have been a different affair-boys needed schooling. She did not know but she should send Darius to college.

Aunt Prue took off her spectacles, as she listened to Mrs. Jones, wiped them carefully and rushing speed, peering into the mist and darkput them on, as if she had a subject on hand that needed her clearest vision.

"I remember that my good husband told me once of two springs on our land. They both had and hoped. their source in a green meadow, and it so chanced that there was not a good flow for them. So he moved all impediments from the out-flowing eye dimmed, her hands trembling. There was no water, and the stream from one took its course gleam for her from the land of light, but only the through the green grass, down the gently sloping shadows; and beyond her she saw only the darkhills into other meadows, ever increasing, but ness that rises up from the east before a coming with a gentle flow, until it became a beautiful storm. She felt she could travel no further, and stream, on whose banks blossomed flowers, and yet through all her weary way she had gained over whose waters drooped the branches of the elms and willows.

The other spring quickly struck a rocky bed, and fell down a precipitous slope, from which it be blessed. The path grew brighter day by day, went dashing on, foaming and murmuring, increasing in power, but with no more breadth or of sympathy. She found berself pursuing each with deeper flow than the other stream. No day a path more luminous and radiant. She fairer blossoms grew on its bank, no grander trees hardly asked herself whether she should reach

much of a point to your remarks. I don't care that she lingered to enjoy it. Little children met whether the brooks toss and foam, or flow softly. her and asked her where she was going, and she I know that a brook is a brook."

"Well," said Aunt Prue, "I own I did not make my comparison very clear, but did n't you learn Geography and Arithmetic just as easily as your brothers?'

"Oh, if that's what you mean," said Mrs. Jones, "I must say I kept at the head of my class always, and there were boys a good deal older than I in the class; and it does seem as if my Darius had a thicker skull than Jerusha, who is not so old. You kind o' have to beat things into his head."

"Just so," said Aunt Prue; "girls are as quick at learning as boys, and I can't see why they don't need to know as much. Now if you'll let Lucy go with the other girls, I'll cut and dry your peaches, and make your gooseberry jam, and then Nela or Rosa shall go up early and give you a little lift in the morning?"

"Well, you are about as accommodating a woman as I ever did see, and I tell our folks that what you plan somehow seems to come out all right, so I guess I'll let her go, seeing it is n't going to cost anything."

After Mrs. Jones's departure, Aunt Prue sat with folded hands thinking. She had accomplished her desires, and taken upon herself additional burdens. Should she be the happier for it all? she wondered.

"But that was a question she had no right to ask," she said to herself: "Do right, and trust happiness to follow, just as you trust sunlight to come after the day has dawned."

The first week of the children at Maplewood, was spent in planning and talking. Mr. Graves had an idea in his head, and he meant to outwork it. He wanted to see how much pleasure could He took his seat at a desk arranged for writing, and he let his young pupils arrange themselves as they liked best. Tony chose his seat close by the stuffed bear. Nela put here by the case of birds. Lucy sat where she could look out to the sky and clouds, while Rosa drew her chair as near to old Mr. Graves as possible, as if seeking a protection she had never known.

The old man's silver hair was as white as were the pure thoughts that flowed from his lips. He semed impatient to utter these, and watched the children until they had laid aside their books.

"Come, now," he said, "you have shown that you have studied a plenty. Is there anything you want to know, that you could n't find in the book?

Come, Lucy, ask first." "Please, sir, I should like to know why the sky looks so far off when you look up beyond the sun and stars, and why it seems so near just over the hill there?'

"A sweet question, my little lily-bell, swinging on your slender stalk. You see, we measure the height above by the sun, the moon, the stars, while the hill just away seems to touch the sk yand that is like a little story I wanted to tell you, but thought perhaps it would make you sadder than to hear of bear hunts and fast sailing ships. I heard it when off the East Indies, from the lips of one of the wisest men I ever met. You know I stayed two years out there, and learned to converse freely in several of the Eastern languages.

A company of pilgrims started forth for a land they had heard of, that was rich in all beautiful things. They were dressed in white, flowing robes, and bore staffs in their hands. No stain was on their garments, and no dust on their feet. They were as fair as the lilies that are blooming in the garden youder. They wandered together awhile, not asking whither they were going, but soon they separated, and we will follow the path of only two. One was named Cerina, the other

Now they both wished to reach the beautiful

land as soon as possible, but one said: 'I will go through all the towns and cities; I will keep near to my fellowmen.

The other said: 'I will go a solitary path; nothing shall impede

Cerina walked by the hamlets of the poor, but she never left them without bestowing some blessing on them. If she found their firelightdim that they set to show how the divine light of God for- my little ones, down into the woods, and bring me

gathering figs, she stopped to help them. If they were sick, she delayed her steps to nurse them. When she came to the homes of the rich, she found also an abundance of labor to be done; for healde Mr. Graves. Her face was so pale and her there were heart sorrows where there was plenty. and griefs wearisome to be borne in the homes of saw that she was as near, with the silver brightabundance. Cerlna knew how to comfort those ness of her frail life, to the Land of Light and who needed comfort, and to show the way to the Beauty, as he was with his white beard and silver brightness to those who walked in the darkness. halr. He said to himself: "All she can have now

lighter heart for every good she had bestowed on

Melina took an entirely different course. She stopped for nothing, but traveled on her solltary way. If she came in sight of a light, revealing a home with all its joys and sorrows, she turned her steps toward the darkness. If a home of elegance was in view she avoided it, and went into the deeper forest. She never spoke to travelers whom she met, but let them pass by on the other

side.
'Whither art thou going?' said an old man to her one day, who had come upon her unawares. 'I am going straight to the land of beauty. I cannot stop to talk with any one.

But did you not know that the path to the land of light lies always through one track, and the shining of its light can only be found in the hearts of men?

'What a fool!' said Melina, when he had gone Does he not know that I must travel as speedily as possible, and that I cannot stop to even talk to

But the path of Melina did not grow light. Shadows seemed to settle down on it more and more. There were chill mists, and sometimes wild, cold winds. But she went on with the same ness for the light from the city of beauty, but never stopping for the lights that shone from out the homes of those that toiled and suffered, loved

At last she found herself on a desolate plain, weary, foot-sore, her garments soiled and torn, her nothing, and now hoped for nothing.

Cerina pursued her journey with the same loving care for others, stopping always to bless and for on it shone from all the past the glowing light spread over it their protecting branches. Now \_" the land of light, for it seemed to be about her, "I don't see," said Mrs. Jones, "that there's and her path led always through so much beauty, : bian

'I started for the land of light and beauty; but I believe I need not go further, for from out of your hearts shines so much beauty, and on your steps follows so much light that I am almost satsfied.'

At last she came to a garden full of loveliest flowers, with fountains and bowers, and she sat down to muse. And every flower that grew about her she found had been planted by some one that she herself had served. The trees and vines bore mottoes written by hands she had held to comfort, and the leaves seemed breathing

words of gratitude as they moved in the soft air. 'Ah,' said Cerina, 'is this the land of beauty and of light, that I could only come to through all the paths of toil, of sympathetic love, of pitying care? How beautiful it is! And yet beyond I see a radiance still greater; for there in the golden sunset, I see the gates of glory that let me in to the still more beautiful home beyond.'

And she fell asleep and was borne through those golden gates.

Melina wrapped her tattered garments about her, and shivering with the cold and dreading the darkness, watched for one star to come to make her path more clear; but it shone not, and she fell asleep, to awaken at the touch of a loving hand, who said:

'You must come with us, for you can follow your solitary way no longer. But only until you wish us to guide you shall we appear again to tell you that there is but one way to the Land of Light and Beauty, and that lies in the path made desolate by suffering, and needing the love which it was yours to give.' "

Nela had not been sitting very quietly, for if be found in study, as well as how much profit. she did not understand anything she was always restless, wishing to ask questions and understand every word that was uttered. Mr. Graves was occupied by her voice saying:

"But, please, grandpa, I don't know what this all has to do with Lucy's question about the sky." "Let me tell you, my little wise-head, Lucy wanted to know what we all ask in one way or other. Sometimes we say, Why is the sky so far off? Sometimes we ask why heaven is so far away. Now in Lucy's question I saw again the beautiful truth of the Eastern Magus. Heaven is far, far away if we seek it by looking up, but, oh, how near may it be if we look along close to earth. Melina sought heaven and happiness through a path of selfishness. She tried to go away from her fellows, and to hasten on through loneliness. Cerina sought it through the path of loving sympathy and kindness. She went among her fellows, and everywhere aided and blessed them. She found light and flowers all along the path. The light of heaven touched her through the love of those she blessed, and when she came to the end, when death awaited her, she was in so much beauty and light that she hardly knew if it was not heaven. Angels bore her from one glory to another. But Melina was instructed, as her path of selfishness was ended in the midst of darkness. that the only way to light was through the light that comes from a heart full of sympathy. Perhans you do not very much like the story, but you

will find it all true as you go on." 'Well," said Tony, "I can think of somebody that is ever so much like Melina. It's old Mr. Snip, who has got himself into a great, big house that nobody wants to enter. But," he added in a half whisper, "they say he has heaps and heaps of money, and don't know what to do with it."

"And I should think," said Lucy, "that Aunt Prue knew all about Cerina, for she is always thinking of some good she can do."

"All true," said Mr. Graves; "we can all of us think of those that travel the bright or the lonely path. So there are within us the two striving forces of selfishness and love. We shall always find them urging us in different ways. Don't forget, my little Lucy, that the way to heaven is a beautiful, flowery way, and we need none of us dread going to the land beyond this, if we only travel by the way of love and the beauty of sympathy."

"I should think it was Sunday," said Nels with a little sigh.

"That is because I have been preaching. Run, ever shoue on the earth, she replenished it with a bunch of the large Solomon's Seal, and forget brushwood and went her way. If she found them everything but the flowers, the birds, the song and the sunshine."

But Lucy could not run. She looked and seemed weary, and she stayed behind and took the seat dyes so weary that, for the first time, Mr. Graves Blie was never impatient liedause she was delayed is a plenty of love and, of aunshine. I must go on her joueney, but went ou her way with a down and ask Aunt Prue about her.

After school was done he was not long in carryng out his thought. "I say, Mrs. Hastings, have you thought that

Lucy was n't long for this world?" He had come to the thought with such haste that Aunt Prue was shocked. Tears filled her

eyes in a moment. "Something must be done. I see it. Can't you have her come and live here? No, I see you can't, because you have two now. Then you must just get leave to have her come up to Maplewood and live. Tony is as strong as a stick of oak timber. Lucy is no more fit for Mrs. Jones's harum-scarum sort of life than a llly is for a North-easter. We must just take her up gently and carry her along the rest of her way."

"But, Mr. Graves," said Aunt Prue, "I have lots of wholesome herbs, and know how to make all sorts of diet drinks. I will nurse her up."

"Ma'am, there's some folks can get strong on a pot of pennyroyal; but she is n't one of that sort. She wants the shining light that comes right out of your eyes and finger's end. Lucy shall come and live with us. I want you to get a good, clever woman to come and take care of her. But see that you do n't say so, only that I want somebody to keep my room in order."

"But if you think I'd better take Lucy, there's our east bedroom."

"No, no, I want her; but you must make Mrs. Jones willing to part with her."

It took some time to get the arrangement made. but at last Lucy found a home of love at Maple-

[To be continued.]

Answer to Enigma by P. C., in our last.

Be sure you are right, then go ahead.

THE GREAT ORDEAL.

BY HENRY C. WRIGHT.

shall arise on the darkness of every heart. Send thy rays into my heart. I am on the anxious seat. What is to become of me? What to be my destiny as I pass into the all-absorbing future? From hour to hour, day to day, and year to year, in and out of the body, am I to be happy or unhappy? Is heaven or hell to be my portion?

This is and has long been my conclusion, deduced (1) from my own experience; (2) from the (3) from the teachings and experiences of Jesus, the great Martyr of Christendom, that my daily and hourly destiny, my daily and hourly heaven or SOLELY ON MY OWN FEELINGS AND ACTIONS TOWARD MY FELLOW-BEINGS. The great ques-C. Wright determine mine. No matter how Christ felt and acted, so far as my happiness or unhappiness, my heaven or hell, is concerned. This was his concern, not mine. His destiny rested solely on his feelings and actions toward his fellow-beings; mine rests solely on mine; thine

It is not the least consequence to me whether I ever heard of Christ, or whether he ever existed (as I believe he did). I know if I feel and act toward men, women and children, in all my relations with them, as a husband, father, son, brother, farmer, mechanic, merchant, according to the is mine, and heaven is mine. For God is love, and if I dwell in love to my fellow-beings, God dwells in me, and heaven is mine; and no power can take it from me, while love, justice, truth, gentleness, tenderness, forgiveness, forbearance, and all the Saviour's virtues control my relations with the men, women and children with whom I associate.

Tell me, friend Banner, am I right? Does my daily and hourly heaven or hell forever depend, the merits or righteousness of Christ, but on the feelings and actions, i. e., on the merits or unrighteousness of Henry C. Wright? If I am darkness, give me light. If I am already light, on this Great Ordeal, tell me why it is that Christendom is ever telling me that most ruinous falsehood, that my destiny, my heaven or hell, in time and in eternity, depends on the feelings and actions, i, c., the merits of Christ?

# THE SPIRIT OF MAN.

BY JASPER CLAYTON.

The empire of the human mind, (the spirit.) how vast, how boundless, how inspiring! Where is it? In what part of the universe is it to be found? Where are its boundaries, and who has traveled its unknown domain? No man can explore it. Intellect cannot comprehend it, nor proud imagination with its lightning wing fly over its surface. The elements are its vassals and like serfs have brought tribute to its power. Its march is ever onward; all things must bow before it, and acknowledge its power. It seeks the unsounded caverns of the sea, and brings to light the treasures buried in their denths. It overthrows the loftiest mountains, and finds at their hase the tomb of mighty nations. It knocks at the very centre of the world, and revels among the archives of eternity, while it reads from the great book of the Almighty alike the future and the past. Can man control it? Touch it, and it will soar through an infinity of worlds, measure their distances, and mark out their paths through the firmament! It shakes hands with the forked lightning. It peoples other worlds, and sends through them the voices of joy and gladness, while the thundering of "heaven's artillery" is but a spur to its onward flight! What a mighty thought that to us is given this invincible power; that we have within us, as a part of our being that which is destined to a life eternal; a mind which is constantly generating thoughts of illimitable power. The universe is God's whispering gallery. The thought, law, which at first seems lost, is carried onward and onward. Then let us enrich this goodly land. Let us rear noble structures, which shall be the marvel of coming ages. Let us remember that "Action is the child of Time, but Thought the inhabitant of Eternity." Let us toll night and day; then as sure as effect is the consequence of cause, our minds will expand till they become akin to the Godhend-Intelligence. The cyclé of ages rolls on ward, but the seal of impershability is stumped upon the mind by the finger of the Almighty, and cannot be effaced. All elso is subject to decay, but the mind sweeps upward, fooling within itself that it is God-given and heaven-destined-destined to expand forever and over. The empire of mindt Its boundaries are the shores of eterhity; its throne is the heavens.

Brosen potatous make more starch than fresh nes; they also make nice cake.

and its nionarch God!

Written for the Banner of Light. SOUL-COMMUNION.

BY JULIA J. BECKWITH.

Soul! oh, wherefore this repining? Still for thee'n " silver lining." Hid within these clouds is shining, Sparkling as the morning sun; Through the shadows deeply drifting, Spirit-hands will pierce a rifting, And desponding souls uplifting, From the darkness one by one.

They will bring a higher calling, For these worldly chains once falling, Nevermore can link again. From its idols Error's building Soon will crumble every gilding, And Truth's fetters loose their welding-Slavery's temple rend in twain.

Souli what though thy tolls are galling?

Soul! then no more cease this yearning, For the better life returning, Yields a harvest worth the earning, Garnered by a loving hand. All thy labors are unending, Till "Thy Kingdom" here is blending

With the light "Our Father's" sending

From the golden Summer-Land.

Malone, N. Y., Oct. 20, 1867.

Spiritualism in Someract, Ky.

We have recently had a short, though glorious season of spiritual refreshment in this our land of grandeur and of beauty. Here amidst the grand cathedral halls of Nature, where she chants her sublime To Deum Laudamus through the voices of her waterfalls, as they leap from the mountain side, and in the songs of her sylvan choristers embowered in the erubescent foliage of an autumnal forest-here in this land, so late despoiled by the vandal tread of contending armies, has the peace-giving spirit of our "Harmonial BANNER OF LIGHT, shine on till thy light Philosophy" found its way, to cheer the weary and give hope to the disconsolate.

J. G. Fish, the gifted advocate of this doctrine, has just concluded an engagement here of eight lectures, which were the first ever offered to the citizens of this portion of Kentucky. And although our community is thoroughly and stringently Orthodox, governed by those sectarian prejudices which have so long characterized the Christian (?) world, his lectures were listened to by devotees experience of all others, of the present and past; of all denominations with marked attention and courtesy. When it is understord that the number of Spiritualists here did not outnumber the patrons of the Banner, it will surprise your readhell, (i. e., my happiness or unhappiness,) depends ors to learn that the hall, with a capacity to accommodate from three to five hundred, was at the close of his lectures crowded to its utmost cation with me has ever been not how I feel and pacity by the more liberal and Christian portion act toward God, but how I feel and act toward of our Orthodox brothren, who willingly awarded MAN. The vital question is, not how Christ felt to Bro. Fish talent superior to any speaker they and acted; but how Henry C. Wright feels and had ever listened to. This compliment, coming acts. Christ's feelings and actions determined from Kentuckians, who are no strangers to elohis destiny; but the feelings and actions of Henry | quent divines and logicians, and from men of strong sectarian prejudices, may be regarded as a compliment to the genius of Mr. Fish, of which he may well be proud. His lectures were not only elequent, but abounding with loving kindness and God-like charity toward all mankind.

Under the benign influence of his teachings, the bigot forgot his intolerance, and the sectarian his hereditary dogmas; while those attracted to the hall to feast on the follies of his heresy, were nearly persuaded to be, "not almost, but altogether such a Christian as he." So great was his triumph over the prejudices of sectarianism, that at the close of his lectures he was urgently solicited by spirit, precepts and example of Christ, that God his Orthodox friends to return to this new field of labor, they promising all necessary pecuniary

A single instance will serve to show the spirit of toleration and liberality manifested toward him. A prominent member of one of our Christian Societies, at the close of his lecture, presented the Treasurer of the fund five dollars; and with a magnanimity unparalleled, offered to be one of ten to make up a purse of one hundred dollars to secure a continuance of his lectures for one week SOLELY, not on the feelings and actions, i. e., on longer, or at some future time, his governing motive being the investigation of truth. He, though a sectarian in his church connections, will not shackle his mind with those intolerant prejudices which forbid investigation, but desires "to prove all things, and to hold fast that which is. good."

It is a matter of great surprise that so little is known of this talented speaker. He came amongst us unheralded, but left us with the impression and conviction that he possesses a genius unsurpassed, for eloquence, diction and logic: with a profound knowledge of ancient and modern theology. It is to be hoped that we may soon secure his invaluable services again, to perfect the good work thus nobly begun. The cause is spreading rapidly, and with the assistance of such lecturers it would "take the wings of the morning and fly to the uttermost parts of the earth," which may God grant, for His honor and glory, and our edification, Truly yours,

# Mr. and Mrs. J. M. Peebles.

MESSRS. EDITORS-The name of J. M. Peebles has long been inscribed on the folds of the Banner of Light, and I now ask you to let that of his excellent wife occupy a small space for a brief season, as it has long held a high place in the hearts of her friends here, where they have so long made their home. Mrs. Peebles is an efficient co-worker in the cause of truth with her most able and widely known husband, though in a more contracted sphere; and we feel that our Society is losing one of its brightest ornaments in her departure for her new home in the East.

A few evenings since a "surpise" was given her by a few of her friends, and a small " token " of regard was presented on the occasion, when the following address was read, and very neatly and appropriately replied to by Mrs. Peebles:

MRS. PREBLES-We, your friends of the Society with which you have so long been identified, have met here this evening to express our sorrow that you are no more to be with us in our meetings or social gatherings. During the years you have been with us, we have ever felt that your noble and true life shed a holy influence on all with whom you were brought in contact, and that in you we had a faithful adviser, a genial companion, and a true friend. You have ever been earnest to aid us in every good work, and we know we shall not soon cease to regret your absence from our inflat, or find your place adequately filled in our Association. We beg you to accept this slight token of our affectionate regard. May you, in your new home, find contentment and happiness, amid other friends who will appreciate your true worth. sty with which you have so long been identified preclate your true worth.

It seems appropriate that one so much beloved should receive this notice. D. M. B. Battle Creek, Mich., Nov. 4, 1867.

DEAR BANNER-Your ever welcome visits were broken, during several weary weeks of sinkness at Cleveland, and now we are glad to meet you once more at our dear old home.

that your visits are not extended to every spiritualistic family in "Uncle Sam's" domains.

November has come, and with it dreary autumn days—days of gloom and sorrow to some, brought around by every departing summer. But a desper, darker cloud, has come over us-the departure of Bro. Peebles and his dear wife for a new home in New Jersey. Bro. Peebles has been with us most of the time nearly eleven years, and during all those years has been gaining steadily influence and friends among all classes of citizens, and I will say, all who ever "progressed unwards."

His last course of lectures in October, was marked by more than his usual ability and eloquence, and at the close of the series our Society gave him a carte blanche to lecture for us at any time it may suit his convenience, which will prove to you that we think he is equal to any speaker we can flud.

Battle Creek, Mich., Nov. 3, 1807.

# Correspondence in Brief.

A CARD.—To Spiritualist Societies in the East; Friends, I am a New England boy, born in Bos-ton, but for twelve years I have not seen her hills. ton, but for twelve years I have not seen her hills. Ten of those years I have spent in the spiritual lecturing field of the Great West. I have just closed a six months' engagement with the Corry Association of the Friends of Progress. If I hear from you favorably, I will visit New England the coming winter, and speak to you as the "spirits shall give me utterance." Address soon, yours for the truth CHARLES HOLE Columbia Western for the truth, CHARLES HOLT, Columbus, Warren

J. T. ROUSE, BEAVER DAN, WIS., (P.O. box 281) writes as follows:

I am ready to answer calls to lecture and to hold circles for intellectual manifestations any-where in the United States, but more especially where in the United States, but more especially do I desire to make engagements in the West. I have determined to hold grove meetings next summer in company with some efficient worker. Lecturers desiring to enter that field of labor may, if they are willing to make sacrifices for the good cause, address me at box 281, Beaver Dam. Wis., so that I may correspond with them regarding the matter. The good cause seems flourishing in many places, but earnest, self-sacrificing workers are needed to hear aloft, our standard and preach are needed to bear aloft our standard and preach the harmonial gospel to souls sitting in theological darkness.

B. M. LAWRENCE, who is now at Clyde, Ohio, writes under date of Nov. 11th: Since the Clevehand Convention Mrs. Lawrence and myself have been speaking Sundays on Spiritualism, and most of the week evenings on the principles of temper-ance and other reforms. We find much to hope ance and other reforms. We find inner to hope for, but the toils, trials and privations of the itinerant life of a reform lecturer can never be portrayed, and nothing short of the glorious realities of a true, practical, spiritual religion, and the sustaining power of the unseen world, could enable us to keep on our weary way. We have had a most glorious State Convention, which has just closed. The Organization was completed with Mr. A. B. The Organization was completed with Mr. A. B. French as President. Mr. A. A. Wheelock was appointed State Agent. Many excellent remarks were made and good resolutions were passed, Some promising mediums are being developed in this section as speakers. Among them I may mention that Mrs. P. R. Lawrence is ready to re-spond to calls to lecture on the religious and despond to can be to restrict on the rengious and de-votional phases of Spiritualism. We are contin-ually adding to the number of progressive and spiritual songs and poems which we sing at our lectures with great acceptance. "ONE WHO KNOWS," writes thus: In the Ban-

"ONE WHO KNOWS," writes thus: In the Banner of Nov. 16th is a paragraph headed," Mrs.
Jennie Waterman Danforth," in which it seems
to me a wrong impression is conveyed, viz: In
the latter years of Dr. Wm. Clark's "medical
career," it is represented that he adopted "the
Tompsonian system of practice," Such is not the
fact. He commenced the practice of medicine as
a Tompsonian, and at one time was associated
with Dr. Sanual Tampson the founder of "Tompwith Dr. Samuel Tompson, the founder of "Tomp-sonianism," but in consequence of disagreeing sonianism," but in consequence of disagreeing with Tompson as to the general and almost indiscriminate use of Cayenne and Lobelia, they remained connected but a year or two. Dr. Clark was eelectic in his practice, and was one of the first, if not the first physician in Boston, who publicly announced himself as such, when scarcely one in ten knew what the term celectic meant. One in tell know what the earthly life he was associated with Dr. Octavius King at No. 634 Washington street, Boston, in the practice and sale of eclectic and botanic medicines. This system was then an experiment merely, but since that time it has become quite popular, and the name has been adopted by many mediums and physicians, and we have a very respectable Society called the Massachusetts Edectic Medical Soci-Dr. Clark was a pioneer in this great reform

and should receive all due credit." M. HENRY HOUGHTON is laboring successfully in the West. We make the following extracts from a letter written by him:

from a letter written by him:

Kelley's Island, Ohio.—From Cleveland I came to this beautiful island, where I gave four lectures to large audiences in a fine hall controlled by Mr. Addison Kelly, which is ever open to receive the angel whisperings that are wafted from the shinning shore. May the friends there ever meet with that encouragement their zeal so justly merits.

Sankaling and Raskin — In them allows I devoted

that encouragement their zeal so justly merits.

Sandusky and Berlin.—In these places I devoted the most of my time to giving tests and psychometrical readings, while at the congenial home of Bro. Hudson Tuttle, a gentleman called, whom I never before had seen; soon I was entranced, and his little daughter Ella came and gave one of the finest tests on record, which I claim belongs not to my mediumship alone; for at the time Bro. Tuttle was unconscious; I felt a strong influence from him which gave the spirit double nower, having two subjects to help her in commupower, having two subjects to help her in commu-

nicating.

How blessed it is to receive tidings from dear ones in the higher life! The knowledge of continued life, and of the spirit's power to return and leave the influence of their radiant countenances.

behind, is worth infinitely more to us than churches or landscapes, however much adored.

Pittsburg, Pa.—I find here good harmony and a growing interest in the cause. The half is crowded at each meeting, and they soon will welcome into life a Progressive Lyceum, which is the Christ of Spiritualism everywhere. Dr. Dake takes an active part in the cause, and is determined to labor in it to the end of his earth-life.

mined to labor in it to the end of his earth-life.

MRS. CHARLOTTE F. TABER, of New Bedford, who entered the lecturing field some eight years since, is still doing her share of the good work of enlightening mortals upon the subject of Spiritualism. In a note to us, she briefly sketches her summer's work as follows: Last April I spoke for the Spiritualists of East Boston, where our friends had just established meetings, which have proved a success. In Fall River I addressed attentive audiences four Sabbaths, at two different times. Occupying a convenient hall, the Spiritualists are in a flourishing condition, having meddungs in their own ranks of a high order who unilists are in a flourishing condition, having mediums in their own ranks of a high order who occupy the desk when others are not with them. At Portsmouth, N. H., at three different times I labored with pleasure and profit. The friends occupy Congress Hall, and have a very efficient Chairman, Bro. Elisha Tripp, whose carnest soul strives for the upbuilding of the truth of Spiritualism in that Puritanic city. Success to his efforts. During the summer I visited the town of Hingham. The Lyceum there is flourishing, though small in numbers; the interest is increasing, and the Lyceum bids fair to be sustained. At South Weymouth I spoke one Sabbath, and great South Weymouth I spoke one Sabbath, and great interest was manifested. There will probably be interest was manifested. There will probably be an increasing interest in the cause in that vicinity from the labors of Dr. P. Clark, who spoke there the following week, as his efforts met with marked success. At Harwich, the friends of progress were encouraged and blest by the harmonious and pleasant Camp Meeting held there in September, at which it was my privilege to be present. They anticipate another next summer. The two first Sabbaths in this month I have been speaking in Charlestown, where an associative effort is being made for the furtherance of the cause, which will, I sincorely hope, succeed. They have a large, interesting and prosperous Lyceum. Your are not aware, perhaps, that we all like your Western Department very much perhaps best. Its rady and spicy articles are the first we everywhere, and liberality is brusing its influenced and discuss; but regret has often been felt.

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

# Banner of Light.

BOSTON, BATURDAY, NOVEMBER 30, 1867.

OFFICE 158 WASHINGTON STREET ROOM No. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE. CHARLES H. CROWELL.

LUTHER COLRY EDITOR.
LEWIS B. WILSON ASSISTANT EDITOR. All letters and communications intended for the Edito rial Department of this paper should be addressed to Luther

#### 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 unsparing hand, are sprung up and are bearing fruit a hundred fold. None has fallen on stony places. The world has heen 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 sliently and continually from above into human soulsthat 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 eves 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 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 inwardly 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 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 nwful 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 Jugarts 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. ino legenuity 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 unvails 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 underlaid, interpenetrated, and overarched with racts that cannot be questioned or gainsayed successfully. And these are the reasons why it is .to-day making such steady progress in all the

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 ithrough 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. Brerything is on its trial. All things are up for reëxamination. 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 alenbic of the age, itualist Association in Mercantile Hall was 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 Hail.

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.l

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 plous' 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 occurrence. 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 2d. 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 admirem. 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 Spirwell 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 ectures 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 fuc simile of Professor Denton. I undertake to my, 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 en-deavored to analyze the charm that, from the first distinctly uttered syllable to the last vivid picture, holds his audience spell bound; and this s nay conclusion: A mind neculiarly 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 as 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 succesive 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. o safer method to attain this end c than liberal donations of money in aid of the State Associations of Spiritualists. The mission-. ary 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

# Stir among the Walkers.

It is surprising how things go by contagion in this country. Base ball, croquet, small bonnets, ight 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, perhans 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 awakehed 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 wager. He leserves 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-

# 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 indisputable that the Papal power, so far as it is a tam; oral power, must soon come to an end: Italy wants Rome, and will have it 🖖

Roy. Mr. Towne on Theodore Parker. On Sunday, Nov. 17, Rev. E. C. Towns deliver-

ed 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 youthat 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 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 dog-

matic creedists had been accustomed to imagine that they had by some mysterious process talked with Ged, 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, ir. Parker denounced these views as laise, 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 Argyle 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 descroy.

# Mrs. Nellie L. Wiltsie 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 re- | find an echo in the bosoms of those who have enturn from the South. He was a firm believer in Spiritualism, and calmly embarked for the other | honest and earnest enforcement of her lessons is shore with the firm faith and knowledge that he knew whither he was going. As our readers are | cal. Thomas Gales Forster is to speak during aware, Mrs. Wiltsie 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 itinerating | ing. to some purpose in that State, Oregon and Nevada. Success to him. He is announced to speak in Los Angelos and San Bernardino in December. -Mrs. Ada Hoyt Foye is giving convincing test séances in Virginia City. — Mrs. Laura Cup- has been newly fitted up. Meetings are held regpy is holding successful meetings in San Francis- ularly every Wednesday evening. A good and co. She also delivers two lectures per month in prosperous Society of Spiritualists is gathering in Ban José. Mrs. Stowe is making converts to Williamsburg, and we trust its numbers will ever. 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, 544 Broadway. A new book from A. J. Davis is an event. He

never puts a pen in his hand without being thereto inspired. He is still the seer and the prophetthe 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 alternations 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 worshiped 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 for, a "new dispensation," which should elevate falls into the hands of executioners, and dies, forgiving its enemies, and blessing everything haman. 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. fer control. although 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 beau-

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 kindliness of disposition, together with her beautiful and eloquent heart-utterances, tered the same pathway of truth; whilst the not without effect in the minds of the most skeptithe 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 even-

Spiritual Meetings at Williamsburg. Our friends in Williamsburg, N. Y., have returned to Continental Hall, Fourth street, which be on the increase.

#### New Publications.

PRAYERS FROM PLYMOUTH 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 heard them 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 plan. 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 CHIL-DREN'S LYCEUM MANUAL, published by Bela as clean and light as new. By a steaming pro-Marsh, is on our table, and attests the great and cess all moths and worms are destroyed and regrowing popularity of this little volume. It is moved, the feathers cleansed, the fibres relieved the conception and production, as every one of their matted position, thus increasing the bulk 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 her wants. 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

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.

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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 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.

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-pres-

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 weekday 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. 16th, there is published a communication from William Niles, 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 | Hospital, Nov. 15th. A post morten examination is a flower-encircled archway, that leads to the was made, and at a meeting of the Medical Soci-Elysian fields of the Summer-Land. Death is ety, muscles of the deceased were shown, which it is only a transition from a lower to a higher deceased men had been treated for consumption order of life, a laying aside of the worn-out casket and the other for typhoid fever. of mortality. Fraternally.

GEO. W. WILSON.

# Dansville, N. Y., Nov. 16, 1867.

dress care Banner of Light.

Massachusetts Spiritualist Association. eling, during the month of December, along the been very profound. 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. Piease remember that the only condition required is that some kind of a place-either a hall, schoolhouse or dwelling-house-be furnished, wherein the lecture can be given. A. E. CARPENTER., Agent Massachusetts Spiritualist Association. Ad-

grow in every climate, is the strawberry. It is from a watering pot upon the sore, and a complete ploked 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 56 Pieasant street, Boston. Connected with the establishment is a superior and reliable secress, who treats disease under snirit 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 cleansed and made 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

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 Engand 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 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. Andrew: "If he was a Unitarian there was that about his thoroughly reverent spirit, his habitual prayerfulness, and the manifest depth and sincerity of his thoughts on all sacred themes, which inspires the hope that 'he builded better than he knew' on the rock of the Digina Relegemer's sacrifice, and that the the fulfided better than he knew on the rock of the Divino 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 Spirit-

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 Artemas Ward falls inside voyage to justify himself in appearing before a of \$16,000. He was thought to be worth \$40,000 to \$50,000, and unsatisfactory management is hinted

Goodrich, the so-called champion skater of America, has made a match to skate with Frank Dr. E. C. Dunn, who has recently been lecturing | Swift for \$100 a side. Several of the most celeto the satisfaction of large audiences in New York | brated skaters of New York, Boston and Philadelable have been selected to act as indres

> 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 62, which, divided among the widow and heirs, gives \$36,765 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 \$4000 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:

" Old South. This Shurch Gathered—1669.
First house erected—1670.
This house erected—1729.
Desecrated 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 triching at the St. Louis City not the great enemy of man, but his best friend; contained a great number of viscera. One of the

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 I would say to the friends that I propose trav- lived and rose through blood to a throne, have

> 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 \$5000 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 fis-The only fruit, it is said, which is known to tula, resorted to cold water, which was poured the only fruit which somewhere on the earth is cure was effected in five weeks from two daily applications.

# New York Department.

BANNER OF LIGHT BEANOH OFFICE, 544 BEGADWAY, (Opposite the American Museum.)

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

FOR NEW TORK ADVERTISEMENTS SEE SEVENTH PAGE.

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net, \$24. Four books by Warren Chase—Life Line; Fugitive Wife; American Crisis, and Gist of Spiritualism. Sent by mail for \$2.00.

law.
A Woman's Secret. New and rich. Price \$1.75; postage 24 cts.
Hierophant, \$1; postage 12 cts.
Joan of Arc, \$1; postage 12 cts.
Queen Mab, 75 cts.; postage 9 cts. Beventy-five varieties of covered pamphlets.

Popular Medicines.

Mrs. Spence's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Nervine and the Neurapathle Ralsam all continue to bring words of approbation to our of dee. Ring's Ambrosia for grey hair is also on our shelves.

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

#### Dodworth Hall Meetings.

Dr. E. Sprague discoursed before the First Society of Spiritualists in Dodworth's Hall, on the 17th inst., upon "The Antiquity of Man Geologically Considered," and "Bible Ethnology." It is gratifying to listen to such learned elucidations THE GREAT SPIRITUAL REMEDY, 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 had him take a box of the Positive Powders. This was on 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 scrapare 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, answers enled letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

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

CONSUMPTION AND ITS CAUSES can be cured, by E. F. Garvin. M. D., the discoverer of the first Solution, and also Volatilizing Tar. Send for circular, &c., 462 6th Avenue, between 28th and 29th

PARTICULAR NOTICE TO SUBSCRIBERS .- Those of our subscribers having occasion to change the 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 sabscription books for the one to be changed, and perhaps then full to find it.

ALL THE ESSENTIAL requisites necessary for toning and stimulating the nerve fuid, are to be found in Dr. Turner's Tic-Douloureux or Universal Neuralgia Pill. By which means Neuralgia, nerve-ache, and all diseases of a nervous character are ejected, and the whole nervous character are ejected, and the whole nervous system thoroughly braced up or invigorated. A pothecaries have it. Principal depot, 120 Tremont Street, Boston, Mass. Price \$1 per package; by mail two postge stamps extra.

BIARRITEA. It is as seen im before sending the rowder, in an late that he could have been cured. I sent him another Box. Before he had taken them call he commenced doing some light work.

I will close by informing you of the cases of Obstera. A mr. Comedy was taken with the (10) CHOLERA, very severe—had two Doctors and no help. My son carried him. My son was next taken with the (30) CHOLERA. In shift an hour he was deathly sick. 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

WE SOMETIMES WISH.

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

When men in offices of trust
No more will on the people prey,
And grind their faces in the dust.
We wish to see the BOYS well dressed,
Where "CLOTHES" are sold at prices fair,
And that we know they can do best

#### Special Notices.

J. BURNS, PROGRESSIVE LIBRARY 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG. 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 Noie 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 postessor, 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 expressage or the postage, whichever way the Powders are sent. Send for new Terms to Agents, to Prov. Patton Spence, Box 5817, New York City. Nov. 9.

THE HATE AND SCALP .- Dr. George W. Babcock, Scientific Dermatologist, 28 Winter street, Boston, successfully treats American Crisis, and Gist of Spiritualism. Sent by mall for \$2.00.

Complete works of Thomas Paine, in three volumes, price \$5: postage 90 cts.

Relf-Contradictions of the Bible, 25 cts.

Relf-Contradictions of the Bible, 25 cts.

Peep into Sacred Tradition, 50 cts. London Spiritual Magazine, and Human Nature, each 30 cts, monthly.

Psaims of Life, and Binstrel, and any music our friends wish for to be found in the city will be sent to order by mall, carefully wrapped and prepaid. Send for the new music by Ditson.

We have it.

Man and ills Relations. The great book by S. B. Brittan Price \$3.50; postage 40 cts.

Persons sending us \$10 in one order can order 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.

when they visit him; otherwise by correspondence. No charge for consultation by letter. Remedies sent curriage prepaid to all parts of the United States. Bend for circular.

#### ADVERTISEMENTS.

Our terms are, for each line in Agate type, iwenty cents for the Arst, and Afteen cents pe line for every subsequent insertion. Payment avariably in advance.

Letter Postagerequired on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Ulah.

For New Advertisements see Eighth Page.

# 38 REMARKABLE CURES

#### MRS. SPENCE'S **POSITIVE AND NEGATIVE** POWDERS.

New Haren, Ind., Sept. 1st, 1867. PROF. SPENCE-Dear Sir: I have raised one man from the dead with two Boxes of your Positive Powders. J. W. Nuttle, of this place, had what the Doctors called the (1) CONSUMPTION. They said he could 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

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 (2) FEVER, and the Dortors 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 for truth, G. W. Hall.

Dorsel, Vl., August 21th, 1867.
PROF. P. Spence—Dear Sir: I have had a case in which one Box of Positive Powders done wonders. It was the case of Mr. Phelps, a young man who had (3)
BLEEDING AT THE LUNGS. He had consulted eight different physicians, five of whom had pronounced his Lings to be in an advanced stage of (4) IN FLAMMA.

TION. He had not done may 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, strange to say, on Wednesday and Thursday his father sheared his fock of sheep—some 300. He told me that 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.

A. B. Armstrong. work, up to this writing, and says he feels as well as ever in his life. Yours, A. B. Armstrang.

MRS. NATHAN B. DAVIS, of West Cornville, Me., writes as follows: "The lady in Athens, Mrs. Downs, who, as I mentioned in my last letter, was considered in (5) CONSUM P. TION, has been cured by your Powders, and is doing the

East Greenwich, R. I. Dec. 31st, 1866. PROF. SPENCE-Bear Sir: Please excuse me for not writing to you sooner, but my daughter wished to take another Box before I gave you a definite answer concerning her (6) ID Y.S. ENTERY. I can now say, with pleasure, that she is en-tirely cured of it. She has not had an utinek 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 duly appreciated. They will go in our scrap-book among kindred tokens, for which place they had been confined to her bed for three weeks, and give. After taking one Box of your l'owders she was well enough to sit up and be about the house; and now, after the second Box, she says she feels as strong as the day before her Your obt. servant, AUSTIN WILSON.

York, Union Co., Ohio, Sept. 14th, 1867. 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) O THE THINGS which I had been troubled with for 20 years, that I now send for a Box of Negatives for Denfaces. Mrs. PRISSILLA KNOX.

Sycamore, Ill., July 11th, 1867.
PROF. Spence-Dear Sir; Those Positive Powders you sent me a short time since, have worked wonders for my wife—curing in a few days a (9) PAINFUL KID-NEY DISEASE, and (10) SPINAL DIFFICUL TY of long standing, besides driving and,
VOUSNESS, so that she feels like a new being.
Truly yours, L. Down. TY of long standing, besides driving away all (11) NER-

Wilton, N. H., Feb. 18th, 1867. PROF. PATTON SPENCE, M. D .- Dear Sir: For the Inclosed 61,00, please send me a llox of your Negative Pow-ders, for Deafness. I have some hope, for I sent to the Banner of Light office, Boston, for a Box of Positive Powders for (12) KIDNEX COMPLAINT of long standing. It proved all that it was recommended, and more too. I had been troubled a long time with what the Doctors called the MRS. E. D. MURFEY, formerly Mrs. E. D. Simons, Clairvoyant and Magnetic Physician, 1162
Broadway, between 27th and 28th streets. No4w. that complaint has vanished, and I have not felt a symptom since. Yours truly, DANIEL DUITON.

MRS. PHEDE ANN HAINES, of Altoona, Pennsylvania, writes as follows -" I am now in my 60th year, and during the last 40 years I have suffered from (14) DYSPEPSIA and (15) SLEEPLESSNESS; but having used your Posi-MRS. ANNA KIMBALL, Business Clairvoyant two Powders I can now truthfully say that during the new Hours, 9 any degree of comfort since I was twenty years of age." tive Powders I can now truthfully say that during the last tem months is the first that I could either eat or sleep with

Volga City, Clayton Co., lowa, Frb. 3d, 1861.

1) n Spence—Dear Sir: I have been sullicted with the (16)

SCROFULA and (17) RHEUMATISM for more than 20 years; 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, NAONI LOVEJOY.

Clark's Green, Luterne Co., Penn., Sept. 19th, 1867. DR. SPERCE-Sir: One year ago I was in Cattaraugus Co New York. A poor sold er 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 (18) CHRONIC DIARRIMEA. If I had seen him before sending the

the pain left him, and I gave him the Negatives until he gained his attength.

Another case of (31) CHOLERA, about the same, and

cured in the same way. Yours with respect, Mus. R. S. BELL. DE. A. J. CORRY, of Great Bend, Penn., Writes as follows: "I have a case of Catarra, bronchial tubes affected and (33) LEFT LUNG COLLAPSED, not filling with

Lungs now fill two-thirds of the way down. I. myself, have been afflicted with (28) RHEUMA. TISM and (84) HEART DISEASE for three years, during which time I had not been able to labor. Thave taken At GEORGE A. FENNO'S-in DOCK SQUARE, | two boxes and a half of your Positive Powders; my Mhen,

air. I have given two boxes of the Positive Powders, and the

mattem is gone and the Heart Disease much re-Heved, so that I can use the pick and the shovel in prospect-ing for minerals. My age is II years."

MISS VIOLETTA ROPER, formerly of Taylorville, Iowa, now of Ellows, loca, writes as follows—"As far as my experience has gone, in (25) TYPHOID FEVER and aggravating (38) COUGHA, your Positive and Negative Powders excel anything I over saw in the medical line."

MES. MARIA INGEARAM, of Deerfield, Dane Co., Wis., reports the cure, by the Powders, of a case of (\$7) FEVER, and a bad case of (\$6) DYSENTERY.

H. D. ROYEL, of Plainfield, Wanshara Co., Wil., reports the following cures by the Positive Powders: Himself cured of a terrible (80) FELON on his hand, from which he had not slept forn days and nights. Mrs. Booth, cured of an awful (80) COUCHE. Elder Lyman Smith, cured of the (81) GRAVEL which he had for over a year. Mr. Royel's little grandson, cured of (83) CHOUP.

Spring Hell, Rt., Oct. 7th, 1866.
PROP. PATTON SPENCE—Bear Sir: I gave a box of your
Positive Powders to a young lady, Miss Hattia M. Tyrrell, (now Mr. Hattla M. Stanbro, of Brooklyn, lowa) She bad been ailing for 8 years, (33) FOUR YEARS ON ORUTOHES. In ten days she dispensed with her crutches, and has not used them since, and you would not know that she ever was lame. Yours respectfully, HORACE HERD.

The young lady referred to in the above letter, sends me the ollowing report of her case, signed by herself and her

Brootlyn, love, May 12th, 1867.
BUROF, SPENCE—Dear Sir: In 1861 I was taken sick with
Heart Disease, and was so that I could not lie down for 2
years. In 1863 I became LAME, 80 THAT I USED ORUTCHEM. In 18661 recovered the use of my limbs some. In March, the same year, I commenced the use of your Positive Powders. In May I was so that I could walk anywhere. I had a Fever which followed the diseasey They have helped a (B4) COUGH which had returned every winter.
They stopped it. HATTIA M. STANBRO,

Her mother, LUCY TYRRELL.

Algonac, Mich., Nov. 4th, 1867,
DR. SPENCE-Sir: Your Powders stopped my son's (185)
ORELLIS AND FEVER, and restored his appetite. His

OOUGH is much better.
For a number of years I have been troubled at times with a very (BG) NEVERE PAIN IN MY BACK; that would lay me up for two or three months at a time. I was taken, two days before I received your Powders, with one of those spells. I was so bad that I could not help myself. Softhe Positive Powders took the kinks out of my back. I feel like a new man. I don't know as they will cause a billed man to see, but my EYES had become (37) VERRY IDEM; but now I often forget my glasses, and I know it is the Powders that have done it.

I am, yours truly, E. R. WARNER. Forestdale, Rutland Co., Vt., Nor. 6th, 1867.
PROF. Spence—Bear Sir: I had been sick about 18 months with (Bs) CHRONIC DIARRHEEA. I had tried al-most all kinds of medicine, except the old school Doctors. I tried mediums and root Doctors to no purpose. I had your Powders in the house some six months before I took them.
My wife had no faith in them. I paid out some \$59,00, and was no better; then I commenced taking your Powders. I did not take them 3 days before I went to work, and have been able to work most of the time since. It has been over a year. They are the best medicine for COUGIIS and COLDS. 1 would not be without them in my house for any money. I will send \$5,00 in this, for more. Yours in haste,

LUTHER STOODLEY.

The Positive and Negative Powders do no violence to the system; they cause no purping, no nameen, no vomiting, no narcotizing; yet, in the language of 8. W. Richmond, of Chenoa, ill., "They are a most wonderful medicine, to stient and yet so effectious."

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

THE GREATIST FAMILY MEDI-CINE OF THE AGE: In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fail.

To AGENTA, male and temale, we give the Role Agency of entire counties, and large and liberal profits.

PHYNICIANS of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. There-fore we say, confidently, to the entire Medical Profession, "Try the Powders."

Printed terms to Agents, Physicians and Druggists, sent free.

THE GREATEST FAMILY MEDI-

ce. Circulars with fuller lists of diseases, and complete explana-

tions and directions sent free postpaid. Those who prefer special written directions as to which kind of the Powders to use, and how to use them, will please send use a brief description of their disease when they send for the Powders. Matled, postpatd, on receipt of price.

PRICE { 1 Box, 44 Pos. Powders, 81.00 1 " 44 Neg. " 1.00 1 0 1 " 22 Pos. 4 22 Neg. 1.00 6 Boxes, - - - 5.00 0.00 Bums of \$5 or over, sent by mall, should be either in the form of Part Office Money Orders, or Drafts on New York, or else the letters should be registered.

Money mailed to us is at our risk. OFFICE, 37 St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City. For sale also at the Banner of Light Office.

#### No. 156 Washington St., Boston, Mass., and by Bruggists generally.

SOCIAL ASSEMBLIES. WE have the pleasure of calling the attention of a liberal community to a course of Social Assemblies to be given by the benefit of the Children's Progressive Lyccum, of the toy of the course of the of ROSTON.
As the object of these Assemblies is to assist one of the most

of BOSTON.

As the object of these Assemblies is to assist one of the most noble of charities, namely, the EMLARGEMENT of the LYCELM LINEARY and other means of moratic education, we carnestly hope they will receive that public appreciation which their purpose so richly deserves.

An efficient Committee of Arrangements have the matter in charge, and the public are assured that no pains or expense will be spared necessary to make those assemblies of that high character which shall commend them to the patromage of all. The music will be by HALL's extension that QCADBILLE BAND.

The floor will be in charge of the well known and justily popular manager, Mr. J. H. COBART.

The first of this aeries will be given at Nassau Hall, on Wednesday evening, the lith, and will continue on each alternate Wednesday evening (including Christmas), until closed. Ladles thekets free; no Lady admitted without a tleet, unleas accompanied by a Gentleman. Gentlemen's tickets ONE DOLLAR acch, or Five Boillans for the COLERS of SIX Assembiles. On and after Monday, Nov. 25th, tickets may be had of Mr. J. H. Conant, at 188 Washington street, Boaton; at Bela Marsh's, It Bronnfield street; at Oliver Ditson & Co.'s. 277 Washington street, and of any officer of the Lyceum—also at the door. We especially solicit the aid of the Ladles and other friends in selling Tickets.

R. F. Towle, PRESIDENT, D. N. Pord, IREASURER, J. H. Connnt, Manager, B. H. Jones, Chairman of Con.

#### Nov. 30. NEW ENGLAND CONSERVATORY OF MUSIC.

BON ENULAND CUMORIVATORY OF MUSICS

BOSTON MUSIC HALL. Opening of the Winter Term, their names for instruction on the Plano, Organ, Violin, Flute, and other orchestral instruments; also for Singing, Gulityation of the Voice, Oratorio Fractice, Harmony, Evening Sing Glass for learning the rudiments of Music, and also the Modern Languages. Only the ablest instructors employed. Terms, 810 to 845. Lectures, Concerts, Matinees, and several classes for Musical Instruction, free to the pupils. Nee circulars at the Music Stores, or for further information apply at the office of the N. E. Conservatory.

Nov. 30.—1w\*

TPICORFEE, DIRECTOR.

IPICORF. (D. 184, IPOWILER)

WILL lecture, free, on Phrenology and Physiology, as applied to human and self-improvement, marriage, &c., at TRE10ST TEMPLE, Monday and Thurpaday evenings at 7.50, Dec. 16, 19, 23 and 26, and give Phrenological Examinations and advice as a tobusiness, self-culture, &c., at the AMERICAN HOUSE, BOSTON, Gally and evenings, till Jan. 10.

#### DR. H. B. STORER, 56 Pleasant street, Boston, Mass. SPIRITUAL PHYSICIAN.

Office hours from 10 A. M. to 4 P. M. ATTENTS who desire a thorough treatment of their bodily and mental condition will be examined, either in porson or by letter, through the mediumship of a very superior and reliable secress, and treated in accordance with spiritual direction and assistance. Terms may be ascertained by correspondence, or at the office.

Nov. 30.

spondence, or at the office.

WATORIES AND JEWELLRY
REALIZED and for sale by B. R. WETHERSTE, 2 City
Hall Avenue, near School street, Boston. EP Silver
Ware made to order.

# Message Department.

Each Message in this Department of the BAN-NER OF LIGHT We claim was spoken by the Spirit whose name it bears, through the instrumentality

Mrs. J. H. Connnt. 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 with his or her reason. All express as much of truth as they perceive-no more.

#### The Banner of Light Free Circles.

These Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (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, af-ter which time no one will be admitted. Dona-

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

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

#### Invocation.

Infinite Spirit, our Father and our God, since we are conscious of thy wisdom and the perfectness 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 o'er all thy creations unto thee. Everywhere thou art saying, "They are mine, and I will care for them." The rolling worlds and the tiny dewdrop 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 tay 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

#### Questions and Answers.

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

QUES.-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?

ANS,-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 coëxistent 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 priority, 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?

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 now 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 belig 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 Delty is an all-pervading uncreated intelligent essence, and human sonis 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 coëval and cocternal 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 wague 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 unpleasing. No mountains, no valleys, no grand, scenery, no great thoughts, but a mediocrity throughout the entire universe! was fast nearing the world of spirits, as I thought | Oct. 10.

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 instance, it is related to you under such and such you under entirely different conditions, and you may determine in your ignorance it has fallen as well declare that God has fallen, as that the soul ever did or ever can fall.

#### 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

My pilgrimage on the earth was very short. It did not number seventeen years, but I managed in these things, and must wait till I grow in to crowd some very valuable truths into that brief | knowledge sufficiently to evercome the many obspace 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 scious of my presence I should in some way re-

were fortunate enough to gain this beautiful spirit- father wanted me to come. home before me, in returning to them and communicating with them, and I can assist them in assist them through death, and meet them when dition I have entered as an intelligent being, so deal, to their mansion of happiness beyond the over, I come.

in his prayer, recognize it as one of the blessings I come, for I don't know? [Washington street.] of God, and call it very good. I am Richard Dear- Is that anywhere near the Tremont House? N. H., where my parents will be glad to hear Close by, is it? [Only one street away.] Well, arrived, I shall have been in my spirit-home two Nine years old. I shall be ten in-well, I was years. Good-day.

Theodore S. Merrill. Unlike the young New Englander who has preceded me. I am unaccustomed to this mode of rebefore death, but I never had had any experience white? [Yes, there's no difference.] Then she in what is called spirit-manifestations myself, shall come. [She will be welcome.] She used But I have those here on earth who still mourn to take care of me, and slic's been with me a my absence, and who are constantly made unhap- great deal since I died. She died first. She says py by the thought that I was tortured after being she will give me a heap of goodies if I'll show taken prisouer—that I was put to a slow death; her how to come. Father knows her, too. His and, because they believe these things, they are father used to own her—my grandfather—before made to think very hard of all Northern people. he did; so he knows her. She used to call herto 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 bring home things to all the servants; and when my wound, was taken prisoner by a Massachu. any of us went, we most always did. And one setts regiment. I shall not be known upon your | day he brought home a great square piece of yelhospital rolls, because I refused to give my name there, which was Theodore S. Merrill. I was go to parties? it's thin, you see right through it. 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 was very proud, and she is now just the same. 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, come here to-day, if everybody else can. 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 in the present and in the future also. Oh thou 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 hereft 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, Oct. 8.

# Henry Hempstead.

to visit a young man from New England who the power, and the glory, forever and ever. Amen.

18 . 218# ra.

Who would desire such a condition? Surely no 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 earth as in the spirit-world proper, and the evils perceive my thoughts, and said, "Chaplain, I am that you recognize as such are simply reactions. | in my right mind, and, I repeat it, I don't believe The soul, or spirit, simply changes its states. For a single word you have been saying." "Well," I said, "why don't you believe it?" "Because to conditions to-day; to-morrow it may be related to me it is n'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 ail." "Pray from its high estate. That cannot be. You may 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 n't 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." " 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

> 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

> stacles that beset the return of the spirit. I am Henry Hempstead, chaplain of the 29th Massachusetts. I died at Falmouth, Virginia, in 1862. God bless you. Good-day.

#### Edith Simmes.

I am Edith Simmes, and my father told me, if I could come to come here. I was nine years old. often come to them, and if they were not con- [How do you spell your name?] S.i-m-e-s. Sometimes they put two ms in, but I don't. You see pay them. Well, that blessed boon is not denied my father don't believe I can come. He was talking with a gentleman what does, since I died, Though I have not the road exactly clear yet, and he says, "Well, if it's true, let my Edith there are many ways in which I can silently re- come, and then I will believe." So I asked the compense those dear friends who were so kind to gentleman what takes care of things here to-day, me. There are many ways in which I can bless if I could come. He asked if I knew what I was and recompense my parents for their unwearied going to say, so I told him I reckoned I did, beattention. I can assist those of our family who cause I'd been thinking of it ever since I knew

I am from Mobile. You never lived there, did you? [No.] Well, I reckon fither will cry some their daily lives; and, last and best of all, I can when he knows I can come, because he thought I could n't, and said he did n't believe anything in they shall have passed through the change. And | the "humbug" at all, and, if it was true, let Edith I hope to be able to give them from day to day come, and then he would believe. Was n't I just some evidences of the life now mine, and the con- a heap happy when I heard that, because I wanted to come all the while. I've been here since that I may strengthen their faith when it needs Japuary. I'll be here a year next January. Just strengthening, and add some little, if not a great after the New Year, before the holidays were

I don't know what I died with. I was sick I am sensibly affected with the weakness that more than a week. I don't know what I died attended me during my last days here. It is a with; I reckon 't was a fever. I was never here necessary condition to absolute control in this before-in-in Boston. But my father has been way; so I shall, as the good Christian father said here. Can you tell him what street it was where born. You can book me as coming from Caudia, [Pretty near.] Well, he knows where that is, from me. When the 26th of this month shall have I 'm going now. [Tell me your age, please?] nine just before I died, and it's a year next January since I died, so I shaft 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 goodles if I'll show her how to come. Do turn. I had heard that such things were done you have black folks to come, just the same as After learning that it was possible for the spirit self 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 low-what is that stuff they make dresses of, to 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 Good-afternoon,

# 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

Scance opened by Hosea Ballou; and adjourned y 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 Spirit of Infinite Love, who presideth over days and years, and taketh 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 exhale such a fragrance of thought as shall benefit humanity, and we would clothe our anrroundings 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 I am here to make an acknowledgment which | children who are gathered here, and may every I can hardly feel satisfied with myself unless I one draw unto its source some ministering angel; do make. Between three and four months pre- who shall lead the soul higher, and shall point it vious to my death, while discharging the duties away from the darkness of earth to the sunlight of my profession as chaplain, I wan called upon of the land beyond, for thise is the kingdom, and

#### Questions and Answers.

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

Ans,-There are different kinds of responsibility-as 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 holler 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 between the machine and performer, then there is necessarily an imperfection in the action of the machine.

Q.-What are the principal causes that destroy perfect rannort? and what are the best means of restoring it? Is is 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.

O.-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 strirring 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, medical men tell us that they possess tirely uncooked or unheated. Then they act most | good foundation. notently 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

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 Godprinciple, 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, little children to come unto me, and forbid them 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 miliaculous conception of Jesus the Christ, we have only to look

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 beamsdid lead 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 be 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 becau: e their guardian spirits took them over the water and they were not drowned. There is positive didence that this was done. You may as well declare that Shadrach, Meshech 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 distinctive rapport with him. The position which we held very great medicinal qualities. They also tell us in the article which has been so severely criticized that they should be used when in a raw state, en- | we still hold, because we know it is absolutely of

> We do not believe in a God outside and anart 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 say 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 bere 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 n't 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 not, for of such is the kingdom of heaven. My dear, you can come." Was n't I glad then? and don't you know that is just what is on my tombstone and Charlie's. On mine it is "Suffer little children to come unto me," and on his, right pext to it, is " Forbid them not, for of such is the king, dom of heaven." You see we died most close to each other, of diptheria, and are buried close to each other in Green wood - and my name is Emma the world through, to scan the history of all un. Rosenfield, and his Charlie Bosenfield. And I charlies to an article street of function to an article street of function to an article street of function of the charles of the charl More you? Have you been there? [Yes. They were two little white tombstones.] Yes, and on mine, "Suffer little children to come unto me," and on Charlie's, "Forbid them not, for of such is the kindom of heaven."

Well, now, you see, I want 'em to know how we are not a great ways off, and how Charlie is a better boy than he used to be, and he learns fast now. Father used to say.

and he learns fast now. Father used to say, That boy will never learn anything, he is such a Well, they did n't learn him the way he ought to be learned. That's all the reason. He could n't learn just as they wanted him to-the teachers-and so he did n't learn at all; but he does here. He is just as smart-he is smarter than I am, a great deal; he knows more, too, and he is, two years younger. He did n't want to come to-

good way. 'T aint as they do here-stick you up so straight and make you learn a verse and say

Amelia: it did n't come from any such source; somebody has made it up, I know." But I shall just as sure make father see as mother does-just as sure as can be.

Next time you go to Greenwood you will look

Oct. 10. won't like me, I suppose.

Séance opened by William E. Channing; Anna Cora Wilson adjourned the meeting and answered the sealed letters.

# MESSAGES TO BE PUBLISHED.

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Josiah Wolfrang; Gerge 8 Hice, of Montpeller, Vt., to his friends; Josephine Burroughs, of Chicago, to her Aunt Mary Algers.

Taxetagy, Oct. 23.—Invocation; Occitions and Answers; Mary Eliza Truman, to her father, in Richmend, Va.; Henry Mary Eliza Truman, to her father, in Richmend, Va.; Henry Mary Eliza Truman, to her father, in Richmend, Va.; Henry Mary Eliza Truman, to her father, in Richmend, Va.; Henry Mary Eliza Truman, to her father, in Centions and Answers; Mary Eliza Truman, to her father, in Children; John T. Clarkson, second officer on board ship. 'Lord Nelson,' to his friends in Liverpool; Calvin Townsend, of Charlestown, Vt., to his brothers and slaters; Georgians Curtis, to her father, in Norfolk, Va.

Mondag, Nov. 6.—invocation; Questions and Answers; Mondag, Nov. 1.—invocation; Questions and An

# Obituaries.

Died in the city of Chicago, on Friday, November 11th, 1867,

Died in the city of Chicago, on Friday, November 11th, 1867, Moses W. Leavitt, aged about 50 years.

He came to the West many years ago, from Hallowell, Mc., was a school-teacher in early life, and was always devoted to the education and instruction of youth. He was an earnest and active member of the Chicago Board of Education, highly honored and estermed by his associates, and the beloved friend of more than twenty thousand children. He was instrumental in establishing a system of free night schools, and by his personal exertions he procured from the Legislatore of Hilhols an appring lation of half a milition of dollars for the benefit of the school fund of Cook County. His work in behalf of the free achieols of Chicago cannot be told on paper. He laid bare all the defects of the buildings and system—whether it was bad ventilation or personal classistement; the humane and kindly voice of our brother was ever heard in behalf of the poor struggling little ones, and no man in the West land a greater share of their love than Moses W. Leavitt.

One year ago he was elected to the Legislature of Illinois, and though denounced by party newspapers as a Spiritualist, and made the object of the vilest abulsu on that account; he yet received the largest majority ever given to any one man in this county for time office, viz. twenty-news hundred. In the legislative body he soon acquired, a great influence and power, from his honesty, industry knd legislative capacity, and we consequently greatly respected by all of his fellow members and others who came in contact with him.

Mr. Leavitt was a Spiritualist by nature, and an active and earnest promoter of the philosophy, and he lived as he belaveled in man or woman in distress was aver turned away empty from the presonne of this man. He was as unbounded in his charity, as he was kind and loving in his heart.

Leat apring he had a surgical operation performed for the removal of a tumor, and at the time though apparently dead to his friends and family – he was living in the sp

Passed to the Summer-Land, from her home in Concords N. IL, Nov. 6th, Mrs. Mary Ann Webster, wife of Stephen N. H., Nov. 6th, Mrs. Mary Ann Webster, wife of Stophen Webster, after an illness of only a few days, agod 64 years.

Rusy and happy at her household work on Monday, yet when the sun rose on Thursday morning she was with the angels; and yet not absent, for before the body had passed out of sight, her spirit found expression through two friends with mediumistic gifts, and gave evidence to the loved and left that she was still at her home that had been so happy to her—that had been all the world to her.

"We think not that we dally see

"We think not that we daily see About our hearths, angels that are to be,"

two years younger. He did n't want to come today, he wanted me to come—he could have come
if he had wanted to. I want father and mother
to know how first rate he is getting along. The
teachers know just what to do for you, and you
do n't have to study what you do n't like. Father
used to say, "That boy will never learn anything;
he is always looking at the stars—he is always up
in the stars." Well, here, if you want to learn
about the stars, they let you learn. They ask
what you want to learn. They say, "My dear,
what do you want to learn?" and some say, "I
want to learn about the stars," and some say, "I
want to learn about the moon," and some say, "I
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changed spheres of life, at Watertown, Wis., Oct. 29th, 1887, it over and over when you don't care anything about it at all. Father said to me once, "Emma, I don't think you care anything about it at all. Father said to me once, "Emma, I don't think you care anything about your lessons." "Well," I said, "I don't like it. It's dry." 'Taint so here. You don't have to do what you don't want to; and what boy or girl would study lessons they did n't like? I'm sure I would n't.

Tell 'em Charlie's getting along nice, and we are coming to 'em as soon as we can. Charlie thinks he can show himself to Mr. Anderson, so he can get his picture taken. I don't think I can; but he thinks he can. If he does, I suppose father will wonder, because he don't look better than he did when he was here. He was n't well—was n't strong. He fell when he was a little bit of a follow, and he was n't as strong as some boys were, but he never was a fool. He knew just as much as anybody could know that was n't any bigger than he was, and had been sick.

I know that father and mother will get my message, and when they do, I know just what mother will eay: "Oh, I am sure it came from the children." And father will say, "Oh nonsense, Amelia; it did n't come from any such source; someholy has made it un. I know." But I shall Changed spheres of life, at Waterlown, Wis., Oct. 29th, 18e7, Mrs. Sarah Bond Olin, wife of William Olin, aged 50 years.

Beneath this light green flowering sod,
Of mure value than royal diadema,
Because it held an angel of God.
Milwaukee, Wis., Nov. 12th, 1867. H. S. Brown, M. D.

Passed on to spirit-life, from Kenduskeag, Me., Nov. 6th, Miss Martha Dolliver, daughter of Richard M. and Harriet M.

Miss Martia Dolliver, daughter of Richard M. and Harriet M. Miss Martia Dolliver, daughter of Richard M. and Harriet M. Miss Martia Dolliver, daughter of Richard M. and Harriet M. Dolliver, aged 25 years and 4 days.

She cause I do n't go when I don't feel like it. It makes me sad, because mother used to cry there so much.

I'm going now, and I shall thank Mr. Channing for letting me come. [How old were you?] I was eight years old, and Charlie was six. But he knows more than I do, he does.

I shall thank Mr. Channing for letting me come, and after my message gets received shall ask him to let me come again. Is that right? [Yes.] I have taken that man's place, and he won't like me, I suppose.

Passed on to spirathe, then Kenthasker, Nov. Miss Miss Martia Dolliver, daughter of Richard M. and Harriet M. Miss Mortal thangher of Richard M. and Harriet M. Dolliver, aged 25 years and 4 days.

She suffered long while consumption wasted the body away, but it has now passed to its native clements, and we can feel to say to her now." Rest thee, weary one," in the full assure the row, "Rest thee, weary one," in the full assure the row, "Rest thee, weary one," in the full assure the row, "Rest thee, weary one," in the full assure the row, "Rest thee, weary one," in the full assure the full thange where her spirit has flown. These parents are not left to mourn as those who have no knowledge of the life to come, or conscious ness of the nearness of loved and departed ones. They have for years been firm believers in spirit presence and community of all these dear departed ones. May they more fully realize the beauty and all-sustaining power in this their loue of trial, of such a faith, than in the days of prospertly, or while the outward ties of the family remained unbroken, and look forward to such a faith, than in the days of prospertly, or while the outward ties of the family remained to a world of brightness, and ever hear the voice of the loved one saying. "Come up higher!" May parents, brothers and sisters ever feel the

Called back to the spirit-home, Oct. 19th, from Somerville, Mass., little Edmund Legalle, aged 5 months and 10 days. Nov., 18th, his twin sister. Edith Legalle, aged 6 months and 7 days, These little buds of promise, lent to their fond parents for a few short months, will blossom in spirit-land, where no blighting discase can reach them, and where the parents and children will at last be united.

Gathered home with the angels, Nov 13th, from Somerville, Mass., little Alice Louisa Bowditch, aged 6 years 4 months 21

MESSAGES TO BE PUBLISHED.

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

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

Thursday, Oct. 11.—Invocation; Questions and Answers: Samuel Hainnerman Tyler, of New Orleans, to his mother; Mary Leltoy, of Golden City, Colorado; Matthew McGinnis, Ann Howland.

Monday, Oct. 21.—Invocation; Questions and Answers: Isaac Hobson, to his friends in Maine; Capt. William E. Hacker, Third Pennsylvania Infantry: Johnnis Jolee; Frankle Hall, of Lowell, to his mother; Lucy Tilton, of Dayton, O., to her friends, Oct. 22.—Invocation; Questions and Answers: Col. N. W. Daniels, to his wife and triends: Sam. Sanborn, of New Orleans; Mary Eliza Lee, of Winchester, Va.; Bosslind Jones, of Memphis, Tenn., to her mother.

Tharsday, Oct. 23.—Invocation; Capt. John C. Starkey, to his brother Alexander, his wife, and other friends in Savannah, Ga.; Sarah E. Shorey, of New Orleans; Alice Tarr, of Naco, Mod, Oct. 23.—Invocation; Questions and Answers: Loss and Monday, Oct. 23.—Invocation; Questions and Answers: Loss and Monday, Oct. 24.—Invocation; Capt. John C. Starkey, to his brother Alexander, his wife, and other friends in Savannah, Ga.; Sarah E. Shorey, of New Orleans; Alice Tarr, of Naco, Mod, Oct. 23.—Invocation; Questions and Answers; Josiah Wolfrang; George S Rice, of Montpeller, Vt., to his friends; Josephine Burroughs, of Chicsgo, to her Aunt Mary Algers.

Mork Villey Termen to be of Chicker in Richentury A. Henry Mary A. Henry

mencing Friday, at 10 o'clock A. M., Nov. 29th, and continue two days.

Answer me! answer me!"

It is presiminently a book of facts, not of theories. Among the contents are found:
Early Reminibecences.
Repirit Visitation,
Mother's Message,
Toubits from Childe Harold,
Wist from Childe Harold,
Wr. Curris and his Spirit Wife,
Circle with Editors.

De Garnjee's Letter.

Communication from the Botto.

Communication from the Botto. Dr. Gardner's Letter, Prof. Hare's Death, The Ayrahire Poet, The Messenger Bird, Mysterious Visitor,

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Communication from Both Communication from Both Could bound Box,
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Spirit Song (with Chorus).

Poetry composed in spirit-life by Anna Cora Wilson, (dedicated to Mr. and Mrs. L. B. Wilson), and rendered by Miss Lizzie Doten. Munic by John P. Ordway, M. D.

"With rosebuds in my hand,
Fresh from the Nummer-Land,
Father, I come and stand
Close by your side.

You cannot see me here,
Or feel my presence near,
And yet your 'Birdie' dear
Kever has died."

Price 35 cents: postage free. For sale at this omes.

Price 35 cents; postage free. For sale at this office.

Come, Darling, come to the Spirit-Land.

ounder Darring, could do the Spirit-Danic,
ong and chorus. Poetry and music by John P. Ordway, M. D.
"I'm in the spirit-land, my child,
Happy in thinking of you;
I'm with you now in spirit, darling,
Angels are with you too:
Angels watching, angels singing,
Come, darling, come to the spirit-land;
Flowers of gold wo now are wreathing,
Come, darling, come to the spirit-land."

Something Sweet to Think of.

Song and chorus. By John P. Ordway, M. D.

"Something sweet to think of, in this world of care,
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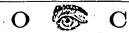
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Trousseau, of laris, cures Consumption, Lung Diseases, Bronchitts, Dyapensia, Masamus, General Deblity, and all inorbid conditions of the system dependent on deficiency of vital force, It is pleasant to taste, and a single bottle will convince the most skeptical of its virtue as the great healing remedy of the age. 81 & bottle, or aix boiltes for 85. Sent by express. Sold by 8. C. UPHAM, No. 25 South Eighth street, Philadelphia, and principal Drugglais. Circulars sent free, George C. Grondwick & Co. Agents. 39 Hanoverstreet, Boston. win & Co., Agents, 38 Hanover str. et, Boston.

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July 27.

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ula Panacea, Mother's Cordial, Inaling Extract, Cherry
Tonic, &c., are Medicines prepared by himself, and unsurpassed
by any other preparations. N. B.—Particular attention paid
to putting up Bernstral and other Prescriptions. Oct. 5.

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WE HAVE received a supply of the following beautiful ballads, composed by Mr. Whiting: "Sweet be thy Dreams, Alida," "The What is in the Chesnut Bough," "Medora," "Shie was a Rose," "When e'er in sleep the Eyelids Clore," "Oh hear my Parting Sigh," "Splitt of Light, Love and Boatty," For sale at this office. Price 25 cents cach, June 22.

June 22.

LECTURES TO THE LADIES.

MRS. JENNETTE J. CLARK. the eminent Clairvoyant, has consented to give a Course of Medical Lectures to Ladies, only -in her pariors, at No. 356 Main street, Clintrestown, every Weditesday sitermon. At 3 o'clock, an i evening, at 78. The doors will be closed promptly at 3 and 74 o'clock. She will then be entranced and give the lecture. Admission 25 cents

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Miles. F. W. K. Nicilit.

Witness—Mr. A. F. Keicht, Kendall's Mills, Fairfield, Mo. Nov 30.—2w\*

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# Miscellancous.

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Mrs. John Haus, St. Johns, New Brunswick.

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Mr. William Sherwood, New York city. Catarrh, Bronchitis and Consumption of the Blood.

Mrs. E. Rogers, Centerville, N. J.

Mr. George Shufeldt, 198 North Lasali street, Chicago, Ill.,
Catarrh.

E. Tripp, 333 Indiana street, Chicago, Ill., Dyspepsia
and Bronchitis of twelve years, Standing.

Mr. W. A. Loring, Clerk American Holse, Boston, Mass., Heart Discuse. Mr. Julius Kimball, Chicago, Ill., Heart Discuse. Mr. George Fassett, Riding Teacher, Chicago, Ill., Heart

Disease.
Mrs. Lewis, Iowa City, Heart Disease.
Mrs. Mary Davis, Cashler Jones's store corner 19th street
and 8th ave., New York, Heart Disease and Constipution.
Mrs. Henry Hernes, 462 6th avenue, New York, Constipu-

on. Mr. Justice, corner Broadway and Pearl street, New York,

Mr. Justice, corner Broadway and Pearl street, New York, Relining Eruption and Constitution.

Mr. Eliaworth, 261 Broadway, New York, Scrofula.

OTHERS CAN BE INFERRED TO.

The reportation of this remedy, in its old use, is so well known that it gives to all great satisfaction to know that this great achievement in chemical science has been revealed, its being for the first time that any other compound known. The Cold in a shorter time than any other compound known. The Instance of Instance

Broichial affections, SERDFOR A CHECKAR AND PARTICIARS, Br. Br. F. GA REVIN Treats a. I forms of CHRONIC DISTANCES. Treats Particuts by the month, and formations medicines. Du. GARVIN'S Penetralism is warranted to cure painful menstration.

PERSONIC First Solution and Comp. Elixir, \$1,50 Per Hottle, Inhaler and Inhalmit sent by mail \$5,00—never before sold less than \$15. Pills 2 sized Roxes, \$1,00, 58cts. Free by mail. Penetralism, \$2,00 Per hottle. Sent free by mail. One bottle sufficient by Form Months. Warranted. PA LIBERAL DISCOUNT TO AGENTS. Sold by Druggots everywhere. Address. E. F. GARVIN, M. D., 462 6th Ave., bet. 28th & 29th sts., New York.

#### FRED. L. H. WILLIS, M. D., No. 29 West Fourth Street, New York, (NEAR BROADWAY,)

CLAIMS marked success in the treatment of all Chronic and Nervous Disorders, Epilepsy, St. Vitus Dance, White Swelling, Paralysis, Local and General Debility, Pulmonary Consumption, &c. and in a word, all Morbid Conditions affecting the Vitalor Functional Action of the System. office Hours, for Examination, Consultation and Treatment, from 8 to 11 o'clock A. M., and from 4 to

For Fee for Examination, \$5; for office treatment, \$2; for visits, according to distances, \$3 to \$5, including advice.

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THE SPECIFIC REMEDT FOR CONSUMPTION, NERVOUS DEBILITY,

Scrofula, Asthma, Bronchitis, Dys-

popsin, Paralysis, Lossof Apportio, Female Weaknesses, Liver and Kidney Complaints, Debility of Nursing and Prognancy, Ila bas

CHRONICDISORDERS OF EVERY NATURE.

PROFESSIONAL PESTIMONY. "AS SURE A BEMEDY IN Consumption as Ouinine is In Internitiont Fever, and as EFFECTIAL A PRESENTATIVE as Vaccination in Small Pox."—Dr. Churchill. \* \* \* It is unequaled in Nervous Debillty, and I believelt is the only medicine that will cure a pure case of it."-Dr. E. V. Stryler, Turin, N. Y. • • "I would say to all who have any tendency to Consumption, TAKE THIS BENKEY, and the sooner the better."-W. W. Townsend, M. D., Union

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be addressed.

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#### SOMETHING NEW. DAY'S INDIA RUBBER PROPELLING PENCILS.

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A CONVENIENT substitute for Ink, very valuable for A Clergymen, Lawyers, Physicians, Merchania, Salesmen, Travelers, Entry Clerks, Shippers, Expressmen and all others who want to write permanently with a pencil instead of Ink. The Marking Pencil is just the thing for Fruit Growers for Marking Tags for FRUIT TREES, VINES and PLANTS, as it will not wash out. For Sale by Stationers Generally.

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THE CREAT INDIAN DILE AND SALT RHEUM REMEDY. The mission of the red man from the spirit-land has ever been one of kindness to the pale face, and from O KA-HI-KKK, once a medicine man of the lawnees, has here given, through the mediumship of the well known Mr. Staats, an Herb Salve that never falls to cure PILES and SALT RHBUM. I hox mailed to your address on receipt of 50 cts, and two red stanges. Address, EDWARD J. SHELTON, SI Amity street, New York. 4w—Nov. 23.

# The DIJ of DGOM; OR a Poetical Description of the Great and Last Judgment, with other Poems, by Rev. Michael, Wigolkswohth, of Malden, 1972. Also a Memoir of the author, autobiography and Lancral sermon by Rev. COTTON MATHER. One of the most popular books in New England for a century and a half. Price 21. AMERICAN NEWS CO., New York. Nov. 9.—6w

CLAIRVOYANT PRESCRIPTIONS,

MRS. R. J. MOORE.

On receipt of al and two stamps, with lock of the hair, and age and sex of patient, will return by mail clairvoyant examination and prescription. Address Care of WARREN CHARE, 644 Broadway, New York City.

8w—Nov. 2. SEXUAL DEBILITY —A TREATISE ON THE CAUSES, OCCASIONS, EFFECTS AND TREAT MENT OF SEXUAL DEBILITY WILL BE SENT free to all in-

John street, New York.

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WHISKERS—Dr. Lamonte's Carrolla will
force Whiskers on the amountest face, or Half on
Raid heads. Never known to fall. Nample for trial sent for
16 cents. A dress. REEVES & CO., 78 Nassaust., New York.
Oct. 12.—61 drers of both sexes. Address, WINCHESTER & CO., 36

A. S. HAYWARD, Natural Magnetic Healer Oct. 19. Oct. 19. Oct. 19.

MRS. L. MYERS, Medical and Business Clairwood, very reliable. 31 Third avenue, between 18th and 18th streets, New York.

Aew Advertisements.

ARABULA:

THE DIVINE GUEST

A New Collection of Gospels.

BY ANDREW JACKSON DAVIS.

believed, are far more representative than exceptional. The

exceptions occur in that private realm where the individual differs, as each has an undoubted constitutional right to differ,

# Banner of Light.

WESTERN DEPARTMENT:

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

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BANNER OF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PERBLES. Local matters rice, should be directed to 3.3. TREBLES. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the Hanker office, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to so mark them. Persons writing us this month, will direct a Unific N. Y.

#### St. Louis-Our Appointments.

Standing the other day in company with that truly genial gentleman, Charles A. Fenn, Esq., upon the cupola of the Court House in St. Louis, the "Mound City," shaped like a half moon, and partially entranced by the varied scenery stretching along the Mississippi, we wondered not that the dreamy in all ages have delighted to inhabit chambers near the sky. Did not Plato love Hymettus, Empedocles Ætna, and Mahomet Arabian summits? Did not Confucius admire the breezy hill-tops? Did not Zoroaster honor the Asian Mountains by his adorations? and Jesus ascend the Mount of Olives for prayer?

At our feet was the sound of the hammers and chisels of the stone-cutters; across the way scaffoldings were being pushed up for the erection of costly edifices; along the streets for miles were carriages, drays, turmoils, competitions, and that incessant bustle of business incident to cities; while away in the distance were frowning bluffs, crowned with scraggy bushes. Their leaves, sere and browned, were falling; soft their rustling downward, dying to live again in higher forms. It was near the hour of sunset. Indian summer was sifting down its mellow haze-beams, and the flame-colored clouds of the West with an alchemy all their own were touching and transmuting everything to gold. Oh, Nature! magnificent temple of God! permit us, a child, to ever worship at thy shrine!

We are charmed with St. Louis. It is to the West what New York is to the East; and from its geographical position, in connection with the Pacific Railroad, cannot fail of becoming the great commercial centre of the continent. The people are social and cordial. The azure of the Southern sky is only excelled by the warmth of the Southern heart. The Spiritualists here are a live people. The hall is spacious and elegant, the society well officered and harmonious. The Progressive Lyceum, doing finely, has already commenced preparing for Christmas. How many souls, here and elsewhere, bless Bro. Davis for inaugurating this institution! It does us good to hear the peoples' expression concerning the" Banner of Light." These are common phrases, "The dear old Banner!"" We could not do without it." "We have confidence in it, for it has weathered all the storms." "We should like to see William White, and all the conductors of the Banner," &c., &c. Noble, this Western enthusiasm!

Since reaching the city, personal friends have written us from Lawrence, Leavenworth, Kirkwood, Quincy and other localities, asking for week-day evening lectures. This, dear friends, we cannot do. Neither time nor health will permit. Some future day we hope to have the pleasure of clasping your hands, sharing your proffered hospitalities, and discoursing to you of the glories that glitter around and grow out of Spiritualism, that "everlasting gospel" which the sainted John heard the angel preaching while "flying in the midst of heaven." It is our good fortune to be a guest in the family of Bro. Fenn, a family both intellectual and harmonial. Our readers will remember Mrs. Charles A. Fenn as the lady whose carefully written articles have both enriched and graced the columns of the Banner of Light.

December, the first four Sundays, we speak in Buffalo, N. Y.; the last in Taunton, Mass. January in Washington, February in Philadelphia, March in Boston and Providence. We can accept no further invitations for the present.

# An Appointment, Hint and Removal.

At the Boston meeting of the American "Universal Peace Society," we were duly appointed a delegate to meet and confer in an official capacity with the peace organizations of Europe. The body thus appointing will accept our thanks, with the assurance that it will be our pleasure to serve them, by diligently promoting at home and abroad that divine principle, nestling in our very soul's centre, peace-"peace on earth, and good will toward men,"

All wars are traceable, in the last analysis, to selfishness, the temporary triumph of hate over love, the animal over the spiritual and celestial. The motive power of war is back-brain inspiration, and utterly at variance with those beautiful principles that fell like pearls from the lips of the gentle Nazarene.

We say with Dr. Channing, "War is the concentration of all crimes."

With James, "Hatred of war is an essential feature of all practical truth."

With Sumner, "War is a denial of human brotherhood, and justice is in no respect promoted by it."

With Longfellow,

"Were half the power that fills the world with terror, Were half the wealth bestowed on camps and courts. Giren to redeem the human mind from error, There were no need of arsenals and forts.'

The New York Times, commenting editorially upon this annual "peace meeting," playfully alludes to the name of Bro. Alfred Love, of Philadelphia, on this wise:

Though 'that which we call a rose, by any other name would smell as sweet, yet when we find the President of the Peace Society, lately convened at Boston, to be one 'Mr. Love, of Phil-adelphia,' the fitness of the name is too striking to be passed in silence. It is sufficient to give him a life-lease of his position. 'Love'—par-appro-priate; and 'Love, of Philadelphia,' that City of Brotherly Love—could anything better be con-ceived? On the other hand, the Society is hardly Europe to stop the fighting there—'Mr. Peobles, of Battle Creek, Mich.' Peobles is passable enough—though 'Peobles's Farm' is the name of one of the bloodlest of the Virginia battle-fields. But 'Battle Creek, Mich.' will hardly do. Mr. Peobles had better sink that creek and best and Peebles had better sink that creek, and hail, say, from Olive Branch Four Corners or Pax Vobiscum Centre, either of which names, or similar ones, he can find in any good Gazetteer of the United States."

This Times editor will permit the information that we are no longer a resident of Battle Creek, Mich., having recently removed to that healthy, fruit-growing region, Hammonton, New Jersey. Hereafter, this will be our special home; our general home remaining as before, the universe; and our divine home, within the inner temple of every genial heart and soul of a world-wide humanity.

Leaving the city of Battle Creek, thousands of pleasant memories throng in upon us. Precious such associations; divine such friendships. We shall frequently live them over in thought and half unconscious dreams. It was the home of

Church," composed of Spiritualists, Universalists, Universalists,

To break away from such associations, friends and friendships, touches and tinges our soul with sadness. The friends will accept the cordial thanks of ourself and wife for the "silver" and other valuable presents that "surprised" us just previous to our departure. Blessings, heaven's choicest blessings rest upon the projectors of those gift appreciations, the donors and all.

#### Song of the Dying.

Preaching years ago in Speedsville, Tompkins Co., N. Y., we formed the acquaintance of Alvira Bliss, a most excellent young lady. Disappointment and sickness seemed her earthly destiny, and yet her soul, broad, free, aspirational, ever found rest and joy in the spiritual. Dr. H. C. Champlin, her physician, and formerly of Owego, writes thus concerning her last communication to

"Feeble, gradually verging the spirit-land, just as she was closing her letter, she exclaimed, 'Oh here's a beautiful verse! Somebody says:

"We are journeying on together, We are joined both heart and hand, We are passing o'er the river, To the glorious Summer-Land."'"

It was given her by a band of spirits, and left for the Doctor to finish. Inspired, he has done it effectually. Compare the above stanza with the Christian hymn,

"Hark, from the tombs a doleful sound."

#### Mrs. R. E. Harvie in Greenport. L. I.

The work of progress and spiritual emancipaion is moving on bravely in Greenport. Souls there touched with the living inspirations of heaven, held their first meetings in the parlors of the Corwins, Sissons and others; then in Fireman's Hall; now in a larger and more commodious edifice. Mrs. Harvle addressed them through the month, to the satisfaction and edification of a continually increasing audience.

We welcome the above-named sister, long a faithful worker in New York, into the lecture field, and take pleasure in extending the right hand of fellowship. Oh blessed Gospel ours, that, based upon equality and fraternity, acknowledges woman the equal of man, in touching the spirit's tenderest tendrils the superior, in all things a co-worker with us for the redemption of Humauity.

#### Dr. E. C. Dunn.

By letter, dated Penn Yan, N. Y., we learn that this efficient worker, healer and lecturer, is meeting with most excellent success in the East. 'His audiences are large and appreciative; and under the inspirations of his spirit friends he is doing the work of an Evangelist nobly. He speaks the two last Sundays of this month in McLean, Tompkins County, N. Y.; soon after which he returns to his Western home and the Western lecture-field. Many friends anxiously await his return. Our sympathies and our prayers ever attend this

#### Convention in Vermont.

The next Quarterly Convention of the Spiritual-sts of Vermont, will be held in the Town Hall at Middlebury, Vermont, on the 4th and 5th of January, 1868, for the free discussion of religious and reformatory questions. Entertainment at hotels, one dollar per day. It is hoped that the speakers of Vermont and all friends of progress will meet with us. Speakers and friends from other

States will receive a hearty welcome.

MRS. SARAH A. WILEY,

MRS. GEO. A. PRATT,

MRS. C. A. CRAM,

MR HYMAN BARBER, Mr. Alonzo Brown

Rockingham, Vt., Nov. 20th, 1867.

# To Correspondents.

[We cannot engage to return rejected manuscripts.] DR. J. H. AUSLIN, WINSLOW, N. J.-No back numbers. C. B LYNN.-\$6.00 received.

# APIRITUALIST MEETINGS

Boston.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday erening, at 1% o'clock. Samuel F. Towie, President; Daniel N. Fonl, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10½ A. M. John W. McGuire, Conductor; Miss Mary J. Sanborn, Guardian. Speaker engaged:—Wrs. Mary J. Wilcoxson during December. All letters should be addressed to Thomas Marsh, Assistant Secretary, 16 Bromfield street.

SPIRITUALISM.—Music Hall. Lecture every Sunday after-noon at 2½ o'clock. A half-hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. Prof. Wil-liam Denton speaks Dec. I. L. S. Richards, Chairman.

liam Denton speaks Dec. I. L. S. Richards, Chairman.

The Progressive Societies in care of Miss Phelps meet in No. 12 Howard street, up two flights, in hall. Sunday services, 10½ A. M., 3 and 7 F. M.

A. M., 3 and 7 F. M.

L. P. Freeman, Condevery Sunday, at 3 and 7½ F. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian. Speakers engaged:—Miss Julia J. Hubbard, Dec. 1 and 8; Mrs. Hattle E. Wilson, Dec. 21; Dr. J. N. Hodges, Dec. 29; Mrs. M. Macomber Wood during January.

CHARLESTOWN.—The First Spiritualist Association of Charlestown hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 2½ and 7½ F. M. Speakers engaged:—Mrs. Sarah A. Byrnes during December; Mrs. C. F. Allynduring March. Children's Lyceum meets at 10½ A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at

The Children's Progressive Lyceum neets every Sunday at 104 A. M., in the Machinists' and Biacksmiths' Hall, corner of City Square and Cheisea street, Charlestown. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lyceum.

Wednesday evening for tine benefit of the Lyceum.

CHRLESTA.—The Associated Spiritualists of Chelsea hold
regular meetingsat Fremont Hallevery Sunday afternoon and
evening, commencing at 3 and 7% p.m. Admission—Ladies, 5
cents; gentiemen, 10 cents. The Children's Progressive Lyceum assembles at 10% a.m. Leander Dustin, Conductor;
J. II. Crandon, Assistant Conductor; Mrs. E. S. Dodge,
Guardian. All letters addressed to J. H. Crandon, Cor.
Nec. Speaker engaged:—Mrs. C. Fannie Allyn during December.

The Bible Christian Spiritualists hold meetings every Sunday in Winnishmet Division Hall, Chelsea, at 3 and 7 r. m. Mrs. M. A. Ricker, regular speaker. The public are invited. Seatsfree. D.J.Ricker, Sup't.

Invited. Seatsfree. D. J. Ricker, Sup't.

CAMBRIDGEFORT, Mass. — The Spiritualists hold regular meetings every Sunday in Williams Hail, at 3 and 7 P. M. Speaker engaged: —Mirs. N. J. Willis during December.

Lowrll, Mass.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 23 and 7 o'clock. Lyceum session at 19 A. M. E. B. Carter, Conductor; Mrs. J. F. Wright, Guardian; J. S. Whiting, Corresponding Secretary.

ng Secretary.

PLYMOUTE, MASS. — Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged: —Mrs. S. A. Horton, Dec. 8 and 15; Mrs. S. A. Hyrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 9; I. P. Ureenleaf, March 1 and 8.

ireenleaf, March 1 and 8.

Wordester, Mass.—Meetings are held in Horticultural Hall
very Sunday afternoon and evening. Children's Progressive
yocum meets at 11% A.M. every Sunday. Mr. E. R. Fuller,
lonductor; Mrs. M. A. Stearns, Guardian. Mrs. Martha P.
acobs, Cor. Scc. Speaker engaged:—Mrs. M. S. Townsend
uring December. during December.

during December.

BERHOFIELD, MASS.—The Fraternal Society of SpiritualBERHOFIELD, MASS.—The Fraterna FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hail.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. Quinor, Mass.—Meetings at 2% and 7 o'clock P. M. Pro-gressive Lyceum meets at 1% P. N. Biseause Lyceum meets at 12 F. R.

LYNN, Mass.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Cadet Hali.

ery Sunday, afternoon and evening, at Cadet Hali.
PROYIDERGE, R.I.—Meetingsare held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lycoum meets at 12% o'clock. Lycoum Conductor, J. W. Lewis; Guardian, Mrs. Abble H. Potter. Speaker engaged:—Rev. Adin Ballou, Dec. 29.
NRW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Masonio Hali, No. 114 Fast 13th street, between 3d and 4th avenues, at 10% A. M. and 7% P. M. Conference at 12%. Children's Progressive Lycoum at 24 F. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.
The First Society of Spiritualists hold meetings every Sun.

worm, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodworth's Hall, 808 Broadway.
Conference every Sunday at same place, at 2 r. m. Seats free.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 5th avenue and West 25th atreet. Lectures at 103 o'clock A. m. and 73 r. m. Conference at 2 r. m.

Dawmon M. Y. The Spiritualists hold meetings arear Sun.

half unconscious dreams. It was the home of ourself and family for about eleven years, six of which we ministered regularly to the "First Free like" r. x. J. L. Pool, Conductor; Mrs. 8. Doolittle, Guardian.

Bradford, Guardian of Groups.

Spiritual Meetings for Inspirational and Trance Speaking and Spirit Test Manifestations, every Sunday at 3 P. M., and Thursday evening at 74 o'clock, in Granada Hall (Upper room), No. 113 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings, at 75 o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 2, and Tuesday at 25 o'clock, in Medartic's Temperance Hall, Franklin street, opposite Post-office, Green Point. Contribution 10 cents.

Will Almanum N. W. The Spiritually Society half.

WILLIAMSBURG, N. Y.—The Spiritualist Society hold meet-ings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

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

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 103 A. M. and 73 P. M. Children's Lyceum meets at 23 P. M. E. C. Hotch klss, Conductor; Mrs. M. A. Swain, Guardian.

JERRET CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ A. M., upon Natural Science and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lectur in the evening, at 1½ o'clock, by volunteer apeakers, upon the Science of Spiritual Philosophy.

Newsyn M. J.—Spiritualities and Friends of Progress hold.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 23 and 73 r. m. flie afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Juardian of Groups.

Guardian of Groups.

Vireland, N. J., —Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., and evening. Presidents, C. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stewart; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, II. II. Laid. Children's Progressive Lyceum at 12½ F. M. Hossa Allen, Conductor; Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

Hammonton, N. J .- Meetings held every Sunday at 10}
A. M. and 7 P. M., at Ellis Hall, Belleview Avenue. A. M. and 7 P. M., at Ellis Hall, Belieview Avenue.

WABHINGTON, D. C.—Meetings are held and addresses de livered in Harmonial Hall, Woodward's Block, 318 Pennsylvania avenue, between Tenth and Eleventh atreets, every Sunday, at 11 A. M. and 7 P. M. Speakers engaged:—Thomas Gales Forster during December; J. M. Peebles during January; Mrs. Nellie J. T. Brigham during February; Mrs. M. J. Wilcoxson during March; Mrs. Alcinda Wilhelm during April. Conference, Tuesday, at 7 P. M.; Platonic School, Thursday, at 7 P. M. John Maylew, President.

CLEVELAND. O.—Spiritualistamest in Temparance Waller.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10½ L. M. and 1½ P. M. Children's Progressive Lyceum regular Sunday session at 10 clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M.—A. A. Wheelock, speaker. All are invited free—no admission fee. Children's Progressive Lyccum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardien CINGINWATE O ... The Spiritualists of Cincinnatibave organ-

CIMOINMATI, O.—The Spiritualists of Cincinnatina veorganised themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood itail, corner of Sixth and Vine streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock. The Progressive Lyceum meets immediately before the morning lecture. A. W. Fugh, Conductor.

CLIDE, O.—Progressive Association hold meetings every Sunday in Willis Itall. Children's Progressive Lyceum meets at 10 A. M. A. B. French, Conductor; Mrs. M. Morley, Guardian.

ian.
St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 A. M. and 8 P. M.; Lyceum 3 P. M. Charles A. Fenn, President; Henry Stagg, Vice President; Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum. Speakers engaged:—Mr. and Mrs. Andrew Jackson Davis dur ling December.

#### LEGTURERS'APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEER.

Arranged Alphabetically.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of ap-pointments, or changes of appointments, whenever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column isintended for Lecturers only.1 J. MADISON ALLYN, Cliftondale, Mass.

J. MADISON ALLYN, Chitonumic, Mass.

C. FANNIE ALLYN will speak in Chelsea, Mass., during December; in Providence, R. I., during January; in Putnam, Conn., during February; in City Hall. Charlestown, Mass., during March; in Mercantile Hall, Boston, curing April. Address as above, or North Middleboro', Mass.

J. G. ALLEE, Chicopee, Mass. Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P. ), box 48.

MBS. N. K. ANDROSS, trance speaker, Delton, Wis. Dr. J. T. Anos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.

CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms. REV. J. O. BARRETT, of Sycamore, Ill., will accept engagements in the East.

ments in the East.

MRS. SARAHA. BYERES will speak in Central Hall. Charlestown, Mass., during December; in Plymouth, Jan. 5 and 12; in Salom, Jan. 19 and 25; in Philadelphia during March; in Stafford, Conn., during February and May. Would like to make further engagements. Address, 51 Spring street, East Cambridge, Mass.

MRS. A. P. BROWR, St. Johnsbury Centre, Vt.

MRS. H.F. M. BROWN, P. O. drawer 5956, Chicago, Ill. MRS. EMMA F. JAT BULLENE, 151 West 12th st., New York. MRS. NELLIE J. T. BRIGHAM, Elm Grove, Colerain, Mass., peaks in Great Barrington, Mass., Dec. I. 8 and 15; in Phila-ciphia, Pa., during January; in Washington, D. C., during

February.

Mrs. M. A. C. Brown would like to make engagements to speak. Address, West Randolph, Vt. WARREN CHASE, 544 Broadway, New York.

DEAN CLARK will speak in Portsmouth, N. H., during Jan-MRS. AUGUSTA A. CURRIER will answercalls to speak in New England. Address, box515, Lowell, Mass. ALBERT E. CARPENTER will answer calls to lecture and

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Dr. J. H. Currier will answer calls to lecture. Address, corner of Broadway and Windsor street, Cambridgeport, Ms. MISS LIZZIE DOTEN. Address, Pavilion, 57 Tremont atreet,

IIENRY J. DURGIN, inspirational speaker, will answer calls to lecture. Can be addressed care Wm. Rose, M. D., box 268, Springfield, O., till Dec. S. Permanent address, Geneva, O., care W. H. Saxten.

GEORGE DUTTON, M. D., Rutland, Vt. ANDREW JACKSON DAVIS can be addressed at Orange, N.J. Mrs. E. DELAMAR, trancospeaker, Quincy, Mass.

DR. E. C. DUNN, lecturer, Pen Yan, N. Y. MES. AGNES M. DAVIS, Rock Bottom, Mass. HENRY VAN DORN, trance speaker, 48 and 50 Wabash avenue, Chicago, Ill.

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MISS ELIZA HOWE FULLER, inspirational speaker, 67 Pur chase street, Boston, Mass., or LaGrange, Me. Dr. H. P. Fairfield, Galesburg, Ill., box 1003.

TJ. G. Fish will speak in Cincirnati, O., during December; in Pittsburg, Pa., during January and February; in Springfield, Mass., during March; in Philadelphia. Pa., during April; May, June, July and August, local; in Battle Creek, Mich., during September; and thence "Westward ho!" for the next six months. Address, Hammontou, N. J. MRS. MARY L. FRENCH, inspirational and trance medium. Address, Ellery street, Washington Village, South Boston.

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Dr. Wn. Firzginson will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila-delphila. Pa.

MRS. CLARA A. FIELD will answer calls to lecture. Address, Newport, Me.

REV. J. FRANCIS, Parishville, N. Y. ISAAC P. ORBENIAN will speak in Portsmouth, N. H.,
Dec. 1 and 8; in Leominster, Mass., Dec. 29; in Plymouth,
March 1 and 8. Would like to make further engagements.
Address for the present, 82 Washington avenue, Chelses,
Mass., or as above.

DR. L. P. GRIGGS, inspirational speaker, will answer calls to lecture. Address, Princeville, Ill. JOHR P. GUILD will answer calls to lecture. Address, Law-

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W. A. D. Hunz will answer calls to lecture during the fall and winter. Address West Bide P. O., Cleveland, O. D. H. Hamiltoniectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J. Lyman C. Hown, inspirational speaker, New Albion, N. Y. Dr. J. N. Hopons, trance speaker, will answer calls to lec-ure. Address, 121 Maverick street, East Boston, Mass.

MRS. F. O. HYZER . 60 South Green street, Baltimore, Md. MRS. EMMA HARDINGE can be addressed, care of Mrs. Wil-kinson, 136 Euston Road, N. W., London, England.

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DR. M. HERM HOUGHTON Will lecture in Sturgis, Mich.,
during December; in Battle Creek during January. Will lecture week evenings. Address as above.

Miss Julia J. Hubbard would like to make engagements
for the fall and winter. Address, 3 Cumston street, Boston.

Mosks Hull, Hobart, Lake Co., Ind., will speak in Bechester, Minm., during December; in Chicago, Ill., during January; in Providence, R. I., during May. Will receive calls to
lecture in the Middle or Eastern States during February,
March, April and June; also shall be happy to have evening engagements in the vicinity of Sunday appointments.

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C. NORWOOD, Ottawa, Ill., impressional and inspirationa ipeaker. J. Wm. Van Namer, Monroe, Mich. GEORGE A. PEIRCE, inspirational trance speaker, box 87, Luburn, Me., will answer calls to lecture.

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A. C. Robinson will speak in Brooklyn, N. Y., during Docember. Address, 111 Fulton street, Brooklyn, N. Y.
Dr. P. B. Randolph, lecturer, care box 3352, Boston, Mass. J. T. Rousz, normal speaker, box 281, Beaver Dam, Wis. WM. Rose, M. D., inspirational speaker, will answer calls to lecture, attend funerals and other clerical duties. Address, box 268, Springfield, O. J. H. RANDALL, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations.

MES. FRANK REID, inspirational speaker, Kalamazoo, Mich, AUSTRE E. SIMEOUS will speak on Sundays in Montpeller, Vt., during the session of the Legislature. Address, Wood-stock, Vt.

H. B. STORER, inspirational lecturer, 56 Pleasant street, Boston, Mass. Mrs. L. A. F. Swain, inspirational speaker, Union Lakes, Rice Co., Minn. MRS. ALMIRA W. SMITH, 36 Salem street, Portland, Me.

Mrs.C. M. Stown will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal. MRS. H. T. STEARNS, Vineland, N. J.

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

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Mgs. M. MACOMBER WOOD will lecture in Providence, R. i., Dec. 8, 15 and 22; in East Boston, Mass., during January. Address, II Dewey street, Worcester, Mass., the Million of the Fr. L. H. Willis, M. D., 29 West Fourth street, New York.

MRS. S. E. WARNER, box 14, Berlin, Wis. E. V. WILSON will speak in Tippecanoe City, Ind., during December; in St. Louis, Mo., during January; in Vermont, Ill., curing February. Applications for week-day evenings promptly attended to. Permanent address, Babcock's Grove, Du Page Co., Ill.

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MRS.N.J. WILLIS, 3 Tremont Row, Room 15. Boston, Mass. F. L. WADSWORTH, permanent address, 399 South Morgan atrect, Chicago, Ili.

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cember, January and February; in St. Louis, Mo., during April. Permanent address, care Bela Marsh, Boston, Mass. MRS. E. M. WOLCOTT will speak in Rockingham, Vt., Dec. I. Will make engagements for Sundays and week day evenings. Address, Danby, Vt.

Mas. Mart J. WILCOLDON Will speak in Mercantile Hall, Boston, during December; in Washington, D. C., during March. Address as above. MIRS. HATTIE E. WILSON (colored), trance speaker, will lecture in Bloughton, Mass., Dec. 1: in Groveland, Dec. 8 and 15: in Newport, N. H., Dec. 22 and 29. Would be pleased to make engagements for the winter. Address, 70 Tremont street, Boston, Mass.

Lois Waisbrooker can be addressed at Iowa Falls, Iowa, care of Union liotel, till further notice. ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich. will speak in Coldwater, and vicinity, during December. GILMAN R. WASHBURN, Woodstock, Vt., inspirational speak-r, will answer calls to lecture.

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ZERAH WHIPPLE will answer calls to lecture. Address. Mas. S. A. Willis, Lawrence, Mass., P. D. box 473.

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MES. JULIETTE YEAW will speak in Rock Bottom, Mass., Dec. 1 and 15; in Lynn, Dec 8 and during January; in Warren, E. I., Dec. 22. Address, Morthboro', Mass. M. & Mes. W. J. Young will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory. Mrs. S. J. Young, trance lecturer, 56 Pleasant atreet, Boston, Mass.

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