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### Written for the Banner of Light. GEMS OF THE ANGELS.

BY J. BOMBER, JR.

Could mortal man but pierce Death's mystic vail, And soul its calling trace beyond the skies, His heart amazed might con "an ower true tale,"

And Greed be laid where now its victim lies; Gold, like a bauble of his childhood years, Might be forgotten in his earnest toil

'For wisdom, and Life's barren vale of tears An Eden smile, reclaimed from Mammon's soil!

Yet there is wealth by scraphs deemed sublime, And jewels prized by freed, immortal souls,

Whose barks are borne upon the stream of Time In calm delight, where storms no longer roll: No diamond's sheen is prized beyond the grave,

No ruby's lustre beams refulgent there, No pearls do now the holy angels crave-

Not such the jewels the celestials wear! Diamonds and pearls may mortals' homage claim

And lend their lustre to enhance the fair, But Hope and Love and Purity remain

Far brighter jewels, which the angels wear! E'en Woman's love, and Love's sweet, clinging Trust. .

(Oh! priceless gems! may ye forever beam!) Bright as ye glow amid terrestrial lust, Thy sheen would pale beyond the silent stream!

Where sweet Truth shineth as a matchless gem, And proudly nestles on seraphic breast,

Glows like a star-a regal diadem-The purest, fairest, rarest and the best! Where Virtue, Faith, and Modesty sublime, Are peerless jewels at the angels' nod;

Where, diamond-like, beams CHARITY divine, And lights us pilgrims to the throne of God !

. . . . . . . . . Such are the jewels the celestials wear!

Such is the wealth found 'yond Earth's barren soil!

### FOURTH NATIONAL CONVENTION OF SPIRITUALISTS,

Held at Cleveland, Ohio, September 3d, 4th, 5th and 6th, 1867.

[OFFICIAL REPORT.]

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

FRIDAY EVENING SESSION CONCLUDED. The President, Mr. Isnac Rehn, of Philadelphia, addressed the Convention on the

RELIGIOUS REQUIREMENTS OF THE AGE. That man is a religious being, by virtue of his possession of impulses and emotions which lead him to look to the causative in creation as the source of all that is, or that can ever be evolved in the soul's career, and the collateral disposition to thankfulness and worship which is always in some way expressed, are facts so obvious that it

some way expressed, are facts so obvious that it will not be necessary to argue them to those to whom my remarks are chiefly addressed. This much, therefore, will be taken for granted, and as-sumed as the basis of what I intend to say. The growing dissatisfaction with existing forms of faith, arising out of their utter insufficiency to afford the more thinking and independent minds with that kind of logical statement which they re-quire, and the absence of that lumanitarian spirit in theology which in so marked a degree is aniquire, and the absence of that humanitarian spirit in theology which in so marked a degree is ani-mating the mere secular mind, and which year after year is gaining a more consistent and order-ly expression, must be assigned as the true and only reasons for the waining influence of those systems which claim to be orthodox, and which, however well they may have subserved their ends in mediaval times are fast becoming stumbling

however well they may have subserved their ends in mediaval times, are fast becoming stumbling blocks to the onward spirit of the day and hour. The writings and philosophies of Hobbes, Hume, Bolingbroke, Rosseau, Halback, Voltaire, Compte and others of similar purpose, have done much, by their vigorous and telling blows, to stimulate thought; and while they tended to unsettle the foundation of existing faiths, have done emphat-ically nothing toward the construction of a true, rational system, wherein the affections and emorational system wherein the affections and emo-tions might find a sphere to play, and thus supply the demand required by the spiritual nature of man, without which any and every system must fail to complete the circle of our needs.

Against all this fierce theology, and godless and Soulless religion, reason was not only powerless, but was itself the subject of persecution; for even to doubt was to be damned. Much greater must have been the offence of those who became open enemies. So, accordingly, through that long me-dizeval night, when the voice of conscience was have and travulation the dust unless it pardireval night, when the voice of conscience was hushed and trampled in the dust unless it par-took of the sanguinary spirit of the times, but few rays of that genial light whose shadows are yet long from having but just risen, had warmed the old grim earth, or gave prophecy of that glorious transformation, which now in the distance we so clearly see. Even Protestantism for a long time effected no change. Indeed, the Protestants and Reformers contemplated none with reference to the chief doctrines of the Church. The results which grew out of the Reformation were by no means either desired or foreseen. The Confessor of Augsburg still demanded faith in baptism and the doctrine still demanded faith in baptism and the doctrine of original sin. But Luther and his coöijutors had set a ball in motion, not to be stopped by their bidding, but which is bounding over the centuries with accelerated speed, and before its irresistible force slaveries, both political and theological, are dashed to pieces. If there is one lesson more clearly taught, by the bitmine of cellering they political the the theory of the bitmine of histories of all religions, than another, it is that the religious impulses of man, arising from the central principle of his spiritual nature as they nevertheless do, are blind, and for their just expression and play, need the offices of an enlight-ened reason, with which, when conjoined, they effect that moral grandeur in human character never to be attained by either alone. To this era we are now approaching. All hall its blessed ad-vent Let us see, if we can, what shall be tho sterling principles out of which this spiritual restering principles out of which this spiritual re-public shall grow. Having accepted the truth, to start with, that irran is a spiritual being, it will follow as a matter of course that there are *relationships* arising from that spiritual constitution, and these relationships affirm that there is that to which they are related. This argument, pushed to its ultimate logical re-sult necessitates the existence of a micrical unit. sult, necessitates the existence of a spiritual uni-verse, by a law analogous to that by which man, as a physical being, must be inevitably involved in a universe of matter. The fact that man is an in-telligent being, makes the existence of intelligence a self-evident truth, and therefore no argument is needed to prove it. The existence of intelligence, furthermore, must make it evident to every rea-soner, that if man is an intelligent being as stated, the cause adequate to his creation must also be

however finely attuned, can be the least use to us when there is nothing to tempt our ambition, or songs of rejoicing to be sung. If the foregoing propositions have in them suf-ficient force to secure the approval of a reasoning mind, and to establish a consistent foundation for the belief in a Supreme Power as governing in the universe, it will be for us next to inquire what may be the attributes and character of that power or being. And if we can for the time lay aside the bias of our theological education, certain con-clusions must seem inevitable, if we pursue our premises to their result; and whether we adopt the theory of a first cause, or that the order of cre-ation is eternal, there can be no difference in our conclusions, since the origin of the creation; for we do know that we are, and that we have consciousness and powers of thought, even if we know nothing else. No skepticism can reach this domain, for if we doubt the objective world, that which doubts must itself be beyond doubt. The existence, then, of a Supreme Power, can only be such in view of the ability of that Power to control all else, whatever agencies or subordi-nate means soever there may be in furtherance of the economy of being, so that whatever view may be taken of the question of evil, it must at last be subject to the Supreme. But power, in itself considered, is not necessa-rily goodness, and the use, therefore, to which power may be applied, must be determined by other attributes. The wisdom displayed in the things of the uni-

other attributes.

The wisdom displayed in the things of the uni-

The wisdom displayed in the things of the uni-verse, will not be questioned by any who admit intelligence as one of the attributes of the Divine Being. This may, hence, be taken for granted. The only essential primary attribute remaining to be considered is that of goodness, for on these three-power, wisdom and goodness—as a basis, may all other displays be considered as modifica-tions, or rather secondary divisions. We have now to consider this third attribute, goodness. It may be regarded as strange to some minds that such a question could be raised. Yet one of three propositions must be true: either the government of the universe is mixed good and evil, that ft is wholly good, or wholly evil. The analysis by theology makes it mixed, or what is the same, two contending deithes or principles. The one, the author and encourager of good; the other, the instigator and promoter of evil. Under such an assumption, all supremacy is lost, and the universe is not out on a communice of evil. Such is the wealth found 'yoad Earth's barren bin activitient of under a standard many statute in the transform displayed in the fundament of the statute in the correct of the statute in the s const or experiences termed evil, and hence, sup-posing that the knot which it failed to untie might be summarily cut, it has hypothecated a devil, as the author of all painful experiences. Theology, with no better light, has taken up the irrational story, and to it has superadded the ridiculous fic-tions of "original sin," "eternal punishments," "vicarious atonement," "day of judgment," "sal-vation by faith," "imputed righteousness," " tran-substantiation," sprinklings, anointings, confes-sions, penances, and a score of other absurd and repugnant addenda, which shock both the affec-tions and the reason; and, as if conscious of its inherent weakness to effect a lodgment in the heart or head by any merit of its own, sought to enforce itself by authority—a means but little less offensive to an independent spirit than the doc-trines themselves to an enlightened reason. With this much as a foundation, we may pro-ceed to offer some reflections on man's immortal spiritual existence. This truth must also be reaspiritual existence. This truth must also be rea-sonable, for if it is not, it will not and ought not to be accepted. As touching this matter, it is a source of great consolation to know that we have the irresistible logic of facts to which we can at peal, and which facts are accessible to all who will diligently pursue them; so that the facts in evidence peal, and which facts are accessible to all who will diligently pursue them; so that the facts in evidence of spiritual existence, are like the facts on which the principles of physical science are founded— the reward of the searcher. As these facts may be verified in the experience of those who search for them, no narration is here needed; and be-sides, if they were thus stated, it would be but testimony, and still requiring the verification by experience as before, ere they could be received as the foundation of a basis of certitude to the inquirer; for in the state of the case as it is now being considered, all "authorities" are but as so many straws, and utterly destitute of any ra-tional or logical value. It is the truth that we because it is the truth, and not from authority. Our faith in God, or that which, under any and every form, answers to the soul's idea of God, is based upon what we know of ourselves and the uni-verse we inhabit. To this knowledge we can ap-peal, and in its light the clear, reasoning head may sea the evidences which, in their totality, lead to the irresistible conclusion of the existence of a Supreme Poter. To the soul's affections, also, may wa anneal, in the assurance that its hores. Inay see the evidences which, in their totality, lead to the irresistible conclusion of the existence, of a Supreme Power. To the soul's affections, also, in may we appeal, in the assurance that its hopes and aspirations will not be falsified; but that whatever is good, whatever is loving and tender and beautiful, and to which the tendrils of the soul may foudly cling, hath a life that is immortal, and in the career of that life will find a full and glorious response.
Angry aud revengeful Gods, merciless and implacable devils, fierce, devouring flames, everlasting damnations, natures totally corrupt and inherently depraved, pleading for mercy they can nover receive, can have no place in that *new religion of the future*. They, having been born in ignorance, will die with that ignorance; and die they must, because of the seed of corruption that is in them.
The phenomena that for the last twenty years
Index set the measure of the intervent wears mate one with all other "... indiz onzwinz is new discussion of the status is an inclusing construction of the status is an inclusing construction of the status is an inclusing construction. The intervent of the status is an inclusing construction of the status is an inclusing construction. The intervent of the status is an inclusing construction. The intervent of the status is an inclusing construction. The intervent of the status is an inclusing construction of the status is an intervent of the statu

crown of glory, and the victory will be ours be-cause shall have become worthy of it. The spiritual constitution of man, then, together with all the attributes he possesses, however finite in degree they may be expressed, become a rea-sonable postulate on which to affirm, as a logical sequence, the Divine Being, the Causatire, the sequence of all. Nor will it be any argument of competent force against this conviction, that we cannot clearly define this completeness--whether he is personal or impersonal-but rather the con-trary, inasmuch as such supposed power in us would but bound the Influite with limitations, or exait us to infinity. We must remember that if we have an eternal career before us, there must be problems to be solved, aims to achieve, tri-umphs of knowledge and goodness to be won. No powers, however exaited, or susceptibilities, howover finely attuned, can be the least use to us when there is nothing to tempt our ambition, or songs of rejolcing to be sung. If the foregoing prorogaillows have in them and our intellects and our hearts, and are classified accordingly. Never before the present has there been a period in the history of man when the trumphs over mero physical nature were so great as now. The scientists—the world's true saviours—are every-where at work. They probe the heavens and they probe the earth; they weigh the planets and the stars, analyze the suns and pick comets to pieces. They dissect all organic structures to learn the ways of God in their constitution; re-solve matter to its atoms, and then, when all else is analyzed, as Lieblg would say, "put men and women into the crucible," that we may learn what they, too, are made of. Not even here have they stopped, but the forces of the universe are seized hold of, their energies measured and de-termined qualitatively and quantitively, translat-ed into " modes of motion," and their laws re-vealed.

vealed. The rigid ordeal of criticism, so characteristic The rigid ordeal of criticism, so characteristic of the mind of the age, is being applied more and more to theological systems, and to the extent of this criticism do their errors more and more melt away. The phenomena of Spiritualism cannot hope to escape the fiery trial, even did its friends wish it. It, too, must go into the alembic and stand the furnace-blast if it can. Thus far it has only been the more purified, and the superstitions its adherents have thrown around it burnt away. In contradistinction to all other systems, it invites In contradistinction to all other systems, it invites the trial, conscious of its truth and intrinsic ex-cellence, on which dissolving elements have no power to destroy. As a truth, therefore, related to and an exponent of the spiritual nature of man,

to and an exponent of the spiritual nature of man, it asks no exemption from the fate to which the principles and truths of physical science are sub-jected, and thus it now appeals to us all. Presuming that the fact of man's immorial existence, or at least his survival of the event of death, is or may be established by phenomenal evidence, what must be the inevitable results up-on the theoremut of the world and enceduly the

evidence, what must be the inevitable results up-on the thought of the world, and especially the theological world? Let us see: First, if the splrits of those whom on earth we knew and loved have the ability to return to us and identify themselves, it must be quite obvious to all that the dogma of an "intermediate state of the dead," in which they who have departed shall await the "resurrection morn," when Gabriel shall sound his trumpet to awake the sleeping nations, must be a mistake, for what will be the use of an attempt to awaken those who are not askeep? If the resurrection dogma, as taught to us, is thus shown to be a mistake by the fact that those who were to be the subjects of it have never died and, therefore, need no resurrection, the ob-ject of that resurrection, namely, the "general judgment," must share the same fate as the for-mer dogma.

highest tribunal Almighty God has ever reared for man, since to it all revelation must at last be subjected, is the only arbiter the future will know or accept. To this the Spiritualists of the United or necept. To this the Spiritualists of the United States appeal as the warrant for their *faith*, and to *irresistible facts* as the source of their *knowledge*, asking only an unbiased and onlightened hearing. It is for us to tell the reasons why the provailing religions fail to find a response in our inner life, and for which reasons we have abandoned them, and substituted in their stead that rational, glo-rious, practical religion which meets a warm wel-come in both the head and heart, where the pure instincts of the soul are left to shine in their na-tive purity and truth. tive purity and truth.

J. G. FISH'S CLOSING REMARKS.

J. G. Fish was entranced and spoke as follows: Friends, we are thankful that the voice of this Convention has come down to feeble cadences at its close. We hope it may be a peaceful one. It is said that man dies, but his memory lives. Our Convention is about to close. Its effects will live on, follow on; but it is not for mortal man, having ou, follow on; but it is not for mortal man, having finite powers, to tell where in the sands of future ages the last ripple of its waves will be recorded. Your life-acts are not scaled up here; their effects are for eternity. We only wish to deduce a lesson from the transactions of the past. Is Spiritual-ism to be numbered among the humbugs of the nineteenth century? Then every century has had its humbugs. We say that we wish to present some suggestions that have arised in the mind. Understand not that we are going to say that you its humbugs. We say that we wish to present some suggestions that have arisen in the mind. Understand not that we are going to say that you have done no good, for you have; there is not an action that comes within the range of your thought that has not a tendency for good. It is true, man may not know it to-day, but in the soul's experience in the future all will become plain and apparent, and it will glorify God for these past experiences, these acts, when it sees the final result of them in the untold future. You may doubt this, and say there are many acts that are degrading to man; but taken as a whole, in their influences, and hearing upon the entire man, the real man, the divinity of man, they are entire-ly incompetent to drag him down. Every expe-rience has its influence upon the individual, and will tell in the future upon his well being. But in introducing the spiritual manifestations of the past, there is one fact that we wish to im-press upon your minds: that the inspiration of the age is not confined to Spiritualism. You are mak-ing great ado about the rapid progress of your cause, and yet know ye not that upon the shores of the nineteenth century are cast the rich pearls of furth? Do you not know how every theology is becoming modified by it? Do you not know that the devil is not half so much adevil as he was fifty years ago? Do you not see the vast modifi-cations which have taken place in the character of the progressive theology? Follow down the idea from the ancient times, when a sulphurous hell was preached, and you will see that it is a very respectable place now. So it is with the charac-ter of God, and of the human soul. So it is with the ideas of progression. We nil see further into the realms of light and truth, and yet ereson has not had its full infi-ence. We need not trouble ourselves so much

truth, and yet reason has not had its full initu-ence. We need not trouble ourselves so much about the success of our cause, for the signs of the times indicate that we are moving onward,

and inspiration is becoming much more general. You regard Moses as an inspired individual. Under what circumstances did he obtain his in-Under what circumstances did he obtain his in-spiration? Was it among the inharmonious con-ditions of camp-life, where he was obliged to use all his political powers with those people? Could he receive inspiration among them? No; he must go upon the brow of the mountain, upon its peaceful summit. He must go into the pure cle-ments that prevail there, and withdraw himself from the disturbing influences around bin. Whence did Chrishma obtain his inspiration, for he was inspired? How, but when he withdrew himself from his association with men, and brought himself to be in harmonious condition, brought himself to be in harmonious condition, and in *rapport* with the spirit-world? So it was with Buddha. So it was with the Nazarene. So it was with Mahomet, and with all the prophets and seers of the olden times. Now, friends, let us see what must be our con-clusion with regard to the inspiration of the times. It is a sad picture that even yet in the unsanctified elements of human nature are to be found those which lead to wrangling. Do you attribute this to the spirit-world? Friends, we tell you you have no business thus to interfere with the avenues of inspiration and of light to the world? There have been some attempts to ascertain what are the avenues of inspiration. We wish to throw out a hint here, and it is this: that when you state that it is beyond the power of spirits to do anything that is not within the power of man n the form, you are speaking of what you cannot It is not possible for you to say what spirit can do. It has not been fully manifested to the world the power that spirit has over matter. If spirit the power that spirit has over matter. If spirit is progressive, if it is progressive in all that per-tains to itself, in its organs, in its faculties, in its powers, as well as in knowledge and wisdom, you must expect greater evidences of power from it as it grows stronger in all the faculties of its being. But you are wearled with the ex-cessive labors that you have passed through in, this Convention. A rich store of wisdom will-come to you from these experiences. Leaving the excitement of these scenes, you will contrast your feelings with those which you have realized in your serious and calm moments of inspiration. the excitation of the second state of the seco that cause and check must continue to act togeth-er. You need not trouble yourselves about the dark theology of the present times. It is right that man should see evil; thus you see evil in the Old Theology, yet the Old Theology has its uses. Let us say to you, that there are those who can only be restrained by an appeal to their fears, and that punishment in the earth-life is of but little conse-ouence to them, but when you talk to them of

Capt. W. A. HT: and Gen ent of ho LY

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element to form the tie of association. Wherever, in families or societies, unselfish love prevails, the harmonies of the kingdom of heaven take the place of hatred, envy and strife. "All things are for the sake of the Good," said the immortal Plato, "and it is the cause of everything beautiful." Let the soul ascend into the atmosphere of "the Good"; let the will be inspired by love to God and love to man, so that obedience is daily rendered in aspiration toward the Perfect, and in loving deeds toward every child of God, and the avenue is opened for the descent of the Highest into the sanctuary of the human spirit. Then all earthly life is glorified. Then all relations have a new significance. The friend, the companion. the brother, the sister, each stands revealed not only as partaker of the Divine Nature, but as another self whose heart-throbs we feel because identical with our own. Much learning is not needful to find the pathway of the soul to this inner harmony. High position and vast influence are not requisite for the shedding abroad of this blessed light. The simple and lowly and obscure can reach it by deeds of unselfish love; the toiler, the careworn, the feeble, no less than the great and noble, may make others feel, by look, and word, and deed, the saving and sublime power of divine affection.

Let the angel of love reign over the family circle, and it becomes the gate of heaven to every member. Harsh and discordant utterances cease The stinging word, the sharp rebuke, the selfish act, the bitter thought, the grieved heart, are known no more, but mutual concession, forbearance and tenderness, fill each day with sunshine, and the gentle courtesies which come from "kindness kindly expressed," crown the simplest acts

and make holy the atmosphere of HOME. Let the law of love govern each individual nature, and no event can give happiness more pure and elevating than the meeting of friend with friend. This true spiritual companionship is over-

arched by the impersonal realm, "within which every Lan's particular being is contained and made one with all other"; and somewhat is ex-perienced of that sublime joy which bows the spirit in advation when the Infinite pours for a season its streams into the individual soul. Let the fraternal the become the bond between

season its streams into the individual soul. Let the fraternal tie become the bond between societies and nations, and social discords and "wild war music" will be replaced by the gently breathing melodies of peace. Stronger than bind-ing oaths, than the laws of trade, or national compacts, shall be the love of man for man, bind-ing together neighborhoods and States, and link-ing city to city the wide world over. "The de-pendence of Liberty shall be lovers. The contin-uance of Equality shall be corractes." The bar-riers of tyranny and hate shall melt away before

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spirits of the departed do return to us. They canto correspond to the intermediate state of the dead, as set forth in the creeds. Not only do they dead, as set forth in the creens. Not only do they return to us, but they assure us that they still re-tain their affections, to a greater or less extent; that they have but carried forward into that life beyond the moral and intellectual states they at-tained to here, and that that world, like this, is one of progress and improvement; that it will be profitable to us just according to the degree with which we apply our powers to improvement; and as our affections are refined and exalted, so shad be the crown with which our brows shall be adorned; so shall we be saved from the couse-

quences of sin by learning to avoid the sin itself, and so, too, shall we be intromitted into the socie-ty of the wise and good by ourselves becoming o, and by no merit of another and no vicarious atonement,

It must be apparent to all, if the facts of Spiritualism are what they are here stated to be, that the four fundamental dogmas of Orthodox theology cannot possibly be true, but that the very reverse of them is true, or, in brief, there is no "intermediate state of the dead," no "general judgment," no "vicarious atonement" and no

in the realm of matter. With a firm reliance in the realm of matter. With a firm reliance then, friends, upon the spirit-world, as instru-ments in the hands of the great Father of human-ity for the purpose of bringing about the com-plete redemption of his children from their low and groveling conditions—from the condition of the first man,'Adam, who was of the earth earthy, the brain man, Adam, who was of the earth early, to that of the second man, who is a quickening spirit; and as we realize this, we shall come out of all these inharmonies, and dwell in peace in the knowledge that all things work together for good.

#### CLOSING OF THE CONVENTION.

The President said that the business being all completed, we are about to close the labora of the Convention. The Secretary will please read the minutes of the afternoon and evening sessions.

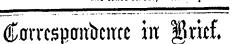
#### Dr. Child remarked:

BROTHERS AND SISTERS OF THE FOURTH NATIONAL CONVENTION-Will you allow me a few moments? I accepted the position of Secrefew moments? I accepted the position of Secre-tary of this Convention knowing that it involved a vast amount of labor, but my heart and soul are in the work, and I intend to labor while I have the ability. I have met here many old and familiar friends, and a large number of new ones whose faces I had not seen before, and as I have looked into your eyes and felt the warm, friendly grasp of your hands, I have been amply repaid for the effort of coming to this Convention. Friends, may we all return to our homes with re-newed strength and firmer resolves to labor on in the great work of humanity with the angel-world, and under the blessed smile of our Father in heaven.

The minutes were then read, and after a pause. when the motion to adjourn was made, the Sec-retary read the following minute:

Having been favored in the various sittings of this Convention to transact all the business which has come before us, even though the conflict of has come before us, even though the connector ideas has at times produced some discord, we are still convinced that "error of opinion may be safely tolerated, if reason be left free to combat it." The evidences of the progress of our causeof the increased and increasing interest which is being awakened over the entire world in it, are encouraging to us. Trusting that each succeed-ing year shall find us, individually and as a Conwe now adjourn to meet at the Call of the Ex-

ocutive Committee next year. HENRY T. CHILD, M. D., Secretary. 634 Race street, Philadelphia.



HARRIET DAYTON, ANDOVER, ASHTABULA, Co., O — Light is beaming in this direction, and many are coming out in the defence of free thought. Bro. O. P. Kellogg is doing a good work here. He is a talented speaker, and does well for the cause of truth. He speaks here the second Sunday of each month.

VINELAND, N. J., says a correspondent, is fast becoming a beautiful place. It was but little more than six years ago a wilderness. The town now contains ten or eleven thousand inhabitants, with the structure and levens of regions structure. with fine streets and houses of various styles of with fine streets and houses of various styles of architecture, some of which are very fine and im-posing in their appearance. New store buildings —a good proportion of them are built of bricks—are being opened almost daily, displaying all of the various kinds of merchandise which the place de-mands. The climate is fine and healthy, and the soil well adapted to fruit, vegetables, cereals and grass. Many of the fruit farms and gardens are already very beautiful. Vineland is settled prin-cipally by people from the New England States cipally by people from the New England States and New York. Some are from the West, with a sprinkling from Pennsylvania and New Jersey They are intelligent, energetic, and working to make the place what its founder, C. K. Landis, intended it to be-one of the most beautiful spots on this part of the earth. And they will succeed.

N. E. MARCY, President of the Spiritual Association, Wellington, O.-We have organized a Society, calling ourselves Friends of Progress of Oberlin and vicinity; although few in number, yet earnest in purpose. The Oberlin Faculty, with all its learned Professors, bring their theologwith all its learned Professors, bring their theolog-ical batteries against us to dishearten us, and for-bid their students attending our meetings under penalty of expulsion. I have been told that some have already been expelled for this offence! But we have every reason for encouragement, not-withstanding all opposition, for we know that we have the spirit-world to strengthen and uphold us, and Old Theology cannot prevail against us. Mrs. F. A. Logan, of New York, favored us with her ministrations of love, and awakened consid-erable interest in the Children's Lyceum question. Had it been in the spring-time, we should at once have organized a Lyceum. Mrs. Logan is earnest in her work, and we bespeak for her a kindly reception wherever she goes. We hope

## Children's Department. BY MRS. LOVE M. WILLIS.

Address care of Dr. F. L. II. Willis, Post-office box 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 prepare Their souls and ours to meet in happy sir." [LEION HUST.

### [Original.] NELA HASTINGS.

CHAP. X.-SPRING FLOWERS. Two winters' snows had fallen on Lucy's grave, and the second spring had come, and the tender grass was creeping over it, and the maple tree above it was red with its early blossoms. Nela, Rosa and Tony had come with offerings from the woods and fields, and were busy in trying to make violets feel at home in that quiet spot, and to make fern and ivy grow beside the white head-stone.

It was a warm day, and they were heated by their exercise and sat down not far off for rest. "It looks very sweet, does n't it?" said Nela; somehow these violets are just like Lucy, and I like to come here now; but in the winter was n'tit dreadful? I shivered all over when I looked this

way.' "I don't see the use in people's dying, anyhow," said Tony. "If I had made the world. I would have made everybody live till they got to be so old they would n't want to live any longer." "Well," said Nela, "I hope I won't die for ever and ever so long, it 's so nice to live."

"But there comes Mr. Graves; I was just thinking about him," said Rosa; "he says it's all living; that we don't ever die."

"Well, I suppose he thinks so," said Tony; " but when I see that little grave there, I can't for the life of me tell how he makes it out."

"Ah, children, I did not think to find you here," said the old gentleman, coming among them as a companion would come. "I fancied you were up the brook hunting for pussy willows, or making whistles out in the field. I love to come and sit here once in awhile, it's so restful and sweet, It's like coming to a high hill on a journey-a looking-off place. It seems to me like a spot lifted up for me to see all about the spiritual kingdom, just as our mountains and hills give us the range of the whole country round about."

"It looks dreadful to me sometimes," said Nela, the tears gathering in her eyes. "I want to go right down into the ground and bring Lucy up, and look into her face and love her, and because I can't I get to crying, and then I can't see even the flowers."

"That's so, little one; tears shut out the beautiful sights from our eyes, and hide from us what would be most pleasant. But if you are not in a hurry, let me tell you one of my stories."

"We are never in a hurry when you want to talk," said Nela, "only I keep wondering where all your stories come from." "I expect," said Tony, "they are the blossoms

that come out, just as the maple tree is full, and if we pick all we want to-day, we shall find a plenty more to-morrow." "That's pretty true, my boy. My life was a

rough and hard one, a kind of winter; but I was getting ready for a spring-time, and before long my spring will end in a glowing summer. But to begin:

A mother once said to her children, 'Do not linger here longer, but start on your journeys. I have your garments all prepared. Come, Cela, here is yours-a lovely rose-tinted tunic ornamented with pearls. Could anything be fairer? But mind you, the pearls will fall off with ill usage, and the texture of the garment will be spoiled with carelessness or neglect.

Here is yours, Munda. It is of splendid green, with diamond trimmings; see how they glisten! Nothing but heedlessness need make you ever ashamed of your attire, for these gems will brighten as you journey on; but they will be lost, never to be regained, if you go among the bram bles and thorns. Come, Flora, here is yours-a white mantle, covered all over with the blue turquoise. It is large enough to enwrap you, and more beautiful than a white cloud on the azure sky; but let it drag in the dirt, and it will be like the grey mist when the sun is down, and the gems will be in the sand where you cannot recover them.' Well, the children started on their journey. The day was fair, and the earth seemed like a garden of blooming beauty. There was nothing but joy for them as they went among singing birds and murmuring fountains, or rested beside the softly flowing water. But nowhere does the sun forever shine. The night came on too soon, with its chill dampness, and the travelers did not seem to be prepared for it; but they decided to rest as best they could. Cela was a thoughtful little thing, but she thought more of the stars than she did of her mother's advice, and gazed at the moon instead of gathering up her tunic, and having a care of her lovely pearls. The morning came with heavy clouds, but still the travelers knew they had better move on. Cela's pearls looked already dim, but she unbound her girdle and let the winds sweep through the folds of her tunic. It shook pa?" like a sail. The winds tattered it, and the pearls fell as the dewdrops fall when the south wind shakes the Meadow Park. She shivered with the chill and cold, but she bound not up her garments; weary and depressed she sat down beside | me." the sea, and stretched her eyes far away with longing. She saw white sails and she beckoned to them, but they did not come near. Through another weary day and night she dragged herself in her tattered garments. They were dim as the planted." soil she trod upon, and the pearls lay all back along her track; scarcely one was left upon her tunic. on this journey, and if she bids me I will travel on a brighter garment. When the body gets rent on; but if she is the dear mother I believe, she will by disease, and its uses and beauty are lost, then give me another garment." 'Oh, child of my heart!' said the mother with open arms, 'thou hast come back sooner than I thought, for after these clouds would have dawned a beautiful morrow; but thou couldst not bear the tempest and the rough wind. Little one, thou art deater to me than ever! Take off that torn | it shines forever the brightness of her spirit." and tattered garment, Thou hast scattered its pearls and lost its beauty. But who can complain or chide thee? It was a rough, hard way. and thou hadst had no experience to teach thee." 'Then thou wilt not send me out again?' said Cela. 'No, no, sweet one, not without thy new garment. And she unfastened the worn, soiled garment and laid it aside where she might never see it, for it was no longer of any use. But she put upon her a garment compared to which the other was dull and disagreeable. It was as light as the glowing mists of the mountain, and as radiant as the sky at sunset. Its pearls and gems had in them an inward fire, so that they glowed like stars and moon rays.

'Now,' said the mother, ' thou must not go, my child, in the same path that thou didst journey in before, but over the mountain into the land of sunshine. There nothing will mar the beauty of thy garment, but it will grow brighter day by day.

Munda and her sister repined when they knew that their sister had put on a more beautiful garment and had departed to the land of the sunlight,

'She should have gone with us,' they said. 'The way was no harder for her than for us."

'But her garments were so torn she could travel no further,' said the mother.

Then they fell to weeping because they should no more see the rose-tinted tunic embroidered with pearls.

'It was as lovely as the morning,' said Munda. 'How we used to watch for it through the flowerarbors and the groves. It was just what we needed-that garment so bright and beautifull' said Flora.

'Did you not know, my children, that it was only the garment that I cast away? Cela has now another more radiant and lovely."

'Do n't tell us of it,' said Munda reproachfully. We want to see the pink and pearl garment that made our way so bright.'

'Why, my children, what folly you are talking I say to you the garment only is lost. Cela has a more beautiful one now.'

You speak nonsense to us! We will not look for her in other garments,' said Munda.

'Oh, children beloved, can I not show you how little is the garment, yet how dear is that which the garment covers? Behold that heap of rags! You will not touch them for their blackness, but that is all that is left of the beautiful garment that you call your sister. Go your ways, and perhaps you may yet meet her in hershining beauty, with the garment that cannot be torn and rent, and whose pearls will never lie in the dust."

But the sisters would not be reconciled, and went forth again on their journey sighing and lamenting. Often their sister stood before them, but they would not recognize her. They remembered only the tunic of rose and nearl, and would not call anything else their sister.

After many weary journeyings, Munda's garments of green and diamond lustre grew dimmed. Then were storms and clouds, cold and weariness, and the gems fell off her emerald robe, and its texture was so injured that no one would have known it as the same that her happy mother wrapped about her when she sent her forth. She was weary, too. The way had been long, and she would not have it cheered by the light that Cela would have thrown about her. She could travel no further, and, worn and dispirited, she returned to her mother.

'Oh, mend my garment, my mother; it is all torn and tattered; its edges are heavy with mud, and they drag at every step. But patch it up; bind it about me.

'But. child, did you not know I had a garment more beautiful than the other? It is all prepared for you, if you will only take off this one and put iton.'

'I will not,' said Munda. 'I am perfectly satisfied with this. How can I tell that I sha'l like the other? This I have worn so long I know all about it.'

'But I tell you the other glows like the sunlight on the water; it is brighter than anything I can tell you of. It is like the gems and the flowers and the sunsets that you so love. Come, darling, let me put it on you.'

But she would not, and clung to her poor shreds until helpless; then the good mother loosened the bands, unclasped the hands, and put on the shining garment, and she awoke as glad as a child, and went forth to search for her sister. She soon found her and said:

'I would not know you when I needed you most. Let us go together for our Flora. She is weeping that she cannot find us.'

Flora had kept her garment with the most care. She had not allowed it to drag in the dirt, but still she was becoming weary of it. The two sisters met her and walked with her, and she thought the sun shone with an unusual splendor; but at last she said, 'Nothing else could be so like the morning save Cela, and the summer's radiance was all in my beloved Munda. Oh, my sisters, come and walk with me, and bring me your pearls and gems to keep my garments bright.' And they brought the rarest gems of light and put upon her; until her garment shone so that no one thought it old. Wherever she went she shed forth light. The world seemed the more beautiful for every step she took. Every gem that fell from her garments was replaced by another, that glowed more brightly than the one that was lost. When her journey was ended, she came to her mother and said: 'Thou didst give me a beautiful mantle, and I have worn it long. Take it now, for I have seen another that awaits me, that will be lighter and brighter. I lay this down gladly, and go hence with a happy heart, for in my new garment of light I shall tread the paths my sisters tread."

might have been a stronger plant; but that is not for us to say. She could not travel longer with her frail mantle about her, and we should not regret that she laid it aside, but try to recognize her in her new and brighter attire. For the spiritual body is as much fairer than the natural body, as the flower is fairer than the soil. But come, let us make the spot beautiful where we placed the fair but torn garment. Let us plant God's letters here, that every one may read."

"What do you mean, grandpa?" said Nela.

"I mean flowers. They are living words, that tell how everything that has life is bringing forth something more beautiful. Yes, put violets on vet the proofs afforded to me through these means her grave, to tell of all she was; but through the are of the most convincing nature. flowers read the eternal lesson of beauty. It cannot die, but, puts on new forms continually. I want nothing to speak of eternal life from my Not that the assumed mediums are in all cases grass,"

[To be continued.]

Riddle. A word of five syllables. My first is a pronoun In the possessive case; (To me it's as plain As the nose on your face.) When my second you find, Please do not flout it; 'T is a kitchen utensil-Can't well do without it. My third is a vowel; Do you object to the letter?

Call it a pronoun,

If that suits you better. My fourth is an exclamation;

Can you not see the point?

You must recognize it,

Or my whole's out of joint.

My fifth is the name of a note; You will find it, if you look,

On the staff of the music

In an old-fashioned book,

My whole is the name of A place of some renown

In the West India islands,

Claimed by the Spanish crown. P. C.

## Original Essays. THE WORK OF SPIRITUALISM.

The writer has with great profit read the Ban ner of Light for many years past, and does not intend ever, voluntarily, to allow his subscription to expire. In it are taught truths such as no other publication contains. It has been the great pioneer in the field of human progress, and has opened the way to free thought and free expression. The numbers who through its instrumentality have shaken off the man-made creeds of the popular churches, can scarcely be estimated. The truths which it advocates, unlike the mere theories of theologians, are capable of absolute demonstration.

Spiritualism has something definite for a basis, viz: the most unquestionable proof of the continued existence of man, after the dissolution of this "earthly tabernacle." This great and startling reality has no place in the system of any of the numerous sects into which the Christian world is divided. Not but they have a sort of indefinite and intangible theory of a life after this, mixed up with various equally mysterious notions of revenges and rewards, heavens and hells; but the imagination of every individual is left to fill the details as may best suit his own peculiar notions. Mostly, however, they have an endless hell, made up of actual physical torture, and an equally enduring heaven, where the only occupations of its inhabitants will be acts of worship, such as the Church prescribes. But when those future states of existence shall commence-whether immediately after the termination of this life, or whether the soul shall remain dormant through countless and indefinite ages, until a general resurrection

comes merged in absolute knowledge. which and hope have been actually in this life command. They no longer need search for evidence of immortality, and their only care is to willivate and develop their higher nature, amongst the choice spirits and the develop their higher nature, amongst the choice spirits and the develop their higher nature, ciety awaiting them.

But all are not thus favored. The writer is not amongst the favored ones in this respect, but is compelled to take his evidences second-hand-to believe from what has happened to and through others, and not from personal experiences. And

No doubt much that passes under the name of mediumship is unreliable. This we all admit. grave, but the springing flowers and the creeping impostors. They are mainly honest, but sometimes self-deceived. They are mostly of an impressible organization, and capable, by an act of the will, of passing into a mesmeric state, and while in this state may give utterance to thoughts and enunciate ideas which have no source beyond themselves. The spectators may jump to the conclusion that the utterances are from the denizens of the unseen world, and, indeed, they may purport to be such. The mesmerized subject may have passed into that state with the thought of spirit intercourse uppermost in his mind and this one predominate thought may have produced all the supposed communications.

But aside from all this there are abundant evidences of genuine spirit-communication. Many of these so conclusive as to preclude all ground for dispute, I could cite as having occurred in my presence. They are of a nature similar to those from time to time published in the Banner. On the internal and indisputable evidence afforded by these "tests," an enduring and unwavering faith must follow.

But Spiritualism teaches more than simply that we shall continue to live amidst the enchanting scenery of another world. It teaches love-love to God and to man; and it is this great principle which will, in time, be extended to all the affairs of human society, lifting up the bowed down-encouraging the weak, reforming the vicious, instructing the ignorant, and banishing bigotry and all uncharitableness" from the world.

Slowly but surely the great world of mankind is approaching this goal. Every struggle against wrong, every true reform, whether in Church or State, in religion or government, is a step in this direction.

As true knowledge increases, so will true love to man increase with it. Priestcraft and priestly dictation will be the first to fall. Indeed, in all truly enlightened communities it has already fallen. Only the ignorant, the narrow-minded and the prejudiced give it their support.

Enlightened congregations and societies, even of our so-called Orthodox Churches, no longer listen to the sensless jargon of thirty, or even twenty years ago. Election and reprobation, the inscrutable decrees of God, the plan of redemption, man's fall and total depravity, and kindred subjects, have given way to lectures upon our conductone toward the other, literary dissertations and other subjects of practical interest. All this, not because the priests or their theology have changed, but because the age in its enlightenment has outgrown these husks.

Even our magazine literature is beginning to be controlled by the market (so to speak), as witness "The Haunted House at Watertown," in the August number of Harper. That respectable and popular periodical would hardly dared to have published such a narrative three years ago. And we may claim this as a striking evidence of the giant strides of truth within that time. I have no doubt but that a large majority, perhaps twothirds, of the subscribers and readers of Harper, are of our faith, and in giving place to the narrative, the publishers have only and fairly met the wants and sentiments of their patrons. . But I fear I am writing quite too much. The

subject opens before me, and I must stop. I may hereafter say something about our local

DECEMBER 14, 1867. face, then to such so highly favored, belief be-

1 angels will continue to send us earnest and efficient speakers.

J. NEWELL, YPSILANTI, MICH.-For some time I have felt it my duty to drop a few lines to the fountain source of knowledge from whence we receive so many beautiful facts in relation to our spiritual faith. Though we are situated (it might be thought by some) in the far off West, we feel, and without boasting we say that it is the center and garden of the world. But regardless of that, oh how we thirst for spiritual food—such as comes so freely through our mediums in various parts of so freely through our mediums in various parts of the country. And why, I ask, is it that some kind, loving angel will not drop down amongst us, and prescribe for our spiritual wants? Within the last year we have had but very little spiritual speaking. For two years previous to that we were well supplied with good speaking from va-tions wediums. There is quite a number of us rious mediums. There is quite a number of us, when together, and material enough around us to fill one of the largest halls in the land. Oh for a head and center! If you could only persuade some kind, able and loving spiritual medium to come and settle down for a season with us-in one of the most beautiful cities of the West-we will do all we can to aid and assist him or her to build up that most noble of all philosophies, Spiritualism.

SARAH GRAVES, BERLIN, MICH .-- The cause SARAH GRAVES, BERLIN, MICH.—The cause of our philosophy is progressing in this vicinity. After our grove meeting in August, we engaged our noble sister, L. A. Pearsall, to give us two more lectures. I then appointed a series of free conference meetings—as we had been prohibited from speaking in the social meetings of the Ortho-dox in this place, and told to hold our own meet-ings—to be held in the public school-house. The result is we have had some opposition and a full result is we have had some opposition and a full house. But our opponents have used their last weapon, ridicule, and retired from the field, sayselves up as a mark to butt against." Truth is a rock, against which they will break and not in-jure us in the least. They are now trying to break up our meetings by closing the house against us. We are holding circles for development, which awakensthought and inquiry. When I came from Grand Rapids one year ago, there was no interest in Spiritualism here, but now the people begin to think for themselves. But it book to be read by all men. The angel-world is ever near us, and we that give our lives to the promulgation of our gospel know we have need of the sympathy of all true men and women to sustain us in our arduous work.

E. SPRAGUE, SCHENECTADY, N. Y.-In the Call for a Quarterly Convention of Vermont, to be holden at Middlebury, Vt., in January nort, I notice a "hearty welcome" to speakers, &c., from notice a "hearty welcome" to speakers, &c., from other States. 1 and several speakers from other States attended their annual meeting at Royal-ton, last August. A Committee of Messra. Walk-er, Palmer and Wilder were appointed to superin-tend the meetings, designate speakers, confer-ences, times, &c. The Committee announced in open meeting, "if there were speakers who wished to speak, they would report themselves to the Committee." I saw Mr. Wilder the next day, and remarked

to the Committee." I saw Mr. Wilder the next day, and remarked to him, "it was placing a speaker in very indeli-cate circumstances. If they wished to hear any speaker, they could have him or her by asking. If they did not wish to hear me, it was the height of impudence for me to impose mysolf upon the Convention." He made no dissent. Some of their speakers were put forward two or three times, while far abler ones (not myself) were not invited to speak at all. Now, that speakers may know what to expect, I write concerning their rule. I would never attend their or any other Conven-tion on such terms. tion on such terms.

The old man paused. The sun had been shaded by a cloud, but now it burst forth with a sudden radiance; it lighted up his silver hair and beard, and Nela, looking up, said:

"Are you Flora with the white mantle, grand-

"I hope I am, my child, for I am almost through my journey, and I see those who have put on their shining garments, and I know one awaits

"Then I am to be Munda," said Nela with a sigh. "I was just saying I wanted to live ever and ever so long; and I am sure I was looking for Lucy out here under the violets we have

"There lies the tattered garment she could not longer wear," said Mr. Graves. "She only cast it off, and her mother earth took it. She is just

'I will return to my mother. She sent me forth the same to love us and care for us, but she has the spirit lays it down, and puts on one finer and

more beautiful. But the spirit is the same. Who would have made Lucy drag her tired body longer? Its rose tint was faded and its pearls lost, but her spiritual one can never grow dim, but brightens each hour of her new life, for through

"And then you called the good mother that gave our garments----" said Tony, hesitating.

"I called her Nature. She is a loving mother, and our natural bodies are beautiful gifts from her. They are full of wonder, and we should never abuse them. We have no right to spoil these wonderful garments, But we should take good care of them, keeping them from all that

can defile them. Then when we cast them off, we should do it naturally and gladly. The good old man that dies, lies down as one who gently fails asleep and awakens in the new life."

"But, grandpa, Lucy was not to be blamed because her garment got torn."

"No indeed. She was a frail little flower, that,

and judgment, they either disagree or have no definite idea. What kind of a world that is-I mean in regard to scenery and material objectsinto which we shall pass after this life, or whether it be a material world at all, the theology of Christendom leaves us entirely in the dark.

Spiritualism, on the contrary gives us exact and specific information on these points. To me, it is a subject of tremendous and absorbing interest. to know the sort of a world of which I am soon to become an inhabitant.

The time which any of us can hope to remain on this earth is short. The life to come is the principal life. We are like travelers going to a far country, and like them our chief interest should be in what lays before us.

The truths taught by simply unfolding the laws of Nature are most beautiful, mainly because they admit of absolute demonstration.

This is all there is of Spiritualism-a mere unfoldment of Nature, nothing more. It finds the magnetic cord connecting all things, all material and all spiritual essences, and simply following along its course, examines, classifies and determines. It learns by actual demonstration the great truth, that

" All are but parts of one stupendous whole, Whose body Nature is, and God the soul."

These great truths, so intimately connected with the well being of man in this world, as well as in that upon which we shall soon enter, are now making unparalleled progress. It is not quite so unfashionable now to be a Spiritualist as it once W85.

The thinkers-at least four fifths of all the advanced men here in California-are now either openly or secretly, in greater or less degrees, converts to these great truths. They say, very truly, that Spiritualism affords the only tangible ground for hope or belief in a future state of existence; that the Bible (taking it for true) when reduced to a point, teaches and proves absolutely nothing upon this subject. The few obscure intimations which it contains are not sufficient to found any belief or any theory upon.

But when Spiritualism comes with its actual messages and communications from those once mortal, and who dwelt amongst us, now on the bright shores of immortality; when they come with such circumstances of identity as carry with them irresistible conviction, telling us of the actualities and surroundings of their present; when, availing themselves of this magnetic cord, they speak to us through the material substances which surround us-through the organism of our fellowmortals-by words uttered, by writings, by movements of ponderous bodies, by the melody of musical instruments, by paintings, by utterances in foreign or in dead languages, and in various other ways-then something tangible and actual is presented upon which to found a belief. When, in

addition, some of the more favored and more "I say, Jones, how is it that your wife dresses highly developed actually enter the precincts of so magnificently, and you always appear out at that other world, and hold real converse with its the elbows?" Jones, (impressively and signifiinhabitants, seeing as really as they ever saw cantly.) "You see, Thompson, my wife dresses no one knew well how to tend. Perhaps if she | them upon the earth, the loved and lost who have | according to the Gazette of Fashion, and I dress had early had all the loving care she needed, she | gone before, and conversing with them face to | according to my Ledger."

affairs, but enough for the present San Francisco, Cal., 1867.

### PRE-EXISTENCE. BY L. U. REAVIS.

It is only possible for the navigator, sailing over unknown seas, to take his ship the most direct way to a new continent the first voyage; much time may be lost in sailing off the direct line, and much delay grow out of the confusion between the officers about matters which they know nothing of, and are unreal. So it is with the struggles of a new science or philosophy. Vague and false notions will often create discussion and confusion without conferring a particle of interest upon the cause at issue.

Spiritualism is the new budding forth and advanced growth of the religious element of man; it teaches of creation and of the life that now is and is to come; but it teaches not of life before creation. It teaches not of the existence of human beings before a cause to produce them.

But in the mazes of a new faith and philosophy, the best are apt to become bewildered and dazzled by the effulgence of a new light. It is a matter of regret that some are so strayed from the path of truth as to waste their time in writing long articles to prove the preëxistence of a human being. Whoever reads one of these articles will be reminded of the old theology and its kind of evidence. Read one of the old sermons in defence of some doctrine of theology, and you will find in evidence profuse quotations from ancient writers, apostles, prophets, &c., &c. Read one of these articles on the preëxistence of the human being, and you will find quoted in evidence all the vague and the lucid imaginations of the poets and enthusiastic philosophers. Who can accept such for argument, and especially in favor of a vagary that has no possibility of truth?

He who argues for the preëxistence of man, knocks the foundation from under all philosophy, for we must accept a beginning of each manifestation of creation in its own way, and he who argues for the preëxistence is compelled to follow his argument back forever.

Each planet, like a tree or a vine, bears its own/ fruit, and man is the ripest fruit on the tree of life. He is a product of law. His existence and individuality have been distilled through all the formative and creative processes of the planet, and here we first begin to be.

It is easy to conceive how men and women of fertile imaginations can with unbridled license put into lines imaginings which they know not of; but it is impossible to conceive of the existence of a race of beings who come into existence without any cause of creation.

### **DECEMBER 14, 1867.**

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#### BANNER $\mathbf{O}\mathbf{F}$ LIGHT.

# Spiritual Phenomena.

Tests by "Cousin Benja."

I started from my home in Westbrook, Me., about the middle of August, for a visit in Massachusetts. Went first to South Danvers, and there, in the cordial greetings of old friends, felt that though time had brought changes and years had added wrinkles to the brow since last we met, yet the fire of friendship burns as brightly as of yore; no time or condition has changed the pure love which has been kindled upon the altar of friendship.

Did not meet with many Spiritualists there, but those with whom I did meet seemed to feel a deep interest in the cause, but have not energy enough to go forward and build up a society. I am told that meetings were held here last winter; that the hall was always filled and often crowded. From some cause they did not continue their meetings, and the interest has died out in a measure, but yet there are some who are true to the cause they have engaged in.

From South Danvers I went to Kingston, to visit the home of " Cousin Benja." The cordial greeting and kind treatment I there received will always be held in grateful remembrance. There seems to be gathered around that little cottage all that is beautiful and pure. "Cousin Benja" lives in the works of beauty which his hands have fashioued, and which adorn his home, both within and without the cottage. His pure spirit per-vades the atmosphere and breathes a peaceful calm within the bereaved hearts of the dear ones he has left, and well are they qualified to receive his divine ministrations. They have no doubt of his spiritual presence, and their hearts are open to receive all that he is able to bring them. How can they doubt, when such evidence has been given them of his power to return? Perhaps it may be interesting to some of your readers to hear what tests they have received from him, so I will relate them relate them. Before he went to the spirit-world, while he

was yet able to walk out in the grove near by, his sister asked him to give her some test before he left the form, by which she might know that it was him, if he had the power to return. He asked her to bring him a piece of birch, which she did. He took it, and made two marks on one side and one on the other, with ink. He then broke it in two, dividing the marks, and gave her one piece, saying he would hide the other where she would never find it unless he came and told her where it was. it was. Some time after that, when he was too weak to leave his room, he wrote and sealed a weak to leave his room, he wrote and sealed a letter for her, telling her to go to a medium in Boston, whose name he gave, and if he could come and control her to give the contents, he would do so. Not long after he passed away she took her letter, went to the medium, and was told by her she could not receive her test that day, but would receive it sometime through her own hand. This she doubted wars much for she weak hand. This she doubted very much, for she was not aware she had any medium powers, and, not feeling satisfied, she went from one medium to another, until she had visited five with no better success. She then gave up almost all thought of ever hearing from him, and with feelings of sad-ness and discoursement visited a friend of hers hess and discouragement visited a friend of hers in Charlestown, who sat at a table for tippings. Her friend asked her if she had any questions to ask. At first she thought it useless to ask any, but finally asked if Benja would give her the con-tents of the letter if she would get the alphabet and point at the letters. He answered that he would, and he did. She opened the letter, when he told her to do so, and found every word cor-rect. She then asked him if he would then tell her

where the birch was. He replied he would tell her that in the same way if she would sit at home. She returned home and commenced sitting at the table with her mother. Repeating this a few times the table tipped, and by the alphabet she was told where the birch was. She found it so carefully secured within a shell in his cabinet, that it would have been impossible for her to have found it, had be not told her where it was. These are tests where there is no possibility of *mind reading*, and they were very gratefully received by his sister and narents.

I spent nearly two weeks in that quiet home feeling that I was receiving spiritual strength from the pure, loving influences which surround-ed me, and physical strength from Mother Nature, as she shed her healing balm upon the atmos-

pnere. During my visit there I listened to two very excellent lectures from Dr. J. N. Hodges, in Tem-perance Hall, Duxbury. Bro. Hodges is doing a good work there. The hall was filled to overflow-ing and an interact means the second secon

the writers who finish the Zouave Jacob and put down Spiritualism in the daily press of London, sneer at men just as intelligent as they, for be-lieving that young Simonds was still all ving, conscious being—a man whose love and memory did not die with the body—and that under certain conditions he was able to lift the vell, and make his presence known to his father? Then let them at least treat the facts with common decency, and

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at least treat the facts with common decency, and give us a more rational conclusion. Meantime they may do well to remember that thirty years ago these same papers were sneering at the British Association for the Advancement of Sci-ence. Thirty years hence it may not be pleasant for editors to look over their files of '67. Facts similar to these are of everyday occur-rence. Take one of a different type Very won-

Facts similar to these are of everyday occur-rence. Take one of a different type. Very won-derful things, I was told, were done in the pres-ence of a lady, who lives in Oharlestown, Mass. Mrs. Cushman, (of whom you have made men-tion,) is not before the public as a medium, but she gives sittings occasionally to those who wish to investigate. I visited her house in company with a Boston clergyman. A guitar was laid on my knees, and after a few minutes lifted up, held in the air and played upon by unseen hands. This was in full daylight. The concert lasted an hour. It was utterly impossible for the lady to to uch the strings. No mortal, under the circum-stances, could have made the music. Of this we were both satisfied. We did not decide hastily, were both satisfied. We did not decide hastily but only after the fullest investigation. Now, the agent that played the guitar, whatever it was, acted wonderfully like a human being. We re-quested a particular tune—it was played; then another, that was also played, and so on for an hour. How could we resist the conviction that hour. How could we resist the conviction that here, unseen by us, was a spiritual being, a man or woman, knowing the music that we knew, hearing our words or reading our thoughts, and able, under conditions we may not understand, to move material things? 'We are compassed about with a cloud of witnesses.' We need to return to the early faith, the faith of the founders of Chris-tionic the faith of all error motes of all areas tianity, the faith of all great poets of all ages. This age is steeped in materialism, but reaction has begun. Mon are crying out for the knowl-edge of Eternal Life. With the eloquent Bishop of Rhode Island, I hall this influx from the spirit-W. D. GUNNING.

### B. Coleman, Esq , London."

EDITORS BANNER OF LIGHT-A near and dear relative sent to me, as a memorial, before his departure for the Sun Land, the following beautiful HYMN OF LOBENZO DE MEDICI-

"Magno Deo, per la oul constante leggo E sotto el sul perpetuo governo Questo universo si comserva e regge," &c.... which it may be as pleasing to your readers as it will be to his spirit to see reproduced in your paper. This English trans-lation is found in William Roscoe's "Life and Reign of Pope Leo X," Vol. II, Appendix No. 47.

Leo X," Vol. II, Appendix No. 47. Introductory Remark.—In the fifteenth century the labors of Marsilius Treisws, Johannes Picies, Francisco de Miranrola, Renevieni and other influential minds, had gainod over many learned and eminent men to the doctrines of Plato, which teach she unity of the Supreme Being, the purest Thelam-and no one became so zealous and powerful a protector of Platoniam as Lorenzo de Medici (the father of Leo X), whose writings contain frequent allusions to the finest Platonic ideas, and whose religious cesars are based upon the Platonic pla-losophy and Illustrate it. such as his heautiful "Laude, or Hymn of God," in his Risne Sacre, cdit. Florence, 1680. Washington, D. C., 1867. Washington, D. C., 1867. A. SCHUCKING.

### HYMN OF LORENZO DE MEDICI.

Great God, by whose determined laws All Nature moves! unceasing cause,

Whose power the universe controls! Who from the central point decreed That time his rapid flight should speed, As round the eternal circle rolls!

At rest thyself, yet active still, Thou mak'st and changest at thy will-

Unmoved alone, thoy movest all; Whilst matter, eager to assume New forms, from thee awaits its doom, And hastens at thy powerful call.

Firm on the ductile mass imprest Whate'er thy wisdom deems the best, Thou fashion'st with unbounded love; Whilst all the wond'ring eye surveys Unfolds to Reason's clearer gaze The nobler Archetype above.

Revolved in thy eternal mind, Whate'er thy providence designed-Its primal fashion there assumed; Till all in just dependence shown, All future change to thee foreknown, The whole in full perfection bloomed.

Then first thy mightier chain was bound The struggling elements around, Till each assumed its destined stand. Thy power their contraries controlled, And moist and dry, and heat and cold, Were harmonized at thy command.

two years was one of the Lyccum Guards. He remained at his post until the hand of disease compelled his absence, and finally transferred him to the Upper Lyceum. I attended the burial of his remains, at which his associates in the Lycoum work sang, " A beautiful land of joy I see!" (from the Manual.) The following remarks were then made by your humble servant, which, by request of his friends, I send to you. M. B. DYOTT.

#### Philadelphia, Pa., Nov. 17th, 1867.

Beloved Friends-We have assembled here to-day to render the last tribute of respect to the mortal remains of our arisen brother; to cele-brate the new birth of an immortal spirit into brate the new birth of an immortal spirit into the realms of light and beauty; to deposit the gar-ments of mortality in the universal wardrobe of humanity. We have met to commemorate the resurrection of his spirit from the suffering tene-ment he has so recently vacated. Death came to him as the welcome white-winged messenger of love, opening up to his enraptured vision the shining streets and glistening turrets of the glori-ous Summer-Land. No gloomy forebodings or terrible uncertainty cast their shalows upon the expiring embers of his existence, but having lived expiring embers of his existence, but having lived a life of rectitude in this stage of being, he seared

a life of rectitude in this stage of being, he soared to higher realms, at peace with his conscience— at peace with his God. During his whole life, so far as we have knowledge of him, he acted out the life of a con-sistent Spiritualist, and often have we heard him valiantly defonding that philosophy which was the staff of his existence, and which he so nobly the staff of his existence, and which he so nobly attested in the last moments of his dissolution. Death had no terrors for him, but was the wel-come messenger that opened up to his transport-ed vision the flower-encircled doorway that shows us those we love. He was a consistent Spiritualist, and the beautiful philosophy which he so delighted to promulgate in his life and teachings, afforded him sufficient consolation and strength in the trying hour, and enabled him to wrap the mantle of his convictions around him and lay down to pleasant dreams. May each one of lay down to pleasant dreams. May each one of us be sustained by the same glorious philosophy, and our last moments be as calm and screne as were his. For four years, commencing with the birth of the Ghildrawic Represented Lacoum he were nis. For four years, commencing with the birth of the Children's Progressive Lyceum, he was an active, energetic and faithful member, leader, and officer, and when he resigned his con-nection with it, it was only to graduate to the Progressive Lyceum in the Summer-Land. As he took such an active part and manifested so much zeal'and interest in all that pertains to the Lyceum while there I will read from the Lyce Lyceum whilst here, I will read from the Lyce-um Manual one of its beautiful silver-chains, entitled "Victory in Death":

"Sweet is the seene when loved ones die, When loving souls retire to rest; How mildly beams the closing eye. Tiow gently beaves the expiring breast! So fades the summer cloud away, Bo sinks a gale when storms are o'er: Bo gently shuts the eye of day, Bo dies a wave along the shore!

Triumphant smiles the victor's brow, Fanned by some guardian angel's wing; Oh gravel where is thy victory now? And where, oh death 1 where is thy sting? A holy quiet reigns around, A caim which life nor death destroys, And naught disturbs that peace profound Which his unfettered soul enjoys.

Then, oh! my soul, wait thou toyly. Then, oh! my soul, wait thou trusting love, Till angels call thee to that clime To dwell in brighter realms above! Life's labor done, then sinks the clav-Freed from its load the spirit files! Attending angels point the way To higher life in brighter skies."

May the constant presence and blessing of the Infinite Spirit rest upon and abide with every member of this family, and the guardian angel of each attend their footsteps through all the devious paths of life, warning and protecting them from approaching danger, and may every one of those who were near and dear to him in earth-life, realize and feel his constant presence and guardian care; for he assured that though you are separa-ted from him by the thin vell of visible materiality, he is as present with you as he ever was whilst animating the worn-out garments we have where an intering the worn-out garments we have this day met to deposit in their last resting place. May the blessing of the Almighty, the love of the angels and their protecting influence be pros-ent with you evermore.

#### A Discussion---Almost I

SPIRITUALISM AND LIDERALISM. A number of the friends of Free Discussion at Belvidere-Capt. Hull, D. G. Estell, Hiram Bil-well, Mr. Lovett and others-notified your hum-ble correspondent that the Rev. Dr. Eddy (Bap-tist clergyman) was getting his guns in readiness to pour into Spiritualism a deadly and destruct-ive broadshile, and they were desirous that "Da-tist clergyman) was getting his guns in readiness to pour into Spiritualism a deadly and destruct-ive broadshile, and they were desirous that "Da-tist clergyman) was getting his guns in readiness to pour into Spiritualism a deadly and destruct-ive broadshile, and they were desirous that "Da-tist clergyman) was getting his guns in readiness to pour into Spiritualism a deadly and destruct-ive broadshile, and they were desirous that "Da-tist clergyman) was getting breaker in calling me, whenever he introduces me to his former Adventist preaching brethren) should meet him. No time was lost in traversing the intervening hundred miles. Correspondence and an inter-view with the Doctor was had: Mr. JAMIRSON.-Doctor, by the solicitation of my friends here, who inform me that you are MR. JAMESON.-Doctor, by the solicitation of my friends here, who inform me that you are preparing to lecture against modern Spiritualism; that you admit its genuineness, but can satisfactorily account for it without admitting the agency of departed spirits; that you are prepared, or sup-posed to be, to prove by facts that all the alleged spirit-communications proceed from minds in earthly bodies, I will be pleased to meet you in public oral discussion. DR. EDDY.--I do not consider the phenomena of spirit-uplicm to be humbug: I potromic/ca public oral discussion.
Dr. EDDY.—I do not consider the phenomena of Spiritualism to be humbug; I acknowledge their genuineness, but do not believe that the spirits of our departed friends are the cause of the phenomena. I would not be willing to hold a public oral discussion, for it would do no good.
Discussions only serve to engender party feeling. Each disputant will have his friends and alherents, hance I consider discussions unprofitable.
MR. JAMIESON.—Doctor, your views are no doubt the result of careful investigation. Spiritualist, as well as others, should have the benefit of them. The truth will shine all the brighter by an earnest, courteous discussion of differences of opinion. I think discussion, conducted in a kind, gentlemanly manner, as it always should be, is productive of great good by agitating mind, which agitation is the beginning of wisdom.
Dr. EDDY.—I design giving my views upon the of them. The truth will shine all the brighter by an earnest, courteous discussion of differences of opinion. I think discussion, conducted in a kind, gontlemanly manner, as it always should be, is productive of great good by agitating mind, which agitation is the beginning of wisdom. DR. EDDY.-I design giving my views upon the subject of Spiritualism as soon as our new church is in readiness; at which time I will be pleased to have you present to take notes, and then you can amount a meeting of your own to answer, on to have you present to take notes, and then you can appoint a meeting of your own to answer, on which occasion I will be present and take notes, and if I think best will reply. Thus the matter rests. How far the Rev. Dr. Eddy's proposition misses of being a "discussion," "deponent saith not." It looks like discussion at long range I am inclined to believe that the Doctor never I am inclined to believe that the Doctor never made a more true remark than when he said "dis-cussion is unprofitable." How? To creeds, to er-ror, to a false, soul-cramping theology. To the cause of eternal truth, though, discussion has yielded an immense profit, always. The Adventists of the State of Michigan were at one time always ready for discussion. But at one time always ready for discussion. But after the devil, through "David," captured Moses, the "Goliah" of the Adventists in the West, they, too, in Convention assembled, solemnly declared "discussions unprofitable." "discussions unprojudic " In spite of the unprofitableness of discussion, our theological friends are urged into it among themselves by the "powers behind the throne." Witness the "signs of the times" in the theologi-cal heavens as between Universalists, Unitarical heavens as between Universalists, Unitari-ans, and other liberalists, on the one side, and the "Evangelicals" on the other. In Chicago, where a "Liberal Christian Convention" was lately held, the two parties, Evangelicals and Liberals, alias "Orthodox" and "Heretics," are pummeling each other with Scriptural "grape and canister" at "long range" in vigorons style. It needs no prophet's eye to discern that discus-sion will prove a "profitable" investment for the Liberalists. Then will come the test of "liberal-ity" as profeesed by them. Is their liberale as a dis-progressive? If not, their doom is scaled as a dis-philosophy is based on the knowledge of immutathe "Evangelicals" on the other. In Chicago, where a "Liberal Christian Convention" was lately held, the two parties, Evangelicals and Liberals, alias "Orthodox" and "Hereites," are pummeling each other with Scriptural "grappe and canister" at "long range" in vigorons style. It needs no prophet's cyo to discorn that discus-sion will prove a "profitable" investment for the Liberalists. Then will come the test of "liberal-ity" as professed by them. Is tief liberal-ing forn lower to higher, we will answed the admonds of the race, hence Lib-eralism will neward the siles than Spiritualism. Liberalism is not yet "liberal" enough to ac-knowledge the Soul's lighest convictions as au-thoritative. It is progressive, then Spiritualism. So, whether progressive or non-progressive, its "manifest desiny" is its absorp-tion by Spiritualism. Then will come the peace-

ful, bloodless war between Spiritualiam and Ro-man Catholiolam. All the liberalian in the world will be attracted to the great magnet.—Spiritual-iam. All the conservatiam and superstition in and out of Churches will gravitate to their own place.—Pagan Theology. REABON, the guiding star of the former; AUTHONITY.—" blind leader of the blind ".—of the latter. Ohl the prospect is grand to contemplate! The reformer sees the glad day of liberty dawning for the race. "Light! more light!" As reason—the sun of the soul.—is outspreading its golden beams, warming into life the divine in man, arousing the latent energies wrapped in death-like sleep dur-ing the dreary night of Superstition, all Nature seems aglow, and the glad shout of "Light and Liberty "is wafted on the morning breeze of the Age of Reason. Belvidere, 11., Nov. 9, 1847.

#### ANNUAL CONVENTION OF FRIENDS OF PROGRESS. [Reported for the Banner of Light, ]

In accordance with the adjournment of last year, the Friends of Progress met in Henry Hall, Richmond, Ind., on Friday, Oct. 18th, 1867. The Convention was called to order Friday afternoon. B. Reid, of Kokomo, Ind., was chosen President, and G. Kates, of Dayton, Ohio, Vice, President, Mrs. Lucretia Brown, Richmond, Ind., Secretary, and Dr. J. L. Braffett, of New Parls, Ohio, Assistant Secretary. A Business and Finance Committee were ap-pointed, consisting of three each. The Business Committee arranged the meeting

The Business Committee arranged the meeting to hold conferences, selecting the speakers, and holding *them* responsible for their errors, and com-mendable for the truths they might utter; and the introduction of resolutions.

The following resolution was offered by B. Reid, and adopted :

Reld, and adopted: Whereas, Certain persons, fearing a just and candid criti-clam from our own ranks, have raised the false issue of war between speakers and mediums; and Whereas, Certain articles have been published in our organs calculated in their nature to site up a party spirit; therefore, *Resolved*, That no such issue should exist, and that the pho-nomenalities of Spiritualism bear the same relation to the philosophical that figures do to mathematics, or that effects do to causes, and that we feel ourselves to be a band of bro-thers and sisters, with oue common interest, namely, the un-foldment of truth and the elevation of the human race.

J. Swain then offered the following resolutions: J. Swain then offered the following resolutiona: Resolved, That we believe mediums are as honest and relia-ble as any other class of human society of equal numbers. Resolved, That while we desire to extend our heartfelt sympathy and candid encouragement to all honest-hearted mediums and their cruel percention by a disappointed and bigoted priesthood, we pity, deplore and deprecate that low condition of moral and religious development that would conditions of moral and religious development that would conditions of moral and religious development that would conditions of moral solutions through weakness, have thus power. If any of our mediums, through weakness, have thus erred, we ienderly exhout them to abandon a course so wicked and repretensible, and henceforth to exercive their gifts with singleness of heart and honesty of purpose as unto God. J. P. Addlenum officiend the following which

J. P. Addleman offered the following, which

Resolved, That we do not endorse the report offered at the Cleveland Convention in its wholesale condemnation of me-

Conference closed, to meet at 10 o'clock A. M.

Morning Session —The Convention was called to order by the President, and very ably addressed by Mrs. Kingsbury, of Philadelphia, on the rights of female suffrage. She handled this subject or iemaie suffrage. She handled this subject from a standpoint of human rights vested in the human soul, comparing woman's physical, social, intellectual, moral and spiritual natures and de-mands with those of man, and defining that our Government, with its declaration of inalienable rights, forgets her as being a person in the elective Fights, forgets her as being a person in the elective franchise, classing our wives, daughters and moth-ers not above but below the loafer, foreigner, and negro, and in the same category with the infant, the insane, prisoners and rebels; with the incom-petent from ignorance and crime, thus making our Government autocratic, instead of democrat-ic. More are horn of shores and these outloop. our Government Autocratic, instead of democrat-ic. Men are born of slaves, and these enslave-ments produce their effect on the off-pring-men novereigns, women subjects. Ballot represents thought. Women think. Soul and principle are ever sex, which make her responsible to God, not to man. If she is unlike man in her mental struc-ture she should have the privilege of representing ture, she should have the privilege of representing the the should have the privilege of representing that unlikeness. She pays tax and has no voice. "Taxation without representation," say Randolph and Adams, "is intolerable." Voting at the polls is as respectable for woman as visiting the post-office, and her influence is refining to every public assemblage. Her absence makes them rude and vulgar. Striking for higher wages by the mechanic, is sustained by the politician and press. Why? Because of the votes. How with woman if she strikes? Ballots for the working-girls will

chief, throwing responsibilities on the innocent that legitimately belonged to the transgressor; thought scap and clean, pure water far better to wash away the sins of the flesh, when well ap-plied, than all the baptismal ceremonies of the priesthood. He recommended, for the removal of sin, our returning and conforming to the laws of bealth for the body, and moral and spiritual laws for the soul.

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for the soul. Saturday evening the Children's Progressive Lycoum gave a public entertainment, in which was exhibited the talent, self-culture and superi-ority of individual soul-growth. The character and quality of ideas and sentiments, as declaimed by the children, the marching and gynnastic ex-ercises, the flags and tableaux, all conspired to emulate and stimulate the children, and awaken the audience to a fust appreciation of the Progressthe audience to a just appreciation of the Progress-ive Lyceum. Sunday, part of the day was de-voted to the little ones and the Lyceum.

Mr. Maxwell says the whole secret of success in conducting a Lyceum is to come into close sympathy. You must amuse, and kindly and fondly cherish their ideas. Meet children on a child's plane; let yourselves down into their sympathies and lives; conform to their plans of amusements; go to the green fields and woods on plenk; excursions, and there enter into the spirit of Nature's love, imparting the love of God as expressed in Nature, thus developing sunshine in their natures.

It is a law of Nature that what you give you re-ceive. Give love, and you secure love in return. E. V. Wilson said that when a child he was de-prived of the simplicity of his childish nature by prived of the simplicity of inscrintation intuite by the rigid power of coercion; had been forced through hell into heaven with the devil for his teacher, and thrashed by his father and the minis-ter, all for Christ's sake. He loved and wept with children, entored into the spirit of their loving na-tures and child-like amusements, and used the simplest forms and figures of natural objects to amuse and instruct. amuse and instruct.

We present only a brief synopsis of the sayings of the very interesting three days' meeting of the Friends of Progress at Richmond, Ind.

J. L. BRAFFETT, Sec.

#### Meeting of the Pennsylvania Peace Society.

The second annual meeting of the Pennsylva-nia Society was held in the Franklin Institute, Philadelphia.

The meeting was called to order by Alfred H. Love, Esq., who, in the absence from the city of the President, George W. Taylor, nominated Alfred B. Justice to the chair, Adopted, The Secretary read the report of the Executive

Committee, which was adouted. An amendment to the Constitution, creating

the office of Assistant Secretary, was proposed and adopted.

On motion, a Committee of three was appointed to nominate officers for the ensuing year. A number of communications from different

A humber of communications from dimension parts of this country and Europe were read. A letter, declining reëlection as President, from George W. Taylor, Esq., was read and accepted. The following officers were unanimously elected: President-James Mott. Vice Presidents-T. Elwood Chapman, Rachael

Vice Presidents-T. Elwood Chapman, Rachael M. Townsend. Secretary-Dr. H. T. Child. Assistant Secretary-Anna M. Wiso. Treasurer-H. M. Laing. Executive Committee-A. H. Love, Lucretia Mott. Joseph M. Townsend, Francis Parker, Sarah T. Rodgers, Alfred B. Justice, Mary B. Lightfoot, Sarah Betts, John Kenderdine, Dinah Menden-hali, Rebecca S. Hart, Lydia H. Hall, Hannah C. Ambar, Ehenezer James. Amber, Ebenezer James. The following amendment to the Constitution

was proposed:

"In order to give evidence of the sincerity of the belief we hold, it is agreed that the Executive Committee, or a quorum thereof, shall constitute a board of arbitration, to whom our members and such others as may desire to do so, shall refer all matters of difference occurring between them."

After considerable discussion upon the benefits that would arise therefrom, participated in by Mrs. Rachel Townsend, Jacob Paxson, Esq., Mrs.

Mrs. Rachel Townsend, Jacob Paxson, Esq., Mrs.
F. E. W. Harper, Dr. Henry T. Child, and others, it was finally adopted.
On motion, a Committee on Finance was ap-pointed by the Chairman.
The Committee appointed for that purpose re-ported a series of resolutions, pending the consid-eration, separately, of which, the meeting ad-journed to meet at 7 in the evening.
The resolutions read as follows:

The resolutions read as follows:

The resolutions read as follows: Whereas, The lighest development of our nature is spiritual, and cuminates in that peace which is shocked with oppre-sion injustice, hate, robbery and murder, the natural con-comitation of war; and Wherear, it is not so much from the opposition of the few who advocate war as it is from the indifference of the many who, while they admit peace to be right, inconsistently que-tion its practicability and expediency, that peace is not estab-lished; therefore, . 1. Resolved, That we continue our carnest efforts to remove the causes and abolish the customs of war and relying upon the truth, justice and practicability of the peace principle, and that we appeal and agitate in love and charity. " whether men will hear or whether they will forbear." 2. Resolved, That we adhere to the deviation that "all men have a natural and indichable right to life," and protest against any faither nullification of this principle by the war system.

#### SPIRITUALISM AND LIBERALISM.

was carried:

ing, and an interest seemed to be felt which is who love the cause. He may well be called a worker, giving three lectures on Sundays, the in-termission being occupied in examining invalids, while work he are the average the average he are being while during the average he are being solver the average here. while during the week he employs his time at-tending the sick. May he long continue to be-stow blessings upon suffering humanity. A. E.

#### Prof. Gunning upon Spiritual Evidences.

Benjamin Coleman, Esq., contributes an article to the London Spiritual Magazine for November, in which he introduces the following letter written by Prof. Gunning of Harvard College. It is very interesting:

"My DEAR SIR—Allow me to thank you for the pleasure and the profit I have gained from the few numbers of the Spiritual Magazine which have reached me. I do not believe you can serve have reached me. I do not believe you can serve your race and your age more nobly than by labor-ing as you do to bring the doctrine of immortality from the realm of faith into that of knowledge. I like your method. We need facts. I do not see how we can learn anything of an after life except as that life reports itself. At best our faith as-sures us only of the fact that life reaches on be-yond the tomb—nothing of the modes of spirit-life. Many minds trained in scientific methods, know nothing of faith, take nothing on trust. To such, the facts you have to report come like sunlight on the clouds. I would give up every-thing I have except faith in God and hope for men, rather than the treasured words which have men, rather than the treasured words which have come to me from the higher life. You want facts. Has it never occurred to our skeptical friends that the greatest fact of all is the belief of some to million of the product of the some ten millions of men and women? Are these men demented? Many of them on my own side of the water I know well. They are men who know how to weigh evidence. They are in the Senate chamber, on the bench, in the universities, on scientific surveys. One of them is a post, whose books are the delight of every cultivated mind in books are the delight of every cultivated mind in England. Another is a bishop, whose eloquence was surpassed by no preacher who met with him in the Pan-Anglican Synod. Is it not safe to as-sume that facts which have convinced such men deserve at least a decent hearing? Let us take a fact: Mr. Simonds, a member of the United States Senate, from Rhode Island, a grave and correling much bished to the world

Let us take a fact: Mr. Simonds, a member of the United States Senate, from Rhode Island, a grave and careful man, published to the world over his own name, a statement like this: Ife was in the presence of a woman who was called 'a medium.' On the table before him lay a pen-cil and sheet of paper. The pencil moved—no visible hand touching it—and wrote 'P. T. Si-monds.' After writing the name, it moved back and dotted the f. The handwriting, the Senator says, was that of his son, living then, as he thought, in California. The agent that moved the pencil went on to write a communication, claiming to be young Simonds, and giving an ac-count of his death in San Francisco, a few days before. Now, the Senator affirms that the next California mail brought tidings of his son's death, corroborating in all respects the account he had received in presence of the medium. What shall we say? That the grave Senator uttered a false-hood? Who will say that? A lady, well known in literary circles, was present at the sitting and puts herself in print, reäfirming the Senator's statement. Did they both falsify? No one who knows them will say that. Were they mistaken? The case does not admit of mistake. Either these things here true, or no truth outside the dull roa-ting of life can be established by testimoury. Will was elected Leader of that Group, and for the las

Nor scales the fire th' empyreal height, Nor sinks the earth's incumbent weight Beneath the central darkness deep, But, tempered in proportions true, Each binding each in order due, They learn their destined bounds to keep.

Diffused through all the mighty whole, Thy goodness pours the living soul That actuates each remoter part. Thy energy with ceaseless force Impels the still returning course, As midst the limbs the heaving heart.

From thee, great Author, all that lives Its stated boon of life receives,

Ere long again restored to thee; Each insect too minute to name Yet owns a portion of thy flame, Part of thy num'rous family.

Resplendent cars of flery glow From realms of light to earth below

Thy animated offenring bear: And when this mortal trial ends.

Again the glorious car attends. To wing them to their native sphere.

Grant, then, my God, that, raised sublime, My soul the arduous heights may climb. And gaze upon the fount of light;

Nor ever from the place where shines That cloudless sun which ne'er declines, Remove again its raptured sight.

Purge thou, my God, my visual ray; Banish these earthly mists away,

Great centre toward which all things tend! In thee alone, eternal mind!

The good their final refuge find, Of all Creator, Guide and End!

gressive Lyceum, of Philadelphia, subsequently things are true, or no truth outside the dull ron-tine of life can be established by testimony. Will was elected Leader of that Group, and for the las Mr. Stebbins offered the following resolutions, which were heartily endorsed:

Resolved. That we tender our heartfelt thanks to Mrs. Kingsbury for her admirable and able address on female suf-

*Ensourced*, That justice, common sense, the highest welfare *Bresolred*, That justice, common sense, the highest welfare of the nation and the best culture of society demand—as all are equal in insilenable rights—that women as well as men-should be equal in the privilege of the ballot and all that per-tains to citizenship, and that the purset and best government and the highest social life will be possible only when womanly influence can thus be fully and equally felt. *Columnation Management* — The resolutions offered by

headache, and a radical cure was performed in the presence of a large audience in forty-five minutes.

minutes. S. Maxwell thinks that not one in ten thousand understands the laws of physical mediumship— spirits making hands out of the magnetism and essences of the medium and atmosphere, which is governed by conditions which belong to spirit-law. He believes that hands and fingers are made of elements drawn from the medium. If the magnetic forces are drawn from the hands and fin-gers, the spirit hand will be longer than if drawn from the feet and toes. Spirit bodies are formed in this way—a perfect counterpart of the medium.

After the close of the Conference, Mr. Stebbins gave a discourse on "Progression." He stated that progression is taking place just in the ratio of mind being able to control the elements and forces of Nature. In agriculture we progress as we control the soil and the forces therein; in utensils, from the imperfect to the perfect. The lessons are, that we will progress out of creeds, dogmas, and the immatured stages of religious development, to better conceptions of truth, free-down and spiritual unfoldment. We want the same freedom to investigate spiritual truths as all other subjects, and our age is urging its claims

men have a natural and inalienable right to life." and protest against any further nullification of this principle by the war system. 3. Resolved, That as "governments derive their just powers from the consent of the governed," we demand the impartial voice of the governed and the rights of minoritles; and that it neither create nor sustain any anti-Christian government; and arraigning a governiement bat prepares for and resorts to man-impoverishment, ensistement, forture and killing as anti-Christian, barbarous and destructive of its true end, it should be immediately amended or superseded 4. Resolved, That we are for strong government; but that strong government is self-control; love, not hats; justice, not oppression; mind, not muscle; life, not death. 5. Resolved, That we are for strong government; but that strong force; and we appeal to the Chore to use its power, and its high time another Luther nalled to the door a thesh denouncing the further desceration of reason and split to deadly force; and we appeal to the Chore to use its power, and no speak plainly for the radical prace principles of Jesus Christ, the foundation of its futh. 6. Resolved, That we must look to the children as our triends, and contially invite them to the standard of peace. Let then abatain from military training, practice the principles of Jesus Christ, the foundation of its related to the dower. Let then abatain from military training, practice the principles of fore among themselves, and learn the arts of peace. Let their playthings, school books and reading matter be less in the split of war. 7. Resolved, That we reject the propositions, "In time of peace prepare for war," and "Peace at any price." for the former perpetuates war, and the latter repudiates the only price for peace, which is righteousness; for peace on excute for war, which is impure itself, and the parent of grass im-purity in an "armed peace." help, inconsistent, and a re-ronoch to the age, we demand disarmament and arbitration the world over.

purity; and an "armed pence" being incomprised, and a re-proach to the age, we demand disarinament and a situation the world over. 8. Resolved, That the working man must see that by his per-son and purse he sustains war; that he does the fighting, suf-fers the torture, and pays the war tax; that peace is bread, time, compensation and education; and if, from moral con-viction, he would refuse to bind and hire binned if to rob, naim, starve or kill a human being, no general could find an a my. 9. Resolved, That the Indian is in insurrection against wroma-and outrage, and any peace will be but temporary, except it secure to him the same right over the homestead sud appro-priated domain as is granted to others, until the invidious di-linction of "Indians not laxed "is removed from the Consti-tution, and he is placed in the line of citizenship with proper representation. Let him become interested in the Kachte Hailroad and he will be our field, and it will not have to be laid in blood. The civilization that is opposed to Christianity is a failure, and will receive coolign retribution. 10. Resolved, That it is an insult to common sense to substi-tute deadly force for reason, and to kill countrymen, to save a country.

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At the evening session a discussion ensued on the resolutions, which took a wide range, and was participated in by a number of the audience. The Bible was referred to as favoring peace, and one gentleman thought it advocated war. It was urged that seek member should add

It was urged that each member should origi-nate peace ideas in his own heart, by practicing Christian virtues, and there would be no cause for either arbitration or war.

A slight amendment was offered and accepted the second and third resolutions, fueretia Not making the suggestions. The meeting in-creased in number and interest, and speeches. were made by Robert E. Evans, John W. Huan, Rachel W. Townsend, Dr. Child, Alfred H. Love, and Lucretia Mott, on the resolutions, the fifth in

in the realm of matter. With a firm reliance in the realm of matter. With a nim reliance then, friends, upon the spirit-world, as instru-ments in the hands of the great Father of human-ity for the purpose of bringing about the com-plete redemption of his children from their low and groveling conditions—from the condition of the first man. Adam, who was of the earth earthy, as that if the second man who is a subleming to that of the second man, who was of the earth fatting, spirit; and as we realize this, we shall come out of all these inharmonies, and dwell in peace in the knowledge that all things work together for good.

#### CLOSING OF THE CONVENTION.

The President said that the business being all completed, we are about to close the labors of the Convention. The Secretary will please read the minutes of the afternoon and evening sessions

#### Dr. Child remarked:

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BROTHERS AND SISTERS OF THE FOURTH NATIONAL CONVENTION-Will you allow me a few moments? I accepted the position of Secrefew moments? I accepted the position of Secre-tary of this Convention knowing that it involved a vast amount of labor, but my heart and soul are in the work, and I intend to labor while I have the ability. I have met here many old and familiar friends, and a large number of new ones whose faces I had not seen before, and as I have looked into your eyes and felt the warm, friendly grasp of your hands, I have been amply repaid for the effort of coming to this Convention. Friends, may we all return to our homes with re-newed strength and firmer resolves to labor on in the great work of humanity with the angel-world, and under the blessed smille of our Father in heaven. in heaven.

The minutes were then read, and after a pause, when the motion to adjourn was made, the Secretary read the following minute:

retary read the following minute. Having been favored in the various sittings of this Convention to transact all the business which has come before us, even though the conflict of ideas has at times produced some discord, we are still convinced that "error of opinion may be safely tolerated, if reason be left free to combat it." The evidences of the progress of our cause-still reason and interesting interest which is n. The evidences of the progress of our cause-of the increased and increasing interest which is being awakened over the entire world in it, are encouraging to us. Trusting that each succeed-ing year shall find us, individually and as a Con-vention, advancing in all that is desirable for us, we may adjourn to mest at the Call of the Ex-ternation of the terms of the terms of the terms. we now adjourn, to meet at the Call of the Ex-ecutive Committee next year. HENRY T. CHILD, M. D., Secretary. 634 Race street, Philadelphia.

Correspondence in Brief.

HARRIET DAYTON, ANDOVER, ASHTABULA, Co., O.-Light is beaming in this direction, and many are coming out in the defence of free thought. Bro. O. P. Kellogg is doing a good work here. He is a talented speaker, and does well for the cause of truth. He speaks here the second Sunday of each month Sunday of each month.

VINELAND, N. J., says a correspondent, is fast becoming a beautiful place. It was but little more than six years ago a wilderness. The town now contains ten or eleven thousand inhabitants, with fine streets and houses of various styles of with the street and holdes of very file and im-posing in their appearance. New store buildings —a good proportion of them are built of bricks—are being opened almost daily, displaying all of the various kinds of merchanoise which the place demands. The elimate is fine and healthy, and the soil well adapted to fruit, vegetables, cereals and grass. Many of the fruit farms and gardens are already very beautiful. Vineland is settled prin-cipally by people from the New England States and New York. Some are from the West, with a sprinkling from Pennsylvania and New Jersey. They are intelligent, energetic, and working to make the place what its founder, C. K. Landis, intended it to be—one of the most beautiful spots on this part of the earth. And they will succeed.

N. E. MARCY, President of the Spiritual Asso-Ciation, Wellington, O.–Wo have organized a Society, calling ourselves Friends of Progress of Oberlin and vicinity; although few in number, yet earnest in purpose. The Oberlin Faculty, with all its learned Professors, bring their theological batteries against us to dishearten us, and for-bid their students attending our meetings under penalty of expulsion. I have been told that some have already been expelled for this offence! But we have every reason for encouragement, notwithstanding all opposition, for we know that we have the spirit-world to strengthen and uphold us, and Old Theology cannot prevail against us. Mrs. F. A. Logan, of New York, favored us with her ministrations of love, and awakened considtion. Had it been in the spring-time, we should at once have organized a Lyceum. Mrs. Logan is carnest in her work, and we bespeak for her a kindly reception wherever she goes. We hope Children's Department. BT 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 delivese About our hearths, angels that ere to be, Or may be if they will, and we prepare Their souls and ours to meet in happy sir." (LEION HUNT.

[Original.] NELA HASTINGS.

### CHAP. X .- SPRING FLOWERS.

Two winters' snows had fallen on Lucy's grave, and the second spring had come, and the tender grass was creeping over it, and the maple tree above it was red with its early blossoms. Nela, Rosa and Tony had come with offerings from the woods and fields, and were busy in trying to make violets feel at home in that quiet spot, and to make fern and ivy grow beside the white head-stone. It was a warm day, and they were heated by their exercise and sat down not far off for rest.

"It looks very sweet, does n't it?" said Nela: somehow these violets are just like Lucy, and I like to come here now: but in the winter was n'tit dreadful? I shivered all over when I looked this way."

"I don't see the use in people's dying, anyhow," said Tony. "If I had made the world, I would have made everybody live till they got to be so old they would n't want to live any longer."

"Well," said Nela, "I hope I won't die for ever and ever so long, it 's so nice to live,"

"But there comes Mr. Graves; I was just thinking about him," said Rosa; "he says it's all living; that we don't over die."

"Well, I suppose he thinks so," said Tony; " but when I see that little grave there, I can't for the life of me tell how he makes it out."

"Ah, children, I did not think to find you here," said the old gentleman, coming among them as a companion would come. "I fancied you were up the brook hunting for pussy willows, or making whistles out in the field. I love to come and sit here once in awhile, it's so restful and sweet. It's like coming to a high hill on a journey-a looking-off place. It seems to me like a spot lifted up for me to see all about the spiritual kingdom, just as our mountains and hills give us the range of the whole country round about."

"It looks dreadful to me sometimes," said Nela, the tears gathering in her eyes. " I want to go right down into the ground and bring Lucy up, and look into her face and love her, and because I can't I get to crying, and then I can't see even the flowers."

"That's so, little one; tears shut out the beau tiful sights from our eyes, and hide from us what would be most pleasant. But if you are not in a hurry, let me tell you one of my stories."

"We are never in a hurry when you want to talk," said Nela, " only I keep wondering where all your stories come from."

"I expect," said Tony, "they are the blossoms that come out, just as the maple tree is full, and if we pick all we want to-day, we shall find a plenty more to-morrow."

"That's pretty true, my boy. My, life was a rough and hard one, a kind of winter; but I was getting ready for a spring-time, and before long my spring will end in a glowing summer. But to begin:

A mother once said to her children, 'Do not linger here longer, but start on your journeys. I have your garments all prepared. Come, Cela, here is yours-a lovely rose-tinted tunic ornamented with pearls. Could anything be fairer? But mind you, the pearls will fall off with ill usage. and the texture of the garment will be spoiled with carelessness or neglect.

Here is yours, Munda. It is of splendid green. with diamond trimmings; see how they glisten! Nothing but heedlessness need make you ever ashamed of your attire, for these gems will brighten as you journey on; but they will be lost, never to be regained, if you go among the bram-

'Now,' said the mother, ' thou must not go, my child, in the same path that thou didst journey in before, but over the mountain into the land of sunshine. There nothing will mar the beauty of thy garment, but it will grow brighter day by day.

Munda and her sister repined when they knew that their sister had put on a more beautiful garment and had departed to the land of the sunlight.

'She should have gone with us,' they said. 'The way was no harder for her than for us.' 'But her garments were so torn she could travel

no further,' said the mother. Then they fell to weeping because they should

no more see the rose-tinted tunic embroidered with pearls. 'It was as lovely as the morning,' said Munda.

'How we used to watch for it through the flowerarbors and the groves. It was just what we needed-that garment so bright and beautiful!' said Flora.

'Did you not know, my children, that it was only the garment that I cast away? Cela has now another more radiant and lovely.'

'Do n't tell us of it,' said Munda reproachfully. We want to see the pink and pearl garment that made our way so bright.'

'Why, my children, what folly you are talking! I say to you the garment only is lost. Cela has a more beautiful one now.'

'You speak nonsense to us! We will not look for her in other garments,' said Munda.

'Oh, children beloved, can I not show you how little is the garment, yet how dear is that which the garment covers? Behold that heap of rags! You will not touch them for their blackness, but that is all that is left of the beautiful garment that you call your sister. Go your ways, and perhaps you may yet meet her in hershining beauty, with the garment that cannot be torn and rent, and whose pearls will never lie in the dust.'

But the sisters would not be reconciled, and went forth again on their journey sighing and lamenting. Often their sister stood before them, but they would not recognize her. They remembered only the tunic of rose and pearl, and would not call anything else their sister.

After many weary journeyings, Munda's garments of green and diamond lustre grew dimmed. Then were storms and clouds, cold and weariness, and the geins fell off her emerald robe, and its texture was so injured that no one would have known it as the same that her happy mother wrapped about her when she sent her forth. She was weary, too. The way had been long, and she would not have it cheered by the light that Cela would have thrown about her. She could travel no further, and, worn and dispirited, she returned to her mother.

'Oh, mend my garment, my mother; it is all orn and tattered; its edges are heavy with mud, and they drag at every step. But patch it up; bind it about me.'

'But, child, did you not know I had a garment more beautiful than the other? It is all prepared for you, if you will only take off this one and put it on.

'I will not,' said Munda. 'I am perfectly satisfied with this. How can I tell that I sha'l like the other? This I have worn so long I know all about it.'

'But I tell you the other glows liké the sunlight on the water; it is brighter than anything I can tell you of. It is like the gems and the flowers and the sunsets that you so love. Come, darling, let me put it on you.'

But she would not, and clung to her poor shreds until helpless; then the good mother loosened the bands, unclasped the hands, and put on the shining garment, and she awoke as glad as a child, and went forth to search for her sister. She soon found her and said:

'I would not know you when I needed you most. Let us go together for our Flora. She is weeping that she cannot find us.'

Flora had kept her garment with the most care. She had not allowed it to drag in the dirt, but still she was becoming weary of it. The two and she isters met her and walked with her thought the sun shone with an unusual splendor; but at last she said, 'Nothing else could be so like the morning save Cela, and the summer's radiance was all in my beloved Munda. Oh, my sisters, come and walk with me, and bring me your pearls and gems to keep my garments bright.' And they brought the rarest gems of light and put upon her; until her garment shone so that no one thought it old. Wherever she went she shed forth light. The world seemed the more beautiful for every step she took. Every gem that fell from her garments was replaced by another, that glowed more brightly than the one that was lost. When her journey was ended, she came to her mother and said: 'Thou didst give me a beautiful mantle, and I have worn it long. Take it now, for I have seen another that awaits me, that will be lighter and brighter. I lay this down gladly, and go hence with a happy heart, for in my new garment of light I shall tread the paths my sisters tread."" The old man paused. The sun had been shaded by a cloud, but now it burst forth with a sudden radiance; it lighted up his silver hair and beard. and Nela, looking up, said:

might have been a stronger plant; but that is not for us to say. She could not travel longer with her frail mantle about her, and we should not regret that she laid it aside, but try to recognize her in her new and brighter attire. For the spiritual mortality, and their only care is to body is as much fairer than the natural body, as | and develop their higher nature, the flower is fairer than the soil. But come, let amongst the choice spirits and the us make the spot beautiful where we placed the ciety awaiting them. fair but torn garment. Let us plant God's letters here, that every one may read."

"What do you mean, grandpa?" said Nela.

"I mean flowers. They are living words, that tell how everything that has life is bringing forth others, and not from personal experiences. And something more beautiful. Yes, put violets on | yet the proofs afforded to me through these means her grave, to tell of all she was; but through the are of the most convincing nature. flowers read the eternal lesson of beauty. It cannot die, but, puts on new forms continually. I mediumship is unreliable. This we all admit. want nothing to speak of eternal life from my Not that the assumed mediums are in all cases grave, but the springing flowers and the creeping impostors. They are mainly honest, but somegrass."

[To be continued.]

Riddle. A word of five syllables.

My first is a pronoun In the possessive case;

(To me it's as plain As the nose on your face.) When my second you find,

Please do not flout it; T is a kitchen utensil-Can't well do without it. My third is a vowel;

Do you object to the letter? Call it a pronoun,

If that suits you better. My fourth is an exclamation; Can you not see the point?

You must recognize it; Or my whole 's out of joint. My fifth is the name of a note;

You will find it, if you look,

On the staff of the music In an old-fashioned book.

My whole is the name of A place of some renown

In the West India islands, Claimed by the Spanish crown.

P. C.

# Original Essays.

THE WORK OF SPIRITUALISM. The writer has with great profit read the Ban-

ner of Light for many years past, and does not intend ever, voluntarily, to allow his subscription to expire. In it are taught truths such as no other publication contains. It has been the great pioneer in the field of human progress, and has opened the way to free thought and free expression. The numbers who through its instrumentality have shaken off the man-made creeds of the popular churches, can scarcely be estimated. The truths which it advocates, unlike the mere theories of theologians, are capable of absolute demonstration.

Spiritualism has something definite for a basis, viz: the most unquestionable proof of the continued existence of man, after the dissolution of this "earthly tabernacle." This great and startling reality has no place in the system of any of the numerous sects into which the Christian world is divided. Not but they have a sort of indefinite and intangible theory of a life after this, mixed up with various equally mysterious notions of revenges and rewards, heavens and hells; but the imagination of every individual is left to fill the details as may best suit his own peculiar notions. Mostly, however, they have an endless hell, made up of actual physical torture, and an equally enduring heaven, where the only occupations of its inhabitants will be acts of worship, such as the Church prescribes. But when those future states of existence shall commence-whether immediately after the termination of this life, or whether the soul shall remain dormant through countless and indefinite ages, until a general resurrection

face, then to such so highly favored, belief becomes merged in absolute knowledge. hith and hope have been actually in this life co amated. They no longer need search for evid of imaltivato enter ced iso-

But all are not thus favored. The writer is not amongst the favored ones in this respect, but is compelled to take his evidences second-hand-to believe from what has happened to and through

No doubt much that passes under the name of

times self-deceived. They are mostly of an impressible organization, and capable, by an act of the will, of passing into a mesmeric state, and while in this state may give utterance to thoughts and enunciate ideas which have no source beyond themselves. The spectators may jump to the conclusion that the utterances are from the denizens of the unseen world, and, indeed, they may purport to be such. The mesmerized subject may have passed into that state with the thought of spirit intercourse uppermost in his mind and this one predominate thought may have produced all the supposed communications.

But aside from all this there are abundant evidences of genuine spirit-communication. Many of these so conclusive as to preclude all ground for dispute, I could cite as having occurred in my presence. They are of a nature similar to those from time to time nublished in the Banner. On the internal and indisputable evidence afforded by these "tests," an enduring and unwavering faith must follow.

But Spiritualism teaches more than simply that we shall continue to live amidst the enchanting scenery of another world. It teaches love-love to God and to man; and it is this great principle which will, in time, be extended to all the affairs of human society, lifting up the bowed down-encouraging the weak, reforming the vicious, instructing the ignorant, and banishing bigotry and all uncharitableness" from the world.

Slowly but surely the great world of mankind is approaching this goal. Every struggle against wrong, every true reform, whether in Church or State, in religion or government, is a step in this. direction.

As true knowledge increases, so will true love to man increase with it. Priestcraft and priestly dictation will be the first to fall. Indeed, in all truly enlightened communities it has already fallen. Only the ignorant, the narrow-minded and the prejudiced give it their support.

Enlightened congregations and societies, even of our so-called Orthodox Churches, no longer listen to the sensless jargon of thirty, or even twenty years ago. Election and reprobation, the inscrutable decrees of God, the plan of redemption, man's fall and total depravity, and kindred subjects, have given way to lectures upon our conductone toward the other, literary dissertations and other subjects of practical interest. All this, not because the priests or their theology have changed, but because the age in its enlightenment has outgrown these husks.

Even our magazine literature is beginning to be controlled by the market (so to speak), as witness "The Haunted House at Watertown," in the August number of Harper. That respectable and popular periodical would hardly dared to have published such a narrative three years ago. And we may claim this as a striking evidence of the giant strides of truth within that time. I have no doubt but that a large majority, perhaps twothirds, of the subscribers and readers of Harper, are of our faith, and in giving place to the narrative, the publishers have only and fairly met the wants and sentiments of their patrons.

But I fear I am writing quite too much. The subject opens before me, and I must stop. I may hereafter say something about our local nt anaugh f

DECEMBER 14, 1867.

the gool angels will continue to send us earnest and efficient speakers.

J. NEWELL, YPSILANTI, MICH.-For some time I have felt it my duty to drop a few lines to the fountain source of knowledge from whence we receive so many beautiful facts in relation to our spiritual faith. Though we are situated (it might be thought by some) in the far off West, we feel, and without boasting we say that it is the center and garden of the world. But regardless of that, oh how we thirst for spiritual food—such as comes on now we intru for spiritual lood — such as comes so freely through our mediums in various parts of the country. And why, I ask is it that some kind, loving angel will not drop down amongst us, and prescribe for our spiritual wants? Within the last year we have had but very little spiritual and year we have had but very little apiritual apeaking. For two years previous to that we were well supplied with good speaking from va-rious mediums. There is quite a number of us, when together, and material enough around us to fill one of the largest halls in the land. Oh for a head and center! If you could only persuade some kind, able and loving spiritual medium to come and settle down for a season with us-in one of the most beautiful cities of the West-we will do all we can to aid and assist him or her to mild up that most noble of all philosophies, Spir itualism.

BARAR GRAVES, BERLIN, MICH.-The cause of our philosophy is progressing in this vicinity, After our grove meeting in August, we ongaged our noble sister, L. A. Pearsall, to give us two more lectures. I then appointed a series of free conference meetings-as we had been prohibited from speaking in the social meetings of the Ortho-dox in this place, and told to hold our own meet-ings-to be held in the public school-house. The result is we have had some opposition and a full result is we have had some opposition and a full house. But our opponents have used their last weapon, ridicule, and retired from the field, say-ing they "did not envy our position, setting our-selves up as a mark to butt against." Truth is a rock, against which they will break and not in-jure us in the least. They are now trying to break up our meetings by closing the house against us. We are holding circles for develop-ment, which awakensthought and inquiry. When I came from Grand Itapids one year ago, there was no interest in Spiritualism here, but now the was no interest in Spiritualism here; but now the was no interest in Spiritualism here, but now the people begin to think for themselves. But it meeds much abor and curcful living to be a good book to be read by all men. The angel-world is ever near us, and we that give our lives to the promulgation of our gospel know we have need of the sympathy of all true men and women to sus-tain us in our arduous work.

E. SPRAGUE, SCHENECTADY, N. Y .- In the E. SPRAOUE, SCHENECTADY, N. Y.-In the Call for a Quarterly Convention of Vermont, to be holden at Middlebury, Vt., in January next, I notice a "hearty welcome" to speakers, &c., from other States. I and several speakers from other States attended their annual meeting at Royal-ton, last August. A Committee of Messre. Walk-er, Palmer and Wilder were appointed to superin-tant the meetings designate supervise confertend the meetings, designate speakers, confer-ences, times, &c. The Committee announced in open meeting, "if there were speakers who wished to speak, they would report themselves to the Committee.

I saw Mr. Wilder the next day, and remarked to him, "it was placing a speaker in very indeli-cate circumstances. If they wished to hear any speaker, they could have him or her by asking. If they did not wish to hear me, it was the height of impudence for me to impose myself upon the Convention." He made no dissent. Some of their speakers were put forward two or three times, vbile far abler ones (not myself) were not invited to aneak at all. Now, that speakers may know what to expect, I write concerning their rule. I would never attend their or any other Convention on such terms.

### bles and thorns,

Come, Flora, here is yours-a white mantle, covered all over with the blue turquoise. It is large enough to enwrap you, and more beautiful han a white cloud on the azure sky: but let it drag in the dirt, and it will be like the grey mist when the sun is down, and the gems will be in the sand where you cannot recover them."

Well, the children started on their journey. The day was fair, and the earth seemed like a garden of blooming beauty. There was nothing but joy-for them as they went among singing birds and murmuring fountains, or rested beside the softly flowing water. But nowhere does the sun forever shine. The night came on too soon, with its chill dampness, and the travelers did not seem to be prepared for it; but they decided to rest as best they could.

Cela was a thoughtful little thing, but she thought more of the stats than she did of her mother's advice, and gazed at the moon instead of gathering up her tunic, and having a care of her lovely pearls. The morning came with heavy clouds, but still the travelers knew they had better move on. Cula's pearls looked already dim, but she unbound her girdle and let the winds sweep through the folds of her tunic. It shook like a sail. The winds tattered it, and the pearls fell as the dewdrops fall when the south wind shakes the Meadow Park. She shivered with the chill and cold, but she bound not up her garments; weary and depressed she sat down beside the sea, and stretched her eyes far away with longing. She saw white sails and she beckoned to them, but they did not come near. Through another weary day and night she dragged herself in her tattered garments. They were dim as the planted." soil she trod upon, and the pearls lay all back

along her track; scarcely one was left upon her tunic. 'I will return to my mother. She sent me forth

on; but if she is the dear mother I believe, she will give me another garment."

'Oh, child of my heart!' said the mother with open arms, 'thou linst come back sooner than I thought, for after these clouds would have dawned a beautiful morrow; but thou couldst not hear the tempest and the rough wind. Little one, thou art dearer to me than ever! Take off that torn and tattered garment. Thou hast scattered its pearls and lost its beauty. But who can complain or chide thee? It was a rough, hard way and thou hadst had no experience to teach thee." 'Then thou wilt not send me out again?' said

Cela. 'No, no, sweet one, not without thy new garment.'

And she unfastened the worn, solled garment and laid it aside where she might never see it, for it was no longer of any use. But she put upon her a garment compared to which the other was dull and disagreeable. It was as light as the glowing mists of the mountain, and as radiant as the sky at sunset. Its pearls and gems had in them an inward fire, so that they glowed like stars | no one knew well how to tend. Perhaps if she

and moon rays.

"Are you Flora with the white mantle, grandpa?'

" I hope I am, my child, for I am almost through my journey, and I see those who have put on their shining garments, and I know one awaits me."

"Then I am to be Munda," said Nela with a sigh. "I was just saving I wanted to live ever and ever so long; and I am sure I was looking for Lucy out here under the violets we have

"There lies the tattered garment she could not longer wear," said Mr. Graves. "She only cast it off, and her mother earth took it. She is just the same to love us and care for us, but she has on this journey, and if she bids me i will travel on a brighter garment. When the body gets rent by disease, and its uses and beauty are lost, then the spirit lays it down, and puts on one finer and more beautiful. But the spirit is the same. Who would have made Lucy drag her tired body longer? Its rose tint was faded and its pearls lost, but her spiritual one can never grow dim, but brightens each hour of her new life, for through it shines forever the brightness of her spirit."

"And then you called the good mother that gave our garments ---- " said Tony, hesitating.

"I called her Nature. She is a loving mother, and our natural bodies are beautiful gifts from her. They are full of wonder, and we should never abuse them. We have no right to spoil these wonderful garments. But we should take good care of them, keeping them from all that can defile them. Then when we cast them off, we should do it naturally and gladly. The good old man that dies, lies down as one who gently falls asleep and awakens in the new life."

"But, grandpa, Lucy was not to be blamed because her garment got torn."

"No indeed. She was a frail little flower, that

and judgment, they either disagree or have no definite idea. What kind of a world that is-I mean in regard to scenery and material objectsinto which we shall pass after this life, or whether it be a material world at all, the theology of Christendom leaves us entirely in the dark.

Spiritualism, on the contrary, gives us exact and specific information on these points. To me. it is a subject of tremendous and absorbing interest, to know the sort of a world of which I am soon to become an inhabitant.

The time which any of us can hope to remain on this earth is short. The life to come is the principal life. We are like travelers going to a far country, and like them our chief interest should be in what lays before us.

The truths taught by simply unfolding the laws of Nature are most beautiful, mainly because they admit of absolute demonstration.

This is all there is of Spiritualism-a mere unfoldment of Nature, nothing more. It finds the magnetic cord connecting all things, all material and all spiritual essences, and simply following along its course, examines, classifies and determines. It learns by actual demonstration the great truth, that

" All are but parts of one stupendous whole, Whose body Nature is, and God the soul."

These great truths, so intimately connected with the well being of man in this world, as well as in that upon which we shall soon enter, are now making unparalleled progress. It is not quite so unfashionable now to be a Spiritualist as it once

The thinkers-at least four-fifths of all the advanced men here in California-are now either openly or secretly, in greater or less degrees, convorts to these great truths. They say, vory truly, that Spiritualism affords the only tangible ground for hope or belief in a future state of existence; that the Bible (taking it for true) when reduced to a point, teaches and proves absolutely nothing upon this subject. The few obscure intimations which it contains are not sufficient to found any belief or any theory upon.

But when Spiritualism comes with its actual messages and communications from those once mortal, and who dwelt amongst us, now on the bright shores of immortality; when they come with such circumstances of identity as carry with them irresistible conviction, telling us of the actualities and surroundings of their present; when, availing themselves of this magnetic cord, they speak to us through the material substances which surround us-through the organism of our fellowmortals-by words uttered, by writings, by movements of ponderous bodies, by the melody of musical instruments, by paintings, by utterances in foreign or in dead languages, and in various other ways-then something tangible and actual is presented upon which to found a belief. When, in

addition, some of the more favored and more

San Francisco, Cal., 1867.

## PRE-EXISTENCE.

BY L. U. REAVIS.

It is only possible for the navigator, sailing over unknown seas, to take his ship the most direct way to a new continent the first voyage; much time may be lost in sailing off the direct line, and much delay grow out of the confusion between the officers about matters which they know nothing of, and are unreal. So it is with the struggles of a new science or philosophy. Vague and false notions will often create discussion and confusion without conferring a particle of interest upon the cause at issue.

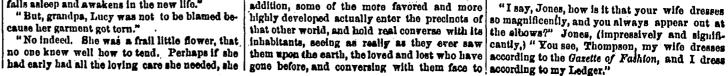
Spiritualism is the new budding forth and advanced growth of the religious element of man: it teaches of creation and of the life that now is and is to come; but it teaches not of life before creation. It teaches not of the existence of human beings before a cause to produce them.

But in the mazes of a new faith and philosophy, the best are apt to become bewildered and dazzled by the effulgence of a new light. It is a matter of regret that some are so strayed from the path of truth as to waste their time in writing long articles to prove the preëxistence of a human being. Whoever reads one of these articles will be reminded of the old theology and its kind of evidence. Read one of the old sermons in defence of some doctrine of theology, and you will find inevidence profuse quotations from ancient writers, apostles, prophets, &c., &c. Read one of these articles on the preëxistence of the human being, and you will find quoted in evidence all the vague and the lucid imaginations of the poets and enthusiastic philosophers. Who can accept such for argument, and especially in favor of a vagary that has no possibility of truth?

He who argues for the preëxistence of man, knocks the foundation from under all philosophy, for we must accept a beginning of each manifest tation of creation in its own way, and he who argues for the preëxistence is compelled to follow his argument back forever.

Each planet, like a tree or a vine, bears its own fruit, and man is the ripest fruit on the tree of llfe. He is a product of law. His existence and individuality have been distilled through all the formative and creative processes of the planet, and here we first begin to be.

It is easy to conceive how men and women of fertile imaginations can with unbridled license put into lines imaginings which they know not of; but it is impossible to conceive of the existence of a race of beings who come into existence without any cause of creation.



# Spiritual Phenomena.

#### Tests by "Cousin Benja."

I started from my home in Westbrook, Me., about the middle of August, for a visit in Massachusetts. Went first to South Danvers, and there, in the cordial greetings of old friends, felt that though time had brought changes and years had added wrinkles to the brow since last we met, yet the fire of friendship burns as brightly as of yore; the fire of friendship burns as brightly as of yore; no time or condition has changed the pure love for editors to look over their files of '67.

in the works of beauty which his hands have fashioued, and which adorn his home, both with-hearing our words or reading our thoughts, and in and without the cottage. His pure spirit par-vades the atmosphere and breathes a peaceful with a cloud of witnesses.' We need to return to calm within the bereaved hearts of the dear ones he has left, and well are they qualified to receive his divine ministrations. They have no doubt of his spiritual presence, and their hearts are open to receive all that he is able to bring them. How to receive all that he is able to bring them. How to receive all that he is able to bring them. How to receive all that he is able to bring them. How to receive all that he is able to bring them. How to receive all that he is able to bring them. How to receive all that he is able to bring them. How to receive all that he is able to bring them. How to receive all that he is able to bring them. How to receive all that he is able to bring them. How may be interesting to some of your readers to hear what tests they have received from him, so I will relate them.

Before he went to the spirit-world, while he was yet able to walk out in the grove near by, his sister asked him to give her some test before he left the form, by which she might know that it was him, if he had the power to return. He asked her to bring him a piece of birch, which she did. He took it, and made two marks on one side and one on the other, with ink. He then broke it in two, dividing the marks, and gave her one piece, saying he would hide the other where she would never find it unless he came and told her where it was. Some time after that, when he was too It was. Some time after that, when he was too weak to leave his room, he wrote and sealed a letter for her, telling her to go to a medium in Boston, whose name he gave, and if he could come and control her to give the contents, he would do so. Not long after he passed away she took her letter, went to the medium, and was told by her she could not receive her test that day, but would concept to service the new the concept. but would receive it sometime through her own hand. This she doubted very much, for she was not aware she had any medium powers, and, not feeling satisfied, she went from one medium to another, until she had visited five with no better success. She then gave up almost all thought of ever hearing from him, and with feelings of sadness and discouragement visited a friend of hers in Charlestown, who sat at a table for tippings. Her friend asked her if she had any questions to ask. At first she thought it useless to ask any, but finally asked if Benja would give her the contents of the letter if she would give her the con-tents of the letter if she would get the alphabet and point at the letters. He answered that he would, and he did. She opened the letter, when he told her to do so, and found every word correct.

rect. She then asked him if he would then tell her where the birch was. He replied he would tell her that in the same way if she would sit at home. She returned home and commenced sitting at the table with her mother. Repeating this a few times the table tipped, and by the alphabet she was told where the birch was. She found it so carefully secured within a shell in his cabinet, that it would have been impossible for her to have found it, had he not told her where it was. These are tests he not told her where it was. These are tests where there is no possibility of mind reading, and they were very gratefully received by his sister

I spent nearly two weeks in that quiet home feeling that I was receiving spiritual strength from the pure, loving influences which surround ed me, and physical strength from Mother Nature as she shed her healing balm upon the atmos-

During my visit there I listened to two very excellent lectures from Dr. J. N. Hodges, in Temperauce Hall, Duxhury, Bro. Hodges is doing a good work there. The hall was filled to overflowlog, and an interest seemed to be felt which is very encouraging both to the speaker and all who love the cause. He may well be called a vorker, giving three lectures on Sundays, the in termission being occupied in examining invalids, while during the week he employs his time at-tending the sick. May he long continue to be-stow blessings upon suffering humanity. A. E.

the writers who finish the Zouave Jacob and put down Spiritualism in the daily press of London, sneer at men just as intelligent as they, for be-lieving that young Simonds was still a living, con-scious being—a man whose love and memory did not die with the body—and that under certain conditions he was able to lift the vell, and make his presence known to his father? Then let them at least treat the facts with common decency, and give us a more rational conclusion. Meantime they may do well to remember that thirty years ago these same papers were sneering at the British Association for the Advancement of Sci-ence. Thirty years hence it may not be pleasant

no time or condition has changed the pure love which has been kindled upon the altar of friend-ship. Did not meet with many Spiritualists there, but those with whom I did meet seemed to feel a deep interest in the cause, but have not energy enough to go forward and build up a society. I am told that meetings were held here last winter; that the hall was always filled and often crowded. From that meetings were held here last winter; that the hall was always filed and often crowded. From some cause they did not continue their meetings, and the interest has died out in a measure, but yet there are some who are true to the cause they have engaged in. . From South Danvers I went to Kingston, to yisit the home of "Cousin Benja." The cordial greeting and kind treatment I there received will always be held in grateful remembrance. There seems to be gathered around that little cottage all that is beautiful and pure, "Cousin Benja" lives in the works of beauty which his hands have

can they doubt, when such evidence has been given them of his power to return? Perhaps it may be interesting to some of your renders to hear doubt, to coufirm them in faith, to take away the sting of death by the knowledge that immortal-ity means no gauzy abstraction, but real human life. W. D. GUNNING.

B. Coleman, Esq, London."

EDITORS BANNER OF LIGHT-A near and dear relative sent o me, as a memorial, before his departure for the Summer Land, the following beautiful HTMN OF LORENZO DE MEDICI-

"Magno Deo, per la cui constante leggo E sotto el sul perpetuo governo Questo universo si conserva o regge," &c.-

which it may be as pleasing to your readers as it will be to his spirit to see reproduced in your paper. This English trans-lation is found in William Roscoe's "Life and Reign of Pope

Leo X," Vol. II, Appendix No. 47. Leo X." Vol. II, Appendix No. 47. Introductory Remark.—In the fifteenth century the labors of Marsilius Tissues, Johannes Picies, Francisco de Mirancola, Denevicai and other influential minds, had gained over many learned and eminent men to the ductrines of Plato, which teach bis unity of the Supremo Being, the purcet Thefam-and no one became so zealous and powerful a protector of Platonism as Lorenzo de Medici (the father of Leo X), whose writings contain frequent allusions to the finest Platonic dicas, and whose religious essays are based upon the Platonic bi-losophy and illustrate it, such as his heautiful "Laude, or Hymn of God," in his Risne Bacre, cuit, Florence, 1680. Washington, D. C. 1867. Washington, D. C., 1867. A. SCHUCEING.

#### HYMN OF LORENZO DE MEDICI.

Great God, by whose determined laws All Nature moves! unceasing cause, Whose power the universe controls! Who from the central point decreed That time his rapid flight should speed, As round the eternal circle rolls!

At rest thyself, yet active still, Thou mak'st and changest at thy will-Unmoved alone, thoy movest all; Whilst matter, eager to assume New forms, from thee awaits its doom,

And hastens at thy powerful call. Firm on the ductile mass imprest Whate'er thy wisdom deems the best,

Thou fashion'st with unbounded love; Whilst all the wond'ring evesurveys Unfolds to Reason's clearer gaze The nobler Archetype above.

Revolved in thy eternal mind. Whate'er thy providence designed-Its primal fashion there assumed; Till all in just dependence shown, All future change to thee foreknown, The whole in full perfection bloomed.

Then first thy mightier chain was bound iggnog eie Till each assumed its destined stand. Thy power their contraries controlled, And moist and dry, and heat and cold, Were harmonized at thy command.

two years was one of the Lycoum Guards. He remained at his post until the hand of disease compelled his absence, and finally transferred him to the Upper Lycoum. I attended the burial of his remains, at which his associates in the Lyco-um work sang, "A beautiful land of joy I see!" (from the Manual.) The following remarks were then made by your humble servant, which, by re-

quest of his friends, I send to you. M. B. DYOTT.

#### Philadelphia, Pa., Nov. 17th, 1867.

Beloved Friends-We have assembled here to day to render the last tribute of respect to the mortal remains of our arisen brother; to cele-brate the new birth of an immortal spirit into the realms of light and beauty; to deposit the garments of mortality in the universal wardrobe of humanity. We have met to commemorate the resurrection of his spirit from the suffering teneresurrection of his spirit from the suffering tene-ment he has so recently vacated. Death came to him as the welcome white-winged messenger of love, opening up to his enraptured vision the shining streets and glistening turrets of the glori-ous Summer-Land. No gloomy forebodings or terrible uncertainty cast their shadows upon the expiring embers of his existence, but having lived a life of rectitude in this stage of being, he soared to higher realms, at peace with his conscience— at neace with his Gol.

to higher rating, at peace with his conscience— at peace with his God. During his whole life, so far as we have knowledge of him, he acted out the life of a con-sistent Spiritualist, and often have we heard him valiantly defending that philosophy which was the staff of his existence, and which he so nobly attested in the last moments of his dissolution. Death had no terrors for him, but was the wel-come messenger that opened up to his transport-ed vision the flower-encircled doorway that shows us those we love. He was a consistent Spiritualist, and the beautiful philosophy which he so delighted to promulgate in his life and teachings, afforded him sufficient consolation and strength in the trying hour, and enabled him to wrap the mantle of his convictions around him and lay down to pleasant dreams. May each one of us besustained by the same glorious philosophy, and our last moments be as calm and serene as were his. For four years, commencing with the birth of the Children's Progressive Lyceum, he was an active, energetic and faithful member, leader, and officer, and when he resigned his con-Progressive Lyceum in the Summer-Land. As be took such an active part and manifested so much zeal'and interest in all that pertains to the Lyceum whilst here, I will read from the Lyce-um Manual one of its beautiful silver-chains, en-titled "Victory in Death". titled "Victory in Death":

"Sweet is the seene when loved ones die,

When having sould refite the cost of a die, When having sould refite to rest; How mildly beams the coloring breast! So fades the summer cloud away, Bo sinks a gale when storms are o'er; Bo genity shuts the eye of day, So dies a wave along the shore!

Triumphant smiles the victor's brow, Faunce by some guardian angel's wing; Oh gravel where is thy victory now? And where, oh death! where is thy sting? A holy quiet reigns around, A caim which life nor death destroys, And naught disturbs that peace profound Which his unfettered soul enjoys.

Then, ohi my soul, wait thou tryp's in hope and faith and trusting love, Till angels call these to that clime To dwell in brighter realms above: Life's labor done, then subs the clay-Freed from its load the spirit flies! Attending angels point the way To higher life in brighter skies."

May the constant presence and blessing of the Infinite Spirit rest upon and abide with every member of this family, and the guardian angel of each attend their footsteps through all the devious paths of life, warning and protecting them from approaching danger, and may every one of those who were near and dear to him in earth-life, realize and feel his constant presence and guardian care; for he assured that though you are separa-ted from him by the thin yeil of visible materiality, he is as present with you as he ever was whilst animating the worn-out garments we have Ministrument to deposit in their last resting place. May the blessing of the Almighty, the love of the angels and their protecting influence be present with you evermore.

#### A Discussion---Almost 1

#### SPIRITUALISM AND LIBERALISM.

A number of the friends of Free Discussion at Belvidere-Capt. Hull, D. G. Estell, Hiram Bid-well, Mr. Lovett and others-notified your hum-ble correspondent that the Rev. Dr. Eddy (Bapble correspondent that the field. Dr. Eduy (Dap-tist clergyman) was getting his guns in readiness to pour into Spiritualism a deadly and destruct-ive broadside, and they were desirous that "Da-vid" (as Bro. Moses Hull will persist in calling me whenever he introduces me to his former Materials preacting brethren) should meet him. Schools increased the price of males, but not females. Why? Because they cannot vote, but not females. Why? Because they cannot vote, These are only a few of the important items and thoughts presented in her able discourse. At the conclusion of Mrs. Kingsbury's remarks,

Oh the prospect is grand to contemplate! The reformer sees the glad day of liberty dawning for the race. "Light! more light!" As reason—the sun of the soul—is outpreading its goldon beams, warming into life the divine in man, arousing the Age of Reason. Reining in Source of Supersition, all Nature Seems aglow, and the glad shout of "Light and Liberty" is wafted on the morning breeze of the Age of Reason. Reiniders III Non 0 1997 Liberty " is wal Age of Reason. Belvidere, 111., Nov. 9, 1867.

## ANNUAL CONVENTION OF FRIENDS OF PROGRESS.

### [Reported for the Banner of Light.]

In accordance with the adjournment of last year, the Friends of Progress met in Henry Hall, Richmond, Ind., on Friday, Oct, 18th, 1867. The Convention was called to order Friday afternoon. B. Reid, of Kokemo, Ind., was chosen President, and G. Kates, of Dayton. Ohio. Vico, President, Mrs. Lucratia Brown, Richmond, Ind., Secretary, and Dr. J. L. Bardwit of New Varia Becretary, and Dr. J. L. Braffett, of New Paris, Ohio, Assistant Secretary. A Business and Finance Committee wore ap-

The Business Committee arranged the meeting

to hold conferences, selecting the speakers, and holding them responsible for their errors, and com-mendable for the truths they might utter; and the

The following resolution was offered by B. Reid, and adopted :

Notin, and interpreter: Whereas, Certain persons, fearing a just and candid criti-cism from our own ranks, have raised the false issue of war between speakers and mediums; and Whereas, Certain articles have been published in our organs calculated in their nature to sir up a party spirit; therefore, *Resoired*; That no such issue should exist, and that the phe-nomenalities of Spiritualism hear the same relation to the philosophical that figures do to mathematics, or that effects do to causes, and that we feel ourselves to be a hand of bro-fuers and shiers, with one common interest, namely, the un-foldment of truth and the elevation of the human race. J. Swing them offered the following resolutions:

J. Swain then offered the following resolutions:

J. Swain then offered the following resolutions: Resolred, That we believe mediums are as honest and relia-ble as any other class of human society of equal numbers. Resolred, That while we desire do extend our heartfelt sympathy and candid encouragement to all honest-hearted mediums and their cruel persecution by a disappointed and bigoted priesthood, we pity, deplore and depretate that low condition of moral and reliations development that would countenance any resort to trickery or collusion, or to deceive by substituting legerelemism for real manifestations of splitual power. If any of our mediums, through weakness, have thus erred, we tenderly exhort them to abandon a course so wicked and reprehensible, and henceforth to exercise their gives which singleness of heart and honesty of purpose as unto God. J. P. Addiamon offered the following, which

J. P. Addleman offered the following, which was carried:

Resolved, That we do not endorse the report offered at the Cleveland Convention in its wholesale condemnation of me-

Conference closed, to meet at 10 o'clock A. N

Morning Session — The Convention was called to order by the President, and very ably addressed by Mrs. Kingshury, of Philadelphia, on the rights of female suffrage. She handled this subject from a standpoint of human rights vested in the human soul, comparing woman's physical, social, intellectual morni and sufficial natures and da intellectual, moral and spiritual natures and do-Government, with its declaration of inalienable Government, with its declaration of inalienable rights, forgets her as being a person in the elective franchise, classing our wives, daughters and moth-ers not above but below the loafer, foreigner, and negro, and in the same category with the infant, the insane, prisoners and rebels; with the incom-petent from ignorance and crime, thus making our Government autocratic, instead of democrat-ic. More are being of theme and theme outputs ic. Men are born of slaves, and these enslave ments produce their effect on the offspring-mer ments produce their effect on the off-pring-men sovereigns, women subjects. Ballot represents thought. Women think. Soul and principle are down sex, which make her responsible to God, not to man. If she is unlike man in her mental struc-ture, she should have the privilege of representing that unlikeness. She pays tax and has no volce. "Taxation without representation," say Randolph and Adams, "is intolerable." Voting at the polls is as respectable for woman as visiting the post-office, and her influence is refining to every pub-lic assemblage. Her absence makes them rudo olice, and her influence is renning to every pub-lic assemblage. Her absence makes them rule and vulgar. Striking for higher wages by the mechanic, is sustained by the politician and press. Why? Because of the votes. How with woman if she strikes? Ballots for the working-girls will elevate the price of labor and the laborer. Wo-man performs the same amount of mechanical labor: diling neutitons of henorin offices solvals han performs the same amount of mechanical labor; filling positions of honor in offices, schools, academies and colleges, with equal ability and sat-isfaction, but-less pay. Female teachers in Ver-mont save six thousand dollars per year for the State. Submitting to circumstances over which they have no control, they receive less than the male for the same amount of labor. Rochester

chief, throwing responsibilities on the innocent that legitimately belonged to the transgressor; thought scap and clean, pure water far better to wash away the sins of the flesh, when well ap-plied, than all the baptismal ceremonies of the priesthood. He recommended, for the removal of an our returning and commended, for the removal of ain, our returning and conforming to the laws of health for the body, and moral and spiritual laws for the soul.

Saturday evening the Children's Progressive Lyceum gave a public entertainment, in which was exhibited the talent, self-culture and superi-ority of individual soul-growth. The character and quality of ideas and sentiments, as declaimed by the children, the marching and groupset(exand quality of ideas and sentiments, as declaimed by the children, the marching and gymnastic ex-ercises, the flags and tableaux, all conspired to emulate and stimulate the children, and awaken the audience to a just appreciation of the Progress-ive Lyceum. Sunday, part of the day was de-voted to the little ones and the Lyceum. Mr. Maxwell says the whole secret of success in conducting a Lyceum is to come into close sym-pathy. You must amuse, and kindly and foudly cherish their ideas. Meet children on a child's plane; let yourselves down into their sympathies and lives; conform to their plane of anusementa:

and lives; conform to their plans of anusements; go to the green fields and woods on plenic excur-sions, and there enter into the spirit of Nature's love, imparting the love of God as expressed in Nature, thus developing sunshing in their natures.

Nature, thus developing sunshine in their natures. It is a haw of Nature that what you give you re-ceive. Give love, and you secure love in return. E. V. Wilson said that when a child he was de-prived of the simplicity of his childish nature by the rigid power of coercion; had been forced through hell into heaven with the devil for his teacher, and thrashed by his father and the minis-ter, all for Christ's sake. He loved and wept with children, entered into the spirit of their loving na-tures and child-like anuscments, and used the simplest forms and figures of natural objects to simplest forms and figures of natural objects to

Manuke and instruct. We present only a brief synopsis of the sayings of the very interesting three days' meeting of the Friends of Progress at Richmond, Ind.

J. L. BRAFFETT, Sec.

#### Meeting of the Pennsylvania Peace Society.

The second annual meeting of the Pennsylva-nia Society was held in the Franklin Institute, Philadelphia. The meeting was called to order by Alfred H.

Love, Esq., who, in the absence from the city of the President, George W. Taylor, nominated Al-

the President, George w. Laylor, noninated Ar-fred B. Justice to the chair. Adopted. The Secretary read the report of the Executive Committee, which was adopted. An amendment to the Constitution, creating the office of Assistant Secretary, was proposed and adouted.

On motion, a Committee of three was appointed to nominate officers for the ensuing year. A number of communications from different parts of this country and Europe were read.

A letter, declining reflection as President, from Georgo W. Taylor, Esq., was read and accepted. The following officers were unanimously elected:

President-James Mott, Vice Presidents-T. Elwood Chapman, Rachael

Vice Presidents—T. Elwood Chapman, Itachael
M. Townsend,
Secretary—Dr. H. T. Child,
Assistant Secretary—Anna M. Wise,
Treasurer—H. M. Laing,
Executive Committee—A. H. Love, Lucretia Mott,
Joseph M. Townsend, Francis Parker, Sarah T.
Rodgers, Alfred B. Justice, Mary B. Lightfoot,
Sarah Betts, John Kenderdine, Dinah Mendenhall, Rebecca S. Hart, Lydia H. Hall, Haunah C.
Amber, Ebenezer James.
The following amendment to the Constitution

The following amendment to the Constitution was proposed :

"In order to give evidence of the sincerity of the belief we hold, it is agreed that the Executive Committee, or a quorum thereof, shall constitute a board of arbitration, to whom our members and such others as may desire to do so, shall refer all matters of difference occurring between them." After considerable discussion upon the benefits

that would arise therefrom, participated in by Mrs. Rachel Townsend, Jacob Paxson, Esq., Mrs. that

Mrs. Rachel Townsend, Jacob Paxson, Esq., Mrs.
F. E. W. Harper, Dr. Henry T. Child, and others, it was finally adopted.
On motion, a Committee on Finance was ap-pointed by the Chairman.
The Committee appointed for that purpose re-ported a series of resolutions, pending the consid-eration, separately, of which, the meeting ad-journed to meet at 7 in the ovening.
The resolutions read as follows: The resolutions read as follows:

The resolutions real as follows: Whereas, The highest development of our nature is spiritual, an i culminates in that prace which is shocked with oppres-sion injustice, hate, robbery and murder, the natural con-cominants of war; and Whereas, It is not so much from the opposition of the few who advocate war as it is from the indifference of the many who, while they admit prace to be right, inconsistently quer-tion its practicability and expediency, that prace is not estab-lished; therefore, 1. Resolved, That we continue our estate efforts to remove the causes and abolish the customs of war and relying upon the fruit, justice and practicability of the prace principle, and that we appeal and agitate in love and charity, "whether them will hear or whether they will forbear." 2. Resolved, That we adhere to the declaration that "all men have a natural and indicable right to life," and protest against any further nullification of this principle by the war avien. 3. Resolved, That as "governments derive their just powers

#### BANNER $\mathbf{OF}$ LIGHT.

3

#### Prof. Gunding upon Spiritual Evidences.

Benjamin Coleman, Esq., contributes an article to the London Spiritual Magazine for November, in which he introduces the following letter written by Prof. Gunning of Harvard College. It is very interesting:

'MY DEAR SIR-Allow me to thank you for the pleasure and the profit I have gained from the few numbers of the Spiritual Magazine which have reached me. I do not believe you can serve your race and your age more nobly than by laboryour race and your age more nobly than by labor-ing as you do to bring the doctrine of immortality from the realm of faith into that of knowledge. I like your method. We need facts. I do not see how we can learn auything of an after life except as that life reports itself. At best our faith as-sures us only of the fact that life reaches on be-yond the tomb-nothing of the modes of spirit-life. Many minds trained in scientific methods, know nothing of faith, take nothing on trust. To such, the facts you have to report come like sunlight on the clouds. I would give up every-thing I have except faith in God and hope for men, rather than the treasured words which have come to me from the higher life. You want facts. Has it never occurred to our skeptical friends that the greatest fact of all is the belief of some demented? Many of them on my own side of the demented? Many of them on my own side of the demented? Many of them on my own side of the water I know well. They are men who know how to weigh evidence. They are in the Senate chamber, on the bench, in the universities, on scientific surveys. One of them is a poet, whose books are the delight of every cultivated mind in England. Another is a bishop, whose eloquence Was surveys and the popular science is a bishop. was surpassed by no preacher who met with him in the Pau-Anglican Synod. Is it not safe to assume that facts which have convinced such men

deserve at least a decent hearing? Let us take a fact: Mr. Simends, a member of Let us take a fact: Mr. Simonds, a member of the United States Senate, from Rhode Island, a grave and careful man, published to the world over his own name, a statement like this: He was in the presence of a woman who was called 'a medium.' On the table before him lay a pen-cii and sheet of paper. The pencil moved—no visible thand touching it—and wrote 'P. T. Si-monds.' After writing the paper it moved back monds.' After writing the name, it moved back and dotted the *i*. The handwriting, the Senator says, was that of his son, living then, as he thought, in California. The agent that moved the pencil went on to write a communication, colaiming to be young Simonds, and giving an ac-count of his death in San Francisco, a few days before. Now, the Senator affirms that the next California mail brought tidings of his son's death, corroborating in all resuects the account by but corroborating in all respects the account he had received in presence of the medium. What shall wo say? That the grave Senator uttered a false-hood? Who will say that? A lady, well known in literary circles, was present at the sitting and units hereif in print residuant the fall that lights up the gloomy portals of the grave, and transforms the King of Terrors into a beauputs herseif in print, readirming the Senators statement. Did they both falsify? No one who knows them will say that. Were they mistaken? The case does not admit of mistake. Either these things are true, or no truth outside the dull ron-tine of life can be established by tostimony. Will was elected Leader of that Group, and for the las

Nor scales the fire th' empyreal height, Nor sinks the earth's incumbent weight Beneath the central darkness deep, But, tempered in proportions true, Each binding each in order due, They learn their destined bounds to keep.

Diffused through all the mighty whole, Thy goodness pours the living soul That actuates each remoter part. Thy energy with ceaseless force Impels the still returning course, As midst the limbs the heaving heart.

From thee, great Author, all that lives Its stated boon of life receives,

Ere long again restored to theo; Each insect too minute to name Yet owns a portion of thy flame, Part of thy num'rous family.

Respiendent cars of flery glow From realms of light to earth below Thy animated offspring bear; And when this mortal trial ends, Again the glorious car attends, To wing them to their native sphere.

Grant, then, my God, that, raised sublime, My soul the arduous heights may climb, And gaze upon the fount of light; Nor ever from the place where shines That cloudless sun which ne'er declines, Remove again its raptured sight.

Purge thou, my God, my visual ray; Banish these earthly mists away, Great centre toward which all things tend In thee alone, eternal mind! The good their final refuge find, Of all Creator, Guide and End!

### Joined the Upper Lyceum.

DEAR BANNER-As it is so often said by our Orthodox brethren that the last moments of those who die without a belief in the atoning blood of Christ are fraught with direful forebodings and agonizing solicitude, and that Spiritualism may do to live by, but will not sustain its adherents in the hour of dissolution, it seems to me but justice to our glorious philosophy to refer occasionally to the demonstrations of the fact that

MR. JAMIESON.-Doctor, by the solicitation of my friends here, who inform me that you are preparing to lecture against modern Spiritualism; that you admit its genuineness, but can satisfactorily account for it without admitting the agency of departed spirits; that you are prepared, or sup-posed to be, to prove by facts that all the alleged spirit-communications proceed from minds in earthly bodies, I will be pleased to meet you in public oral discussion.

public oral discussion. DR. EDDY.---I do not consider the phenomena of Spiritualism to be humbug; I acknowledge their genuineness, but do not believe that the spirits of our departed friends are the cause of the phenomena. I would not be willing to hold a public oral discussion, for it would do no good. Discussions only serve to engender party feeling. Each disputant will have his friends and adher-ents, hence I consider discussions unprofitable.

MR. JAMIESON.-Doctor, your views are no doubt the result of careful investigation. Spiritof them. The truth will shine all the brighter by an earnest, courteous discussion of differences of opinion. I think discussion, conducted in a kind, gentlemanly manner, as it always should be, is productive of great good by agitating mind, which agitation is the beginning of wisdom.

DR. EDDX.—I design giving my views upon the subject of Spiritualism as soon as our new clurch is in readiness; at which time I will be pleased to have you present to take notes, and then you can appoint a meeting of your own to answer, on which occasion I will be present and take notes

I am inclined to believe that the Doctor never

made a more true remark than when he said "dis-cussion is unprofitable." How? To creeds, to er-in this cause of eternal truth, though, discussion has Afte yielded an immense profit, always,

The Adventists of the State of Michigan were at one time always ready for discussion. But after the devil, through "David," captured Moses, the "Goliah" of the Adventits in the West, they, too, in Convention assembled, solemnly declared discussions unprofitable !"

In spite of the unprofitableness of discussion. our theological friends are urged into it among themselves by the "powers behind the throne." Witness the "signs of the times" in the theologi-cal heavens as between Universalists, Unitarical heavens as between Universalists, Unitali-ans, and other liberalists, on the one side, and the "Evangelicals" on the other. In Chicago, where a "Liberal Christian Convention" was lately held, the two parties, Evangelicals and Liberals, alias" Orthodox" and "Heretics," are pummeling each other with Scriptural "grape and canister "at "long range" in vigorons style. It needs no prophet's eye to discorn that discus-sion will prove a "profitable" investment for the Liberalists. Then will come the test of "liberaly" as professed by them. Is their liberalism rogressive? If not, their doom is scaled as a disity functive body of workers, separate and apart from Spiritualism. Nothing less than Spiritualism will answer the demands of the race, hence Lib-Liberalism is not yet "liberal" onough to ac-

knowledge the Soul's bighost convictions as au-thoritative. It is, however, forced along and up toward this high ground. It is progressive, then. Such heing the fact, it will become marged into Spiritualism. So, whether progressive or non-progressive, its "manifest destiny" is its absorp-tion by Spiritualism. Then will come the peace-

Mr. Stebbins offered the following resolutions, which were heartily endorsed:

Resolved. That we tender our heartfelt thanks to Mrs.

frage, *Besofred*. That justice, common sense, the highest velfars of the nation and the best culture of society demand—as all are equal. In insidenable rights—that women as well as men should be equal in the privilege of the builtor and all that per-tains to citizenship, and that the purset and best government and the highest local life will be possible only when womanly influence can thus be fully and equally felt.

Saturday Afternoon.—The resolutions offered by Messra. Swain, Reid and Addieman elicited a very warm discussion in regard to the Wada-

worth and Dyott report at Cleveland and the phenomenal phase of Spiritualism. E. V. Wilson related an experiment he made in testing the medlumship of Mrs. Ferris. He had an iron ring made by a blacksmith, solid and firm; held this in his month, and the medlum's hands in his; instantly the ring was removed to

hands in his; instantly the ring was removed to his arm. A hoop on the table was, by request, placed on the other arm. Mr. Hudson, of Terre Haute, experienced through Miss Jordan's mediumship, a cure of a disease of twenty years' standing. Tried every means he could to test her, for several hours, and found no imposition. Had a severe attack of sick headene and a radical cure was performed in headache, and a radical cure was performed in the presence of a large audience in forty-five minutes.

S. Maxwell thinks that not one in ten thousand understands the laws of physical mediumship— spirits making hands out of the magnetism and which occasion 1 will be present and take notes, spirits making hands out of the magnetism and and if I think best will reply. Thus the matter rests. How far the Rev. Dr. Eddy's proposition misses of being a "discussion," He believes that hands and fingers are made of "deponent saith not." It looks like discussion at netic forces are drawn from the hands and fin-gers, the spirit-hand will be longer than if drawn from the feet and toes. Spirit bodies are formed in this way-a perfect counterpart of the me-

After the close of the Conference, Mr. Stebbins ave a discourse on "Progression." He stated gave a discourse on that progression is taking place just in the ratio of mind being able to control the elements and forces of Nature. In agriculture we progress as we control the soil and the forces therein; in utensils, from the imperfect to the perfect. The lessons are, that we will progress out of creeds, dogmas, and the immatured stages of religious dowclopment, to better conceptions of truth, free-dom and spiritual unfoldment. We want the same freedom to investigate spiritual truths as all other subjects, and our age is urging its claims

for truth and humanity. The reformers of our own land-Penn, Wesley and others-were imprisoned, stoned and abused and others—were imprisoned, stoned and ahused for their reformatory movements. Methodists, in their early history, were refused the church and the school-house, and finally resorted to Nature's open cathedral. Time marked its molding infla-ences into a popular Methodism. Bo the world works and moves. Spiritualism is now knocking at the door. Her career is onward; and, progress-ing from lower to higher, wo will arise at the ze-nith of respect, power and influence. Spiritual philosophy is based on the knowledge of immuta-ble laws governing mind and matter. If we have philosophy is based on the knowledge of mininta-ble laws governing mind and matter. If we have the religion of the flesh, it will manifest itself in good health. If religion of the intellect, we will have intellectual vigor and strength, &c. All the parts of our nature cultivated, according to the natural laws of our being, into harmonious action and development, will give us joy, peace and hap-phase piness

Warren Smith followed, criticising the vicarious atonement for the redemption of sinners. He ing of the General Society is to be held in Wash-thought the doctrine daugerous and full of mi.-

men have a natural and inhibitionable right to life," and protest against any further nullification of this principle by the war system.
3. Resolved, That as "government's derive their just powers from the consent of the governed," we demand the impartial volce of the governed and the rights of infortifies; and that it neither create nor austain any anti-Christian government; and arringining a government that propares for and reworts ion man-impoverialment, ensities of its true cod, it should be immediately amended or superseded
4. Resolved, That we are for strong government; but that strong government; but that it neither creates the and extructive of its true cod, it should be immediately amended or superseded
4. Resolved, That we are for strong government; but that strong government the artends and the anti-Christian the artends and the structure of its true cod, it should be immediately amended or superseded
5. Resolved, That we are for strong government; but that strong government is self-control; love, not hate; justice, not oppreasion; mind, not muscle; life, not death.
5. Resolved, That we appeal to the Chourt to use its power, and so speak plainly for the radical peace placibles of Jesus Christ, the foundation of its faith.
6. Resolved, That we must look to the children as our rifends, and conling invite them to the standard of peace. Let their playthings, school books and reading matter be less in the spring the grepter for war, and "Peace at any price," for the former perpetuates war, and the latter repuditors the oil human fights is universally acknowledged; and in accepting the declaration, "In time of peace prepare for war," and "Peace at any price," for the former perpetuates war, and the latter be less in the spring the dender down.
7. Recleted, That we reject the propositions, "In time of peace prepare for war," and "Peace at any price," for the former perpetuate war, and the latter repudits the only price for peace, which

purity; and an "armed pence" heing inconsistent, and a re-proach to the age, we demand disarinament and atbitation its world over. 8. Resolved, That the working man must see that by his per-son and purse he sustains war; that he does the fighting, suf-fers the forture, and pars the war tax; that perce is forsad, time, compensation and education; and ff, from moral con-viction, he would refuse to bland and hire himself to roh, maim, since or kill a human being, no general could find an atmy. 9. Resolved, That the indiants in insurrection against wrea-and outrage, and any peace will be but temporary, except it secure to him the same right over the homesteal and appro-priated domain as is granted to others, until the invitions dis-tinction of "Indians not laxed" is removed from the Consti-tution, and he is placed in the line of citicaship with proper representation. Let him become interested in the Kachie Italinoid and he will need in the sum to be the board to be be laid in blood. The civilization that is opposed to Christianity is a failure, and will receive confign retribution. 10. Resolved, That it is an insult to common acuse to substi-tute deadly force for reason, and to kill countrymen-to save a country.

the transformed, To Garibaldi and all such devoit workers for 11. *Recoired*, To Garibaldi and all such devoit workers for likery and justice, the basis of peace, we would say it is again patent, from the telegram from Rome, that the spiritual should never be surrendered to carnal weapons-never make the sword our mouthpiece.

At the evening session a discussion ensued on the resolutions, which took a wide range, and was participated in by a number of the audience. The Bible was referred to as favoring peace, and one gentleman thought it advocated war.

It was urged that each member should origi-nate peace ideas in his own heart, by practicing Christian virtues, and there would be no cause for either arbitration or war.

A slight amendment was offered and accepted the second and third resolutions, Incretia-Mott making the suggestions. The meeting in-creased in number and interest, and speeches. were made by Robert E. Evans, John W. Huan, Rachel W. Townsend, Dr. Child, Alfred H. Lovo, and Lucretia Mott, on the resolutions, the fifth in. the series calling out much intense feeling. Mrs. Mott spoke at length for it. Mr. Hurn presented some objections, and asked some close questions, some objections, and asked some close questions, and was answered by Mr. Love and others. In the meantime a number signed the Constitution. Mr. Wadsworth, of Chicago, then spoke on the influence of children, and our duty toward them. Bennett G. Walters, of Mount Pleasant, Iowa, Charles Parker, of Philadelphia, Mr. Hood, and others, made short addresses. Jeromiah Hacker, of Berlin, N. J., spoke fully, and the meeting was animated throughout with the spirit of true radi-cal meace and the closing remarks of Lucrotis cal peace, and the closing remarks of Lucretia Mott were full of love and charity, and yet pointod as to the duty of the hour. At a little after 10 o'clock the meeting adjourned, to meet at the Oall of the Executive Committee. The next meet-

#### Letter from Emma Hardinge.

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To my dear and ever-remembered friends in America : Have I forgotten 'or neglected you, most dear friends? Truly I could well excuse any of you for asking these questions and attributing my long silence to the affirmative of either. Yet it would be far from the truth were you to do so, as I hope to show you. My first three months in England, namely, August, September and October, were spent in the harassing details of private business and the attempt to find the proper location which would suit, in all respects, to make my dear mother a home after seventy-four long years of weary life-pilgrimage. The haven of rest at last secured, furnished and fitted, under a thousand disadvantages needless to enlarge on, I cast my eyes about me to find matter of sufficient interest to record for my dear American friends.

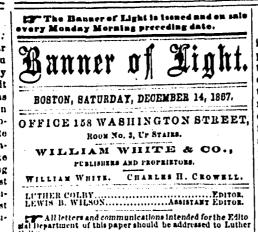
Finding nothing but what the pages of the London Spiritual Magazine amply supply, or the exclusive nature of the home circle deales publicity to, I deemed it useless to write, and that merely for the sake of reiterating the assurance of kindly remembrance which, for so many years, my friends and co-workers must have had the opportunity of realizing for themselves. The dark circles now so popular in London, would, I well know, afford no light, or find any sympathy with American Spiritualists, and, however I may regret that no other kind of public evidence of spiritcommunion seems to be attempted here, I know that the power exists in abundance, and when sensible men and women grow weary of the peurilities of the dark circle, the abundant medlumpowers that exist here will be directed into more high-toned, useful and healthful channels. Meantime the noble William Howitt still launches his thunderbolts of spiritual logic and world-wide testimony against Phariseelsm and skepticism.

The good, true and learned editors of the London Spiritual Magazine cast their bread upon the waters, with an amount of unselfish self-sacrifice little dreamed of by those who withdraw from Spiritualism when it doesn't pay, and hundreds of private circles spread the leaven which must in time fulfill its appointed work, however silently the process is effected.

One fortnight ago I gave my first lecture since crossing the Atlantic, in the great Scottish Baby-Ion of Glasgow; and I may say without equivocation or reservation, that I never before met a more faithful, zealous and devoted body of Spiritualists than the Glasgow Association. There is much medium power amongst them, and one of their number, a "trance painter," described in a late number of the London Magazine, is giving wonderful and convincing tests of the power of spirits to return and reënact their earthly labors through a human organization. I had the usual gauntlet to run amongst a prejudiced clergy and a service press; but the lectures were well attended, loudly applauded, and all too warmly appreciated by the noble, warm-hearted friends at whose instance they we egiven. A charming public Scotch teaparty, (a gathering peculiar to the people,) dolightful, social, yet highly flattering to the subject of such testimonial meetings, was given in my honor, at which my generous entertainers presented me with a charming album and a most tasteful brooch and bracelet, made of the beautiful pebbles of the country.

To me the chief points of interest in our meetings were a Sabbath night lecture and a political one in sympathy with Garibaldi. To us who have in America our organized Sunday meetings by hundreds, and our speakers discoursing on polities as familiarly as Spiritualism, these subjects seem in no wise remarkable enough to allude to; but our Sunday meeting was held in the land of John Knor, and in a city where the magnificent cathedral is destitute of an organ on strictly pions principles.

Think then of a woman conducting a religious service, and an immense packed congregation not only listening to her, but joining in singing the hymns until the solemn and melodious accord of those old Scotch covenanting folk rose in chorus loud enough to be heard over the waste of Atlantic waters, in my own beloved city of New York. Think, too, of the followers of St. Paul, against stern denunciations ing, &c., are on every lip, listening in a mass of over three thousand persons to an oration on "The Freedom of Nations" and Garibaldi, and then joining in cheers loud and long enough to have reached the Italian Patriot in his captivity! It is all over now, but has left behind it the memory of a signal success for Spiritualism, and a conclusive evidence to my mind what ENERGY, ZEAL and UNITY OF PURPOSE can achieve; qualities to which my brave Scotch friends owe all our successes, and without which nihe-tenths of the defeats and failures of Spiritualism may be Attributed. Last Sunday we commenced a series of Sunday evening meetings in London, at which I am engaged as the lecturer. To sustain these meetings it has been deemed necessary to charge a small admission fee, an act which brought down upon us the wrath and denunciation of the holy "Society for the observance of the Sabbath." These amiable Pharisees kindly warned us of our danger, and mildly suggested that by act of Parliament we must stop or be prosecuted. My Cominities waited on the Secretary of the plaus Society, saw the plous man, and urged our claims to be considered pious likcicise. All was in vain. " We must stop," or be prosecuted, fined, imprisoned, and what not, unless we took proper steps to protect ourselves. "Ay, indeed!" urged one of my Committee, " what steps would you advise?" The plous Secretary, utterly taken aback by the cool assurance of this appeal for advice how to cut his own throat, replied unwittingly: "You must be registered as a religious Society." "Nothing could suit us better," was the reply; and in two hours from thence we were registered, and now commence next Sunday afresh, as "The Spiritual Church." I need scarcely add that we sent complimentary tickets of admission to the plous Secretary, who has taught us how to avoid the blast of his theological thunder. So now we have in the city of London "A Spiritual Church." Its future life, history, success or failure is with him who seems providentially to have ordained it without will of ours, and certainly very contrary to any wish or effort of my own; but " His ways are not as our ways." And now, beloved friends, I am once more in harness; abroad, doing the little time, circumstances and health will permit me; at home, striving to wade through the immense mass of testimony concerning the work that has been wrought for us by spirits in America, preparatory to inscribing the same in compendious form in my promised work. Memory is ever busy with me. and America and Spiritualism form its most engrossing themes. I will write as the snirit moves me, or come as the spirit sends me; but I am now and ever the devoted friend of America and Spir-EMMA HARDINGE. itualism, I can be addressed, as usual, care of Mrs. Wilkinson, 136 Euston Road, London, England, where prepaid letters are received; half-paid ones being charged double, have, as I hear, been sent away by the score. I am sorry for this, but cannot avoid it. London, Eng., Nov. 21, 1807.



..... Social Evils.

Statistics are dreadful things, because they tell dreadful truths. We have been looking over some that were presented to the notice of the Social Science Convention not long ago held in this city. They are the careful compilation of Dr. Edward Jarvis, of Dorchester, Mass., than whom there is no man in the country who has given the question of the average vitality of human beings, under different conditions and circumstances, a more intelligent and patient study. His figures show, among other things, that human life is not worth near so much in the close packing system of cities, and that many of the ills to which people are subjected, fevers in particular, are ascribable to the want of ventilation. Not many persons are familiar with its principles and rules; and not all of those who are familiar with them are careful to put them in practice.

Mortality increases, says Dr. Jarvis, in almost exact proportion to compactness of population. Country people live longer, as a rule, than their city cousins; and if the cities did not make regular requisitions on the country for fresh and vigorous additions to its population, it is shown that they would in time die out from sheer lack of stock to go on with their business. In the old European cilies and in the newer American cities, the old families do not continue permanently in their descendants. They fade away and disappear. Air and light are essential to the continuance of life, whether animal or vegetable; and exercise of the body as well as of the brain is not less so. All these people can get in the country. If there is any lack worth dwelling on, it is that the brain exercise in country life and occupations is insufficient; the limbs and muscles have enough to do, and so has the stomach generally, but the intellectual part is not allowed that play and performance which is not only essential to our highest health, but likewise to the better health of the body itself. Yet this deficiency it is possible to overcomo. Intellectual pursuits are as possible in the country as in the city, only we know that they are best advanced and most assisted in the collision and contact which a dense population supplies.

But there are greater and deeper social evils than bad ventilation and ill-adjusted work. One such is sexual infidelity on the part of the men. This is a monstrous crime against the conscience and nature, which, if it fails to provoke remorse, is certain if persisted in to entail penalties that are thought of only with horror. One or two female speakers at this Social Science Convention made the distinct charge against the male sex, that the reason why physical debility had become so notorious was because of this very practice of the men. Perhaps the charge was much too broad, but in its main point it is doubtless too true. Man wastes his vigor and his freshness where he is forbidden to do so alike by nature, by conscience, and by reason. And it is a dissipation that is debasing. Not only are his physical powers impaired by such a habit, but his whole moral nature becomes degenerate. When pure and elevated sentiments fail to rule at the top of the nature, as the fruit of holy instincts which have suffered no outrage at the hands of lust, the fact discloses itself in the superior moral

#### A Chapter from "The Arabula."

The description of the death of his aged father, in this latest book of Andrew Jackson Davis, is perhaps as interesting as any spiritual narrative to be met with, and will richly repay the perusal of all. After speaking of death, and assuring us that it comes to us as a friend to disburden and release us, having no power whatever over the emancipated spirit, Mr. Davis quotes approvingly from Henry Ward Beecher's writings in the same strain, all full of comfort and baim for the depressed and doubting heart, and then proceeds to give a rather detailed account of his venerable parent's physical disrobing and his subsequent birth into the new and beautiful form of immortality.

"It was precisely a quarter before six o'clock, Monday atternoon, April 10th, 1865," says ho, " when my venerable father closed his physical eyes forever. Those eyelids which had been raised and dropped, opened and closed, in keep-ing with the laws of action and rest, during eightying with the laws of action and rest, during eighty-three years of earthly existence, went down over the fixed gaze for the last time. He 'died,' ex-ternally, when 'life' in the temple became heavy and a burden. For years, his chief source of entertainment consisted in books and the liberal publications of the day. The Banner of Light, published in Bos-ton was now fother's forente nearer it is the

ton, was my father's favorite paper. It is the only spiritualistic organ that was ever unfinchingly and unswervingly devoted to the advocacy and demonstration, through facts of mediumship, of the Central Idea of Individual Immortality. My father used to read every week the communi-cations through Mrs. J. H. Conant. And many times he said: 'As soon as I can, I will go to Boston; and you'll hear from me through Mrs. Conant.

Conant.' Many hours of each day, during the last three years, his thoughts were devoted to subjects con-cerning the 'inner life,' and especially concern-ing the prospect of existence in the 'Summer-Land.' • • • With reference to 'death,' he invariably expressed himself perfectly satisfied. Several times, during the last twenty months of his life he had ristons of the higher and better It was a thring the last twenty months of the higher and better,
 It was my privilege to witness the rolling down of life's curtain, which shut from his material senses the outer world of effects in which we not down to the termine the termine the termine the termine termine the termine termi we yet dwell; but I was not prepared, just at that hour, to withdraw to the secret closet of clairvoy-ance. On the subsequent morning I arose somewhat earlier than usual, and was the first to open the porth door of the hall looking upon the garden. I walked out upon the stoop, and halted at the second step of the short flight of stairs outside, and leaned lightly against the west banister. • • • At this moment I felt a commotion in the atmosphere at my right hand. Commotion in the atmosphere at my right hand. In less time than I can write this sentence, it had reversed, the poles of outer consciousness. In a word, I was translated into a most perfect state of clairvoyance. • • The movement of the air was like that caused by a body passing with great swiftness through the immediate space. With my attention thus attracted I turned to the right and at once one way forker in the order form right, and at once saw my father in the act of pass-ing out from the hall into the atmosphere, on a plane level with the floor of the atmosphere, on a plane level with the floor of the stoop! • • • The face was his own in every essential feature and line of expression. • • • His motions seemed to be the result of some will power, or intelligence, outside of his consciousness. He walked out with a kind of indecision, or lan-guidly, and with the step of unconsciousness pe-cultar to one mosing about in a some ambut is estat cullar to one moving about in a somnambulic state. There was, however, an expression upon his countenance of complete repose. No child in the

slumber of innocence ever looked more serene and happy. It was the expression of 'rest' and profound satisfaction; and along down over his shoulders and new-born holy there flowed and shone the same indescribable atmosphere of contentment and beauty.

It appears, on subsequent examination, that he was obedient to the will of another individual who was observed standing to the east. His father, he believes, was in a state like that known of somuambulism, and he did not awaken on touching the side of the spiritual man, who stood waiting for him on the northeast corner of the house." • • "Immediately after he had reached the other's side, the twain rose rapidly toward the east, and passed beyond the reach of my already retiring vision. Thus my father withdrew from his earthly entanglements!"

Mr. Davis hastened to tell "Mary" what he had seen. On going up stairs, not long after, he chanced to step into a small bedroom not far from the chamber in which his father died, and there most distinctly realized that, in that unoccupied spot, the final spiritual organization which [his] and spiritual quality of the children. This is as her have slaft on the s rning was formed and prepared for the eternal pilgrimage. The atmosphere was still warm with the constructive process, which bad been so beautifully carried forward during the night." It was many months before his father communicated through Mrs. Conant, at the Banner Circle Room, as he had promised; but the son found "message" in our columns on the 28th of last May from his departed parent, the whole of which he properly appends to his deeply interesting narrative. That, the reader may look for on the pages of the book itself. For ourselves, we need add nothing to a sketch whose impressiveness cannot be deepened by words few or many.

#### Mercantile Hall Meetings.

A second second

On Sunday evening, Dec. 1st, Mrs. Mary J. lecturer recited a poem purporting to come from example of the direct power of spirit control, never. having had the advantages which many possessed for obtaining information in early life; everything without.

After singing by the choir, the lecturer was entranced, and proceeded to deliver an address on 'Inspiration," which she defined as the life of the soul-the moving power of all things in the heav-ens and on earth. Man was the spiritual prophecy of all things above and beyond him, and if any a pattern man-a Jesus-then in his life we had but an index of that which was to come when mankind fully understood and fulfilled the higher laws of their being. This fact applied not to one period or one race, but to every age and clime. The human spirit, after temporarily inhabiting the physical form, and learning its uses, removed therefrom intact, and who should say that the spirit could not return again, seize on an earthly organism, and fulfill the designs of a higher will? Who should say that inspiration was not that power which should finally bring together the two worlds, and flood our earth with living light? Man would never know how much his soul was worked upon by celestial influences until he had investigated the rules of control, and understood the principles of inspiration as he did the minor sciences; playing among his crucibles and alemthe imponderable substances of Nature, but there forces of enlightened reason, resolve to their primary components the dull walls and barriers which theology had reared in his pathway. It was a long past age had been inspired, but that inspiralaw of God. But before and after that time the lieved in the return of the spirit-of any spirit was made manifest every form of mediumistic development.

It was not for man to declare when or how he was inspired, or if he was willing or no. As dew fell in the night, so a mighty influence played around the subtleties of his being, unseen, but nevertheless all-powerful. There was not an individual living who did not possess the power of receiving impressions from loved friends gone before, and one day should come the Pentecost of the heavens! When man, impelled by his impetuous spirit, should press onward in pursuit of the hidden laws of Nature-when the home altar should be re-consecrated by the divine powers of inspiration-when children should be purely born, and stand up as olive-branches in the household—when the shining suspension bridge should be thrown over the dark gulf that separated the two worlds; when the all-in-all of this land-the school, the rostrum and the pulpit-should be sanctified-then we might look for an emancipated medlumship, patriotic statesmen and a regenerated government!

At the close of the lecture, several questions were propounded by the audience, and answered by the medium, after which the services closed with singing by the choir.

The Children's Lyceum met at 101 A. M. Quite a large audience was present to witness the exercises by the children. We are glad to see that parents and others are taking such an interest in this school; one visit to the hall will satisfy any one of its usefulness.

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

On Sunday afternoon, Dec. 1st, Rev. E. C. Towne delivered the fifth lecture of his course on "Theodore Parker and Christianity." The sub-Christ. He (Mr. Parker) strongly denounced evening was pleasant and the house crowded.

## DECEMBER 14, 1867.

### Music Hall Meetings.

Another large audience was present on Sunday Wilcoxson addressed the Society at Mercantile afternoon, Dec. 1st, to hear Prof. Wm. Denton's Hall. Previous to commencing her discourse, the lecture. The reputation of the Professor led all to feel sure of enjoying a rich intellectual feast; Edgar A. Poe. She stated that she was a living but not many expected he would take such a decided and positive position in favor of Spiritualism. Those who accept our philosophy were much pleased with his arguments, and had their given through her organism was entirely from | faith confirmed, while the investigators received light and information that will not be likely ever to desert them, but rather stimulate to further inquiry into the truth of so important a subject. He commenced his discourse by rapidly reviewing the many Biblical statements which science has proved to be false, demolishing one by one those "monstrous absurdities." Instead of the man had been ordained of God as a representative, | earth being created in six days, he shew that it required "an eternity, in all but the name"; that there had been thousands of creations instead of one." European science has discarded entirely all those false theories, and American science has done the same, with but few exceptions-a few who lacked the moral courage to avow what they could demonstrate to be true, if they chose to do so. He rapidly sketched the origin of man, and with thrilling eloquence portrayed the future destiny of the human race as grand and gloriousaltogether different from that taught by the theologians. He then spoke particularly of the philosophy of Spiritualism, asserting that he knew it was true. He had proved the fact as clearly and as positively as science had ever demonstrated anything. His investigations had been long and searching, and his conclusions not hasty and uncertain, but firm and unshaken. He said bics, he had resolved to their original elements all who would give their attention to this subject, as he had, could perfectly satisfy themselves of should come a time when he would also, by the the truth that the spirit of man lived after "death," and could return and communicate with and identify itself to those it had left on the earth. The spirit, after leaving the human body, assumed claimed by a certain class, that, religiously, men of the shape of that body so perfectly that its identity could be easily traced to the form it occupied tion ceased with them, after they had revealed the when here. He dwelt at some length on the spirit in the body and out of the body. He argued that Greeks, Romans and certain sects of the Jows be- the spirit-world was the real, and this the fleeting. His description of the exit from this world charged with the working out of the commands to the vast realm of space occupied by the imof a mightier power, whether in the fields of science mortal spirit of man, was equal to the highest inor morality; and on the day of Pentecost, at Rome spiration mortal was ever blessed with. We wish everybody could have heard this lecture.

Next Sunday, Mrs. Nellie L. Bronson, a lady who enjoys the highest reputation as a lecturer, will occupy the platform.

#### Mrs. Bronson Coming to Boston.

At Music Hall, next Sunday afternoon, our friends, we take pleasure in stating, will have the gratification of listening to the popular favorite of the West, Mrs. Nellie L. Wiltsie Bronson-the manager of the meetings having succeeded in securing her valuable services. We once heard this lady speak in Philadelphia. and could readily perceive why she is so popular wherever she lectures on Spiritualism. She is one of the most agreeable speakers ever on the rostrum, and at once wins the sympathy of her audience. It was a hard struggle for her to consent to enter the lecturing field so soon after her severe affliction; but the invisibles so decreed, and she yields to the earnest solicitation of both spirits and mortals. She will be sustained and strengthened by the hearty sympathy of the many who will listen to her inspirational teachings. We do not know as she intends to remain in these parts more than two weeks. If she does, those who are anxious to secure her services would be wise to address her at once, care of this office.

#### Lyccum Entertainment at Mercantile Hall.

On Wednesday evening, December 4th, the officers and members of the Children's Progressive Lyceum connected with the First Spiritualist Association of this city, gave an entertainment at Mercantile Hall, the proceeds of which were inject chiefly treated was Mr. Parker's idea of tended for the increase of their library. The

true as any gospel can be. A beautiful offspring cannot come of an impure or besotted parentage. A man cannot live in a sty of sensual pleasures, and expect to behold around his table a circle of children with countenances on which are writ the fresh and pure impressions of heaven. There is a law in this matter which it behooves men to read, if they feel the movings of fleshly temptations. As there can be nothing more manly than a pure man, so nothing can be more pitifully deteriorated and degraded than one who has blindly and unresistingly sold the bloom of his youth, the freshness of his prime, the beauty of his adolescence, the very glory of his years. How long before intelligent men will learn the truth?

And there is another evil, perhaps more criminal than the last; an evil which has become frightfully common, and threatens to work the destruction of the race itself. It is the ruin of the mother and the child together, and the crime is forticide. We have of late been called on to direct popular attention to it, in consequence of one or the timely publications on the subject. The disinclination of American women in our large cities to bear

children is rapidly leading to a permanent incapacity to do so; and if now and then they do become mothers after this abominable practice, their with constitutional vigor, and incapable, in its turn, if it should live to the requisite age, to reproduce a posterity. The time has gone by for rulgar people to attempt to ridicule all mention of this matter, or for super-sanctimonious people to hold up their hands at it in affected horror.

The fact stands out just as it is, and in frightful proportions.

These are among the evils of social life at the present day, which are to be combatted with all the power and persistence of which the reformatory press is capable. Unless they are overcome by some means, we must go under as a people, and a better and more vigorous neople must rule us. The laws of Nature are even and irrepeal-

An Indian Promise.

able.

It deserves to be recalled as an expressive fact, and one on which the Omaha Daily Herald of Nov. 23 dwells with deserved emphasis, that since our Commissioners to the Indians got their messages of peace into the ears of the red man, not a white person has been killed, not a horse, an ox, nor property of any other kind has been stolen by the Indians over the whole extent of the lines of travel on the plains. This is a statement that needs no interpretation. If we are careful to keep our own pledges, we shall always be more likely

to find that others keep theirs; and this is just as true of red men as of white men. We desire to call the attention of Congress and the whole country to this significant fact, and to ask them to build on it a different theory and system of practice from that with which we are so unfortunately familiar. Let us do right by the red man, and performance of his obligations.

#### Grand Christmas Presents.

"ARABULA," the new and highly interesting work by Andrew Jackson Davis, just issued and for sale by William White & Co., 158 Washington street, Boston, and 544 Broadway, New York, is just the book that Spiritualists should purchase to present to some dear friend as a Christmas Gift.

Also another new work by Mr. Davis, entitled "A STELLAR KEY TO THE SUMMER-LAND," is in press, and will be ready to issue from This offspring inherits but a feeble body, illy provided Office and our Branch Office, early next week. This volume is illustrated with diagrams and engravings of celestial scenery, and treats scientifically and philosophically of the evidences of the existence of an inhabitable zone or sphere among the suns and planets of space.

Another very elegant volume, suitable for a Christmas Present, is Lizzie Doten's book of "POEMS FROM THE INNER LIFE." A fifth edition, full gilt, has just been issued by William White & Co.

The above books will be forwarded by mail to any address upon the receipt of price, viz: For "Arabula," \$1.50, (nostage 20 cts); "A Stellar Key to the Summer-Land," \$1.00, (postage 16 cts.); Poems from the Inner Life," \$2,00.

#### "Face the Sunshine,"

This very beautiful and highly suggestive poem, by Miss Lizzie Doten, published in the Banner of Light two years ago, was fully appreciated at the time by our numerous readers, and the great demand for it rapidly exhausted the edition. Miss Doten repeated this poem on the occasion of the opening of the spiritual meetings in Music Hall. Since then a great number of friends who heard it on the occasion referred to, have desired us to reproduce it in our columns. We shall do so with pleasure. It will appear in our forthcom-

The Spiritualists of Rock Grove, Floyd Co., Iowa, and vicinity, have organized, under the laws of the State of Iowa, for the establishment of religious corporations, as the Bock Grove Association of Spiritualists, with the following board of officers: William Dean, President; Ira B. Dean, see if he persists in refusing to be our equal in the Vice President; Matilda A. Whitney, Secretary; Mary A. Dean, Treasurer,

Christ-ism and worshiped God alone. Popular theology had practically declared that God had but a limited success in governing the universe. Mr. Parker believed that God was infinite in power, and that to hold any other view of the Deity was direct infidelity. If told that he was a sinner, he did not see why that should make him an infidel. Popular theology debased God and degraded man, making us think meanly of ourselves and terribly of our Creator. There were earnest prayer for perfection, the other an earnest effort to attain to it.

Mr. Parker looked on Jesus as the highest production of humanity. Men had enriched their idea of God by adding to it their ideas of Christ's was not God's only son, for whatever of good we attained was also to be added in the march of time to make the universal idea of the Supreme Being, Human life was a continual Mount of Transfiguration. But though Jesus was providentially upheld as a pattern to mankind, yet he was not without his faults. He shared the erroneous ideas of his age concerning the devil, eternal by miraculous power to foun i a visible kingdom in Judea. If theology founded its creeds only on his prophecy concerning the last judgment, then its basis was at the mercy of a school-boy.

Mr. Parker believed the real fruit of Christ's out regarding its external covering, alike to those who defended, those who denied, those who betrayed the sacred trust imposed on them. The best of men were bad enough in their own eyes; he of themselves. God took the individual sinner, warmed, comforted and laid him down sanctified, that he might sleep and wake with the immortals in heaven. It was false to declare that without Christ the world of mankind would be but atoms, incapable of being reunited. If that was true, then there was no God; the Delty melted into space, and there was nothing to take the vacant place. Trusting in our Father, we had no need of a head-centre to tell us what was sin.

Mr. Parker's definition of Christianity was that it was true plety, true goodness, free thought, just action, humanity of feeling, and that conception of Christ which teaches that he was not free from human trials, but was "one of us"-the son of man. It was not necessary that we thought wholly as Christ did, that we performed the rites which he did, if we followed those portions of his for it was by the Christ which we formed within our own souls, rather than any outward one, that we must at last be saved.

#### Unhappy Marriages.

Dr. A. B. Child has just completed the manuscript for a small book with the above title, which we have now in type, and its publication at our office will be soon announced.

The exercises commenced with a piano duet, which was well performed by Misses Towle and Fenno, followed by recitations in prose and verse from the juvenile members of the Lyceum. These consisted of Masters Doolittle, French and Moore, and Misses Fenno, Bugbee, Crooker, Hyer, Teel, Walker, Stetson and Blackmar. The little speakers, some of them not five years old, did exceedingly well, eliciting the heartiest applause from the audience. No one hearing them could fail to two great natural sacraments for man-one an be impressed with an idea of the advantages for improvement offered by the Children's Progressive Lyceum.

The choir sung the "American Hymn." Mr. O. V. Blackmar gave a fine rendering of "Jugurtha in Prison." Singing followed by Misses Sanborn gooduess; but this was true of all our lives. Christ and Caswell, after which the Chairman, Mr. D. N. Ford, introduced Prairie Flower, (an educated Indian girl,) daughter of Read Leaf, Chief of the Northern Sioux, who proceeded to deliver two poems: "A Kingly Heritage," and "The Indian's Farewell," both of which were enthusiastically applauded.

Mr. C. W. Sullivan sang "Parting Thoughts" in a manner which met the high commendation punishment, a revengeful God and the sudden of all. Mr. George B. Ford recited an "Extract end of the world. He was an enthusiast, hoping from Belshazzar," with earnestness and effect. Miss M. A. Sanborn followed with a song, "Tapping at the Gate," Mr. Arthur P. Wilson presiding at the plano; the plece was heartily applauded. Miss Annie Cary recited the "Fate of Virginia" to good acceptance, after which the exercises closed mission was to teach God coming to the soul with- by a song from the choir, which was truly excellent.

Mrs. Wilcoxson made a few remarks at the end of the entertainment, in which she stated that though the exhibition had been in process of prehoped God thought better of them than they did paration only three weeks, yet she did not think there was need of any apologies [which was the evident opinion of all present]. She said the Lyceum started about six months ago with seven members, and now numbered one hundred and forty.

> Taken altogether, the entertainment was a success, and our friends of the Lyceum should be encouraged thereby. It is rumored that another is contemplated, of which due notice will be given.

#### Dr. Dunn in Bostop.

Dr. E. C. Dunn, from the West, arrived in this city last week. He proposes to remain in New England during this month, lecturing and healing the sick. He is a fine speaker, and will satisfy any audience. Secure his services at once. The Doctor is an excellent test-medium, and some of our citizens have enjoyed the privilege of testing teachings which brought the greatest good to us; his powers in that particular. He will return to Rockford, Ill., the first of January. Till then his address is care of this office.

Dr. J. R. Newton Going South.

Dr. Newton, after healing the multitudes at Parkersburg, Va., for a week, has left for New Orleans, where he will open an office for healing the sick.

ing number.

### ALL SORTS OF PARAGRAPHS.

The bill of Senator Morrill, of Vermont, introduced last week in Congress, provides for the resumption of specie payment on the fourth of July, 1809, after which time all National Banks will be required to redeem their bills in specie or U. S. legal tender notes.

The real champions of the ring-mothers with daughters to marry.

Fears are entertained in Connecticut that the sunken bridge at Norwich can be raised and put in place again, and that some man will walk over it and cause it to fall again, before the railroad will get a chauce to sink a train with the bridge.

The commission appointed in France to publish the correspondence of Napoleon First has suspended its labors, because the Emperor's letters are one continued record of selfishness, deceit and most despicable treachery.

Vice stings us, even in our pleasures; but virtue consoles us even in our pains.

Dr. E. Andrews, of Albany, N. Y., the friend of the poor, has just returned from a six months' tour to Europe, Africa and the "holy land." He visited Bethlehem, Nazareth, Bethany, Mount of Olives, Jerusalem., etc. He may be found at his post, 58 State street, ready to heal the sick and " do all the good he can." See his special notice in another column.

Meetings for free discussion are held at No. 80 Springfield street, Boston, every Sunday afternoon and evening.

Rev. Edward Dunbar, of Minneapolis, Minn., convicted of polygamy, has been sentenced to three years and eight months hard labor in the Penitentiary.

PAPER HANGINGS.-A horse-thief, named John Paper, with his son, were hanged in Alabama recently.

AN EYE (I) GLASS-A Mirror.

The Investigator informs us that a discussion came up the other day in Chicago before a religious body, as to whether the pastor of a New Jerusalem (Swedenborgian) Church was an Evangelical preachor, or otherwise. A committee was appointed to look into the unhappy preacher and report. The report will be an interesting one. "Are you an Evangelical or not?" will be the question.

Among the many excellent features of the Cooper Institute is a free school of art for women, which is now attended by one hundred and seventy pupils.

The French assign as the reason why the Pope cannot give up the Eternal City without destroying the Roman Catholic religion, that he could only leave Rome as a Protestant,

Charles W. Felt, inventor of a type-setting machine, has just perfected an invention for justifying the lines, which he is about to put in operation at Salem.

A French author, named Deschanel, published a book entitled "The Evil that is said about Women." It had a sale of seven editions. It was succeeded by a companion book, called "The Good that is said about Women." It had no sale at all.

Life is a beautiful night in which, as some stars go down, others rise.

Horace Greeley states that since he commenced the New York Tribune in 1841, there have been not less than two hundred new journals started in New York, and two only can be said to be alive to-day.

STACKPOLE .- The "staff" that is over the National House, Boston.

The Odd Fellow membership, according to the report of its Grand Secretary, now numbers in the United States 217,886, nearly 34,000 having been added within a year. The receipts amounted to \$1,965,718; relief dispensed \$690,675.

Out of three hundred boys on the schoolship in | communities, nor occupy the courts and lawyers Boston harbor, only two have ever attempted to persecuted victims of bad bargains made by the desert, and none been punished by whipping. Church or State, for consenting parties who were BOOK-BINDING-An oath taken over the Donay generally utterly ignorant of the nature or effects Bible by Catholics. of such contract upon their future life.

New York Department. BANNER OF LIGHT BBANCH OFFICE, 544 BROADWAY, (Opposite the American Museum.)

WARREN CHASE ...... LOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SHE SEVENTIL PAGE.

The Gauges.

Society has been running most of its institutions on the narrow gauge track of sectarian and close communion platforms. There was a good story told by a Western orator, during the last national campaign, in which he related a vision of Gen. McClellan, in which the General had a visit from the spirit of Martin Van Buren, who told him if he would run for the party, to remember the motto he formerly had on the doors of his railroad cars: "It is dangerous to stand on the platform." The same warning would be good for

overy minister hereafter to be ordained. He should be notified that every creed is so narrow as to be dangerous to stand upon. Spiritualism has the broad gauge track, and having no creed,

has knowledge and faith only in Nature and her laws. Its preachers can branch out in every direction, and labor in such field as their powers or choice adapts them to-speaking, writing, healing, or giving physical manifestations. As yet we are not defined by any specific out-

lines. Nearly all liberal persons who are not bound, or bounded, by any creed, system or authority, are called Spiritualists, and we safely conclude that who is not against us is with us. It is true our Conventions have passed resolutions and made declarations, but no one is bound by them. They may be accepted or rejected by any one, and the person is not more or less a Spiritualist for the choice either way. In fact, many Spiritualists ignore Conventions and oppose organization, and although the work goes on just as well without them, yet they are not less Spiritualists, and recognized as such, than if they took part in the work of organization. These individuals, as well as the Conventions, usually spread down a carpet of natural warp and their own woof wove into the web, and stand upon it and call for others to step on their beautiful web of belief, and see and feel as they do. Most of these have the broad gauge and wide seats, yet there are a few exceptions, some on social, some on political, and some on religious subjects. Perhaps ours is too narrow on some subjects, but on the social we believe in the equality of the sexes,

and the equal rights of woman with man in all the departments of life. We believe it is as proper for her to "go-a-courting" as for man, both at the courts of justice and at the fireside; as proper for her to go to college or to Congress as for man-to act as lawyer, doctor, preacher, banker, merchant or conductor, and that she should be paid as much as man for the same labor.

If this were the case, marriage would be at once rescued from the miserable bondage of one sex to the other, and woman rescued from that social slavery and political degradation to which our present social system confines her. Marriage would then be a civil contract, entered into by two equal parties and binding by agreement of such parties, and not by religious authority or special legal enactments. The wife would then have a right, before submitting to become a mother, to require security (if she desired it) of her husband that he would on his part provide means of support and education for the child which she

consented to bring into this world for their mutual pleasure or care, and which would certainly not be more than an even offset for her part of supplying the world with bodies and souls, and the home with objects of love and devotion. The wife could then secure her right to control her

own body, and save her health, and often her life, which under our present system is too often a sacrifice to the ungovernable passions of a husband. Divorces, which now are so frequent, would be

banished from the courts, and being either settled by the parties, or carried out in fulfillment of the contracts, would no longer excite and irritate the

at great cost, often to the friends of the poor and

generally known that a large part of the prizes are in shares of stock in worthless corporations on which another assessment can be made for dren's Progressive Lyceum connected with the profit, use or further payment.

Dodworth Hall Meetings.

large audiences, and many who have been unbolievers in spiritual manifestations have been led to inquire into the philosophy of spirit communion-although some of our prominent Spiritualists have discouraged public lectures, and yet at the same time have monopolized the attention of private mediums for their own selfish and exclusive purposes. Another very nice class of Sniritualists are led to believe that it is not fashionable to mingle with Spiritualists in public assemblies, and therefore attend the so-called Orthodox Churches, thereby demonstrating that they prefer to be seen of men in their devotions, rather than follow out their convictions, as taught by the humble Nazarene.

Hon. Warren Chase, on the 1st inst., favored this Society with an eloquent and learned discourse upon "Man," and Dr. Fleming healed the afflicted by laying on of hands, as in the time of Christ.

Mrs. Nettie C. Maynard commences a course of lectures before this Society on the third Sunday of this month, when a large attendance is expected, as she is one of our most highly inspired trance lecturers.

### Written for the Banner of Light, THE UNKNOWN.

### BY JAMES M. ROCHE.

First born of heaven, hell claimed the same right I'm ne'er seen by day, but always at night. Nature ever denied me a place on her breast; On ocean or land I can never find rest. I never knew summer, winter or spring. I walk not, I talk not, yet in everything! On the confines of earth you will find me always No sun, moon or star on me cast their rays;

Although I am human. I'm not man or woman. Hope gave me life which ended in death.

Answer .- The letter II.

#### New Publications.

PETERSON'S LADIES' NATIONAL MAGAZINE for January, 1868, appears with all the brilliant accompaniments which are the proper belongings of the New Year. The frontispiece steel engraving of "The Anxious Mother," a picture representing a little girl sitting by the bedslde of her sick dolls, is as pretty, of the kind, as it can be. The fashion-plates are the very newest and brightest, and the reading matter is fresh and from lively pens. It abounds with patterns for all kinds of embroidery work, which the ladies know how to appreciate. For sale by A. Williams & Co.

AMERICAN NOTES for General Circulation, by Charles Dickens, are for sale by Lee & Shepard. It is a timely reprint while the great British novelist is with us.

The 32d ANNUAL REPORT of the Industrial Aid Society for the Prevention of Pauperism, established in the year 1835, has been published in neat form by John Wilson & Son.

THE ATLANTIC MONTHLY for December has an excellent table of contents, in which we note Part XII of the "Guardian Angel," "By-Ways of Europe," "The Ballario Islands," "Minor Elizabethan Dramatists," "Among the Workers in Silver," " Literature as an Art," and other briefer articles of a high standard of merit. The Atlantic keeps its place at the head of the literary magazines of the country, dispensing judgment and criticism with an impartial hand on all matters that pertain to life and literature.

A pretty little story, called "PLAYING Sol-DIER, OR LITTLE HARRY'S WISH," by Mrs. H. N. Greene, has been issued at Hopedale, as one of the "Vine Cottage Stories." It is written for children, in the interest of peace.

Bryan J. Butts, of Hopedale, Mass., publishes a little tract, which can be had on application to him by mail, containing the Speech of Hon. homas J. Durant, of Louisiana, before the Social Science Convention, held not long since in New York, on the "Condition of the Laborer."

Entertainment at East Boston. There will be an entertainment by the Chil-

First Society of Spiritualists, of East Boston, consisting of music, singing and dramatic performances, (in which the entire Lycoum will be repre-The lectures at Dodworth Hall are attracting sented,) on Tuesday and Wednesday evenings, Dec. 10th and 11th, at Sumner Hall, East Boston. Great pains have been taken by the management to render it pleasant and entertaining. As the proceeds of the entertainment are for the benefit of supporting the good work so nobly begun, it is hoped that the friends of" Progressive Lyceums" will come forward and fill the hall on both evenings. Entire change of programme for Wednesday. Tickets thirty cents; reserved seats fifty cents. For sale at the Banner Office, and L. P. Freeman's, 28 Central Square, East Boston.

#### To Correspondents

[We cannot engage to return rejected manuscripts.] F. SHELLING, PHILADELPHIA, PA .- \$3,00 received.

#### Business Matters.

THE RADICAL for November is for sale at this flice. Price 30 cents.

COURIN BENJA'S POEMS, for sale at this of-fice. Price \$1,50.

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

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

MRS. E. D. MURFEY, formerly Mrs. E. D. Si-mons, Clairvoyant and Magnetic Physician, 1162 Broadway, between 27th and 28th streets. D74w.

THE LONDON SPIRITUAL MAGAZINE IS received regularly at this office, and sent to any ad-dress upon the receipt of 30 cts.

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

MISS MATTIE K. CASSIEN still continues to receive and answer sealed letters, at No. 248 Plane st., Newark, N. J. Inclose \$2 and 3 red stamps. D72w.

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 cir-cular, Sc., 462 6th Avenue, between 28th and 22th streate. New York streets, New York.

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

THE ENFEEBLED MAN or the delicate woman may safely take DR. TURNER'S TIC-DOULOUR-EUX or UNIVERSAL NEURALGIA PILL. It tones and stimulates the nerve-fluid, buoys up the nervous system and completely drives NEURALGIA, nerve-ache and all other nervous affections out of the nervous structure. Medical men regularly pre-scribe if for nervous discasses. A actionation have scribe it for nervous diseases. A pothecarles have this medicine. Principal depot, 120 TREMONT STREET, BOSTON, MASS. PRICE SI per package; by mail two postage stamps extra.

> THE SEASONS. Oh how few their value know, As the seasons come and go:

As the sensons come and go; Few improve them as they should, Doing and receiving good; Many spend their precious time Planning to commit some crime, Why, the time is coming yet, When their folly they'll regret. May we let the past suffice, If merchance we're heen unvice

If, perchance, we've been unwise; When the BOYS need "CLOTHES" to wear, Buy of FENNO, in DOCK SQUARE.

### Special Notices.

#### J. BURNS, PROGRESSIVE LIBRARY 1 WELLINGTON ROAD, CAMBERWELL LUNDON, ENG.

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

CALIFORNIA, PACIFIC STATES AND

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ANNIE DENTON CHIDGE psychometrically examines

#### MINES,

stating directions of veins, and what OIL, METALS or OOAL any land may contain. Requisites: for Oil or Metals, at least two ounces of rock as far as practicable from the suffare: for CHARACACTER, handwriting or lock of laft cach wrapped in inside sheet of paper and kept from unnecessary contact. Terma - Character, 2200: Oil, Met-als, etc., 85,00 Addres, ANNED. Childer, 602 "N " street, Washington, D.C. Hours for personal consultation, 10 A.M. to 31 M.

A NEW VOLUME BY ANDREW JAOKSON DAVIS.

#### THE ARABULA:

OR DIVINE GUENT, NEW SAINTS AND NEW GOSPELS. PRICE \$1.50: postage 20 cents. Forsale by BELA MARSH, 14 Bromfield street, Boston. 3w-Dec. 14.

MRS. JENNIE 8. RUDD,

(Formerly of Taunton, Mass.,)

Clairvoyant and Magnetic Physician,

TRANCE AND CIRCLE MEDIUM, 412 HIGH STREET, SECOND DOOR ABOVE HAM-MOND STREET,

PROVIDENCE, R.I.

PROVIDENCE, n... PATTENTS visited at their residences if desired. Applica, tions from Roston friends, for circles or professional visits, alouid the made in advance. Dec. 14. To the Senote and House of Regresentatives of the Common-treath of Massachusetts; The undersigned petition that they, their associates and buccessore, may be made a body corporate under the name of the "Massachusetts Spiritualist Association," for the purpose of promoting and diffusing Spiritualism. I.S. Ricenamps, GEO, A. Bacos, Miss. Ronear Sukenas, EDWARD S, WHEELER. Roston, Dec. 4th, 1867.

COMMONWEALTH OF MASSACHUSETTS.

Secretary's Department, Itortos, DECEMBER 5, 1867. I approve the publication of the above petition in the Banner of Light. OLIVER WARNER, Secretary, Awt

### MRS. LAURA A. MC'KENZIE,

Botanical, Olairvoyant and Healing Medium, THUATS all diseases; examines by a lock of hair. Medical Examinations free-Clairvoyant ditto, \$1,60; Herb Path 92,60; Answering Scaled Letters, 3,60; Hours 9 A. 50; S. 77, 50; So, 22 Florence street, (corner of Hardson Ayenne.) Boston Dec. 14.-2w\*

Dec. 14.-2w\* **THE NEW CURE.-TO PATIENTS AND** PHYSICIANS.-BRUTERE'S INVIGORANT. - (PURE PHYSICIANS.-BRUTERE'S INVIGORANT. - (PURE PHYNILL.)-We are now able to supply the bage demand-for fills remarkable MEDICAL ELEMENT, at 95 per flask, by ex-press, direct from the haloratory. PID WILL, in its actionisi-ing mastery over Nerveux Diseases, Brain Softening, Con-amption, Dyspepsia, Epilepsy, Impotence, Vital Prostration, loss of Magneticut, Insanity from exhaustion, Despondency, and all Nervous Morbidity, is wholly unequated. Its effect on weak and sickly women is haloed extraordinary its power over morbid states of mind and body. Startling-Wonderfold These remedies, FILW WILL, and AM VILE, have entained a popularity surpassing that of any purely medical agent ever introduced to the American Faculty and public. Send for Circulars. 20 per cent. discount for all orders above \$260, Orders sent to

J. A. ROBBINS & CO., Sole Proprietors of Phymylle and Amylle, Dec. 14.-1w No. 22 Congress street, Boston, Mass.

EXTRA SPECIAL NOTICE TO THE PUB-EXTRA SPECIAL NOTICE TO THE PUB-six months' absence in Europe, Affect the Holy Land, &c. 1 am again at my post. I have a souther New Minicat. Works is Pittes Price 30 cents: 5 copies for **6**1. Address, Dit. E. ANDREWS, office 8.0. 55 State street, Albany, N. Y. Dec. 14.-4w

MRS. LITCH, Trance and Healing Medium and Chickoyant. In cases of sickness due is prity al-d. Satisfaction always given in spirit tests. Select circles Mon-days, Wednesdays and Fridays. No. 11 Kneeland street, Be-ton, Mass. Iw-Dec. 14. MRS. NEWELL, Clairvoyant and Magnetic Physician; a sure relief in all cases, and Magnetic lying and departed triends. Circles Tuesday, Friday and sunday evenings, at Rear 245 Hanover street, Boston, Mass. Dec. 14.-4w

NELLIE STARKWEATHER, Writing Test Medium, No. 0 Indiana street, Boston, Mass. Bec. 16.-13w

S. HAYWARD, "Magnetic Healer," will so visit the sick in lisston and vicinity. Address care of solice.

BLUE ANCHOR INDUSTRIAL INSTITUTE.

An Academy for Both Bexes .--- Opens Jan. 1st, 1868.

THIS Institution, located at the promising progressive set-tilement of Blue Anchor, S. J., will aim to be conducted in harmony with the principles of enlightened Spiritualism. The Natural Sciences will be largely tanght-helpeling the Science of Human Life, as revealed in Physiology, Physiology, Internetiev and Psychology, Instruction will be given, without estra charge, in The Natural Alphabet, which will be fourd an invaluable ald to the student of Languages, and interesting and useful to all. It is designed to connect with the Institu-e Phaetical Inpartment, in which those who wish can ed-tain an experimental knowledge of the Useful and Ornanic d-tain an experimental knowledge of the Useful and Ornanic d-tain an experimental knowledge of the Useful and Ornanic d-tain and the works, and well as thinkers.

Banner of Light

MOVING FOR A NEW TRIAL-Courting a second wife.

The Prussian Dict, by a vote of 181 to 160, has adopted a resolution that the Constitution of Prussia guarantees liberty of speech. This vote was the result of a long discussion in the Diet on the case of Deputy Twesten, who was arrested, tried and heavily sentenced for words spoken in debate.

Gen. Spinner, whose quaint autographic signature is on all bonds and notes, is able to report that during the past six years the money transactions of the United States Treasury have it; but it cannot be put off much longer. amounted to eighteen thousand million of dollars, without the loss of a single cent.

Movements of Lecturers and Medlums.

ready to resume the work again in New England.

Mrs. Charlotte F. Taber has been lecturing in

Fitchburg, Mass., with excellent success. She is

Lyman C. Howe is pronounced by some of our

correspondents in the State of New York the best

Dean Clark had a large audience at Manchester

N. H., two Sundays since, and was well liked.

A. E. Carpenter speaks in North Brookfield,

in Leverett, the 15th, and Orange, on Sunday the

Mrs. H. T. Stearns lectures in Newark, N. J.

during this month. An increasing interest is

Mrs. Elvira Wheelock, "fearless and eloquent,"

speaks in Springfield, Ill., during the present

awakened there on the subject of Spiritualism.

Thence he went to Concord. His permanent ad-

engaged to speak there again during January.

Me Address him care of this office.

speaker in the spiritual ranks.

dress is 24 Wamesit street, Lowell.

22d.

month.

during December.

While woman is kept in an inferior or degraded condition, socially and politically, no legislative enactments will rescue her from the market where she sells herself for life, or an hour, to the sex that she is dependent upon for her subsistence and privileges. She will be a toy or a slave, and sometimes, by peculiar circumstances, a petty tyrant, as a child is often master or mistress of a household, and yet a pet, ruling ridiculously the

minds that should be superior to it. With the present strong prejudice against agi tating this subject, it is at the risk of popularity that any man or woman speaks or writes upon

#### "Gift Enterprises."

Already the swindling concerns, under this specious title, have commenced operations, and Edward S. Wheeler has returned to this city, laid out their work for the coming winter in this from the West, where he has been speaking for great metropolis of swindling, swapping, trafficing three months with marked satisfaction. He is and trading.

The speculations of last winter's "enterprises' are not yet closed up. We have recently received several letters and some tickets from distant friends, asking us to go and examine the prizes they have drawn, and see if they are worth the assessment made on them, and which the lucky (or unlucky) drawer is required to advance even before the prize is delivered or even exhibited or described to the party. These schemes first present you, and sell you if they can, one or more tickets. usually at one dollar each, in some high sounding charitable "GIFT ENTERPRISE." If you purchase ten or more tickets, after postponing and delaying and deferring the pretended draw-Mass., Dec. 11th and 12th; in Whateley, Dec. 13th; | ing until you are out of patience, and they have spent the money received for tickets, they notify you that one of your tickets has drawn a prize of one, two, five or ten hundred dollars, on which there is an assessment of five or ton per cent., which you are requested to forward immediately, and on receipt of this sum they will deliver to your order or send by express the valuable prize, which, in nine cases out of ten, is not worth the sum you last paid in the five or ten per cent.; and thus if you are unlucky enough to draw a prize you are twice swindled. You are guite lucky if

you get off with the loss of what you pay for

We request our friends not to send any of their collections or inquiries to us to look after, for we dling schemes, which the better class of community avoid as they do gambling houses. We have

George Coolidge, No. 3 Milk street, Boston, publishes "THE LADY'S ALMANAC for the year 1868." in as neat and compact a style as it is nossible to imagine. It has a varied list of contents. and the ladies will want it for their tables, where it will be handy. Mailed for fifty cents, postpaid, by addressing as above.

Scribner's (New York) new publications are numerous and of permanent value. Of their attractiveness it is hardly necessary to speak, when that feature is so widely familiar. Among the new books in press and just published by this of American Society," by Mrs. E. F. Ellett-an authoress whose conscientious labors in the field of biography and personal sketches need no endorsement at this late day. This volume, of remedies free. course to be sumptuously elegant in all that pertains to typography, paper, binding, and general mechanical work, will contain sketches of the personal traits and characteristics of distinguish- all parts of the United States. [] Send for circular. ed American wemen, in public life particularly, Nev. 20.-tf

Office, has just published a fine lithographic likeness of the well-known spiritual lecturer, Ernestine L. Rose, which thousands of those who have are accurate, the expression a favorable one, and its suggestions are altogether pleasing and satisfactory to those who know her by repute or have listened to her soul-stirring words.

#### Massachusetts Spiritualist Association.

The Annual Convention of this Association will meet in Mercantile Hall, Summer street, Boston, Wednesday and Thursday, January 8th and 9th, 1868. This Convention is called in accordance with the Constitution for the general election of officers for the ensuing year.

The successful working of the Association for the past twelve months, not only gives encouragement to further prosecute its labors, but creates a variety of important business for the proper settlement of which a full attendance of the Spiritualists of the State is particularly requested, that the work so auspiciously begun may be maintained wherever inaugurated, and extended with all practical rapidity throughout the Com-L. S. RICHARDS, Pres. monwealth. GEO. A. BACON, Cor. Sec.

FERRITORIES, ENGLAND AND CANADA. -Spiritualists of the States and countries just named, especially Agents, Druggists and Physicians, are here y notified that I'rof. Spence has just completed arrangements by which MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS will be sent, (expressinge or posinge prepaid by **Prof. Spence**,) to any place in any of thoso States and countries, in quantities from one Dozen Boxes up to any number of Dozen Boxes, at prices as low as any other article which retails for one Dollar can be bought by the dozen in the city of New York. Printed terms sent free, postpaid. See advertisement in another column.

THE HAIR AND SCALP .- Dr. George W. Babcock, Scientific Dermatologist, 28 Winter street, Boston, successfully irents all diseases of the Hair and Scalp, Loss of Hair, Preniature Grayness, Baldness, &c. Dr. Babcock treats the Halrand Scalp as a physician-not upon any "One Remedy System "-but new books in press and just published by this adapts the remedles to the special requirements of each case, distinguished firm, is one entitled "The Queens He devotes his attention exclusively to discusses of the Hair and Scalp, treating them in the most advanced European methods, and not in the imperfect manner hitherto generally adopted in the United States. No charge for consultation. A namphlet with the State Assayer's report upon Dr. Babcock's thirteen

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

en American women, in public life particularly, yet hardly less in social life likewise. Such por-traits with the pen will be most desirable posses-sions for all their countrywomen, especially from such a pen as that of Mrs. Ellott. The volume contains superb likenesses of thirteen remarka-ble and beautiful women, which alone are of great and permanent value as a private gallery for the drawing-room table. We commend a book of such a character to all the ladies of the land. FINE PORTRAIT.-J. P. Mendum, Investigator Office, has just published a fine lithographic like-

#### ADVERTIBEMENTS.

Our terms are, for each line in Agate type, heard her inspired words will be most desirous twenty cents for the first, and ficen cents per of possessing as a valuable souvenir. Its lines line for every subsequent insertion. Payment avariably in advance.

> Letter Postagerequired on books sent by mailto the following Territories: Colorado, Idaho, Montana, Nevada, Utah

66 FUHERE are diseases which spring from the body, and others that emanate from the mind."

DR. H. B. STORER, SPIRITUAL PHYSICIAN. 56 Picasant street, Boston, Mass., Clairvoyant Examinations

DAILY.

A very superior Sceress in attendance from 9A. M. to 3F. M. Patients, although accompanied by friends, will be ex-amined privately, and in the order of their tickets. Applica-tions by letter should enclose 82. Fatients who engage special hours are requested to be punctual, or the time must be given to others. iw-Dec. 14.

The given to others. W-Dec. 14. **THE BURAL AMERICAN, Utica, TNEE BURAL AMERICAN, Utica, TNEE BURAL AMERICAN, Utica, TNEE BURAL AMERICAN, Utica,** about the stand other point of the same amount Paper is national-large circulation in every Blate. Immense quantities of choice grape vines, rare plants, carly Goodrich and other new and valuable positores, for, FARE. Sample free, and postpaid. Send immediately to T. B. MINER, Clinton, Ozelda Co., N. Y., where the vineyards, &c., Are located.

ARTIFICIAL LEGS. HE "JEWETT PATENT LEGN" are admitted by those who have worn other makers' to be

CD<sup>\*</sup> For further particuluis, address (at Banner till Dec. 26th.) J. MADISON ALLYN, PRINCIPAL.

The Best for Comfort, Simplicity, Durability. Manufactured by GEO, B. FOSTER, 33 Tremont street, Boston. Send for Circular. Legs of other makers repaired. 4w--Dec. 7.

### **MILLER'S HEPATIC POWDERS,**

THELEHU HELANU TURNULAU, THE GREATEST CLAIRVOYANT MEDICAL DISCOV-REY OF THE AGE. These Powders are purely vegetable, and a Specific remedy in all Liver Complaints, Fever, Agne, and every type and form of billous ducase. As a PhEVEN-try of skeness and disease they are manynassed; no family should be without them. Sent to any address by mail with full directions for use. Price per phekage, 50 cents and two red stamps. Address, LEO MILLER, Appleton, Wis. Dec. 7.-(w

### LOSS OF MAGNETISM

18 the cause of all kinds of Debility, especially Nervous. These we cure. Chronians ready-send stamps for patage. We instruct for Clairvoyance, Mediumship and in Thran-clairian. Terms & per lesson therein. Address P. B. & J. RANDOLPH. 231 Tremont street, Boston, Mass. Dec. 7-485.

#### THE MIDNIGHT PRAYER:

A N Inspirational Poem, given through the mediumship of Mus. M. J. WILCONSON. Price 8 cents: postag: 2 cents. Por sale at the BANNER OF LIGHT OFFICE, 154 Wash-ington street, Bostoni, also at our BRANCH OFFICE, 544 Broadway, New York.

FOR SALE-A First Class Grain and **FORE SALE**—A First Class Grain and be for use of the farm; large orchard; grafted fruit. There is an abundance of peaches, pears and small fulls on said faim. There is a two story and a has house, with wing, built in mod-ern style. There is a barn, 32x660.: 8 acres of winter wheat will go with the farm: 30 acres of timothy and choire meadow. Said farm is six miles was to fit he city of Rochester, on one of the best ronds in the State. Terms in sail merchaser; posse-sion immediate. For further particulars address. WILLIAM CRONK, Rochester, Monroe Co., N. Y. 3w-Dec. 7.

### **MYSTIC HOURS.**

BY GEORGE A. REDMAN, M. D. 384 Pages, neat 12 mo., cloth .-- Price \$1,50.

THIS Book gives an account of remarkable "Spiritual Manifestations" that have occurred in the experience of

It is well known that the Doctor was for many years one of It is well known that the new heat produced: and this truthful 

"From the bright stars, or from the viewless air, Bpirit, sweet Spiriti if thy home be there, Answer me! answer me!"

It is preaminently a book of facts, not of theories. Among

e contents are found :	and the second
arly Reminiscences.	Abbott Lawrence's Communi
lift Visitation.	cation.
other's Message,	The Loaded Table,
oubts Removed,	Electric Lights,
hit from Childe Harold,	Boston Investigating Commit-
r. Cuttis and his Spirit Wife,	tee.
ircle with Editors,	Cornellus Winne's Bones,
r. Gardner's Letter,	(Communication from De Soto
rof. Hare's Death,	The Odle Snuff Box,
he Aymbiro Poet,	Trance Tests.
he Messenger Bird,	Bkepticism Unmasked,
ysterious Visitor,	dc., dc.

For sale by William White & Oo., 158 WASH-INOTON, STREET, BOSTON, and at their Branch Office, 544 BROADWAT, NEW YORK. Nov. 16.

### CARTE DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at this office, for 25 CENTS HAOM :

Vomce, for 25 CENTE BAOM : REV. JOHN PIERPONT, JUDGE J. W. EDMONDS, EMMA HARDINGE, ABRAHAM JAMES, ANDREW JACKBON DAVIS, JOAN OF ARC, MIRS. J. H. CONANT, J. M. FEEHLES, TRAKE, the Indian Maiden; 50 cents.

Bent by mail to any address on receipt of price.

Mrs. S. E. Warner, one of our most successful female lecturers, will speak at Rock Island, Ill. Dr. R. Greer, of Peoria, Ill., has just completed | tickets, and more lucky if you never purchase but once. has made his mission a success professionally have the fullest assurance that they are all swin-

Mrs. Abbie M. Laflin Ferree, who has been ill promptly returned those sent to us, as most of for a week or two, has resumed her psychomet- the parties who carried on the schemes last winter ric readings. She holds free circles every Tues- have gone, and their places are converted to other day evening at 378 E street, Washington, D. C. | business or new and similar schemes. It is not

a three months' mission at Leavenworth, Kansas. As a pioneer healer he was induced to go there by spirit-direction, and, aided by spirit-power, he and financially. Many who were afflicted were made to rejoice through his instrumentality.

#### LIGHT. BANNER OF

## 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 of

#### Mrs. J. H. Connat

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-sphero 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 annonnee their names.

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

#### The Banner of Light Free Circles.

THE BEAMER OF LIGHT Free Circles. These Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (upstairs,)on MONDAY, TUESDAY and THURSDAY AITERNOONS. 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-tions solution tions solicited.

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

CBT All proper questions sont to our Free Cir-cles for answer by the invisibles, are duly attend-ed to, and will be published.

#### Invocation.

Our Father, let thy blessing consciously rest upon these waiting mortals; grant that the sunlight of spiritual life, like the aroma of summer roses, may enter their spirits, causing them to rejoice in thee. Grant that some angel may turn a leaf in the record of their lives, which shall tell the glorious tidings that shall assure them of a land beyond the tomb, of a summer-land where the spirit is never cold, is never hungry nor weary, but where it finds all its wants attended to through the overlasting love of the Father, the great Spirit of all life. Oh, thou who art with us this hour, we feel that thou hast ever been with us. Though men tell us we can wander from thee, and thou canst depart from us, yot in our soul's inner life we recognize thes ever there. Thy presence is our all. Without thee we should fade away forever. Thou art our strength; thou art our all; and we will walk with thee through all the circumstances of thine eternity, for we know thou art strong and wise, and we know thon wilt be ever true unto us. We feel that the sun can be no more constant to the earth than thou wilt be to our souls; and we feel that ore all the flowers shall die others shall be called into life. When deep sorrow settles upon us, we feel, ay, we know, that there are joys yet in store for us, that shall recompense for all sorrow. Our Father, we bear theo the prayers and aspirations of thy children. We have gathered them like summer flowers, and we will bind them in wreaths, and oh, grant that their own faith may endow them with immortality, so that they shall be an over-present blessing unto them. Oh, grant that their prayers may be so filled with faith that they shall draw unto each one who prays a speedy and satisfactory answer. Our Father, as these earthly blossoms (referring to flowers upon the table] send out their silent praises, so do our souls praise thee, so would we learn to worship thee in the beauty of holiness and in the simplicity of Oct. 17. nature.

#### Questions and Answers.

CONTROLLING SPIRIT .- If you have queries, Mr. Chairman, we are ready to consider them. QUES .- What do the intelligences controlling think of the criticisms of "Justice" in a late Banner?

ANS .- That article has already been answered, and we have nothing further to say concerning it.

Q.-Does the fact of one's having committed suicide impede his progress in the spirit-world more than if another had killed him, or render him more unhappy? A .- Yes, because the soul that has committed

ide, as you term it

father had intended fitting me for the medical

tion, and always fought against it. So he fought one way and I another, till the result was I ran away. I went first to London, then to Havre, and then pushed on to the Sandwich Islands. I months, and I was in Taunton and New Bedford, was going the rounds for about four years, and I but I didn't like it at all. [You liked Illinois finally brought up in California; and shortly after better?] Oh yes, sir; you can take a long breath going there I was very sick, and my friends re- there. I don't know - the people there are ceived intelligence that I died, but that was not different-somehow they are freer, they are more so. On the contrary, I then got well, and, after staying in that country some six years, I came again to the States. I never thought it worth while to come, for I had engaged in a certain profession which I knew my father would feel very

had about if he came to know it. So I thought it best to stay away, and, in the course of my rambles, I brought up in New Orleans, and it is only go for all the bounties they were paying and nine days ago that I died. I fell a victim to the fever. I had heard something of the spirit's return, but had no particular knowledge of it. But some of my friends-some that I was associated with-did know something about it, and it was through them that I received all the knowledge I had before death.

One of those associates died four days before me; and I was led to think from some cause-I did not then know what-that he was dead, before I knew it. And I asked those I thought would know, and they gave me evasive answers, and so the matter rested. But he says he was with me and impressed me with a knowledge of his death. At any rate, he met me as soon as I got clearly through. He came with my father, who had become in a measure purged of his old notions, and gave me a very cordial reception. I had been what he in his earthly life would have denounced most bitterly. It is through his urgent entrenty that I make the effort to come here. He is not able himself, because he says he cannot seem to sir. come into nearness or rapport with the medium, the subject. But as he found I could, he was fully determined that I should send some message to our mutual friends. I would say if my friend Daniel S. Stevens remains on earth, my friends tell you that it's all turned out right-all turned at the North can write to him, and from him gain material evidence concerning what I have through there were some brains displayed in the decision. a hard struggle given here to day. I am not so foolish as to expect they will believe simply be- Howland, Oh, I am glad! I am glad! [I've had cause I know that I can return. But I only ask them to believe if my statements are correct, after they have proven them to be so by material evidence.

was possible, so he will be very likely to be mak. [regard to it?] Oh, as she always did when anying tracks somewhere if he do n't get called away, thing went against her-very mad, of course. my younger brother in St. Louis, and he also in- it was nothing to what I've had to hear since my forms me that my brother will receive me like death. She is married now, and she has gone other friends who know concerning this philoso- across the water, and I hope her husband, Mr. phy. I would ask that my mother forgive me for Green, will contrive some way to spend every all the sorrow I have caused her, and as proof of dollar of her property, so that five years hence her forgiveness, to ask me to come nearer home where I can talk with her so that she will under- tainly sink very low in the spheres if it isn't stand how I am situated, and what she may ex- taken away from her, and I don't want to see her pect when she changes conditions of life. I am conditioned as I know she will be with her inor-Samuel Hahnueman Tyler, son of Theodore H. nate love of money. It is terrible! It is terrible! Tyler. I would think that the great scourge, yellow fever, was around me and within me by my feelings, but they say it is only the result of a psy- she used to be constantly talking to me about

chological power which I do not understand. Oct 17.

#### Mary LeRoy.

the law which binds cause and effect so closely together! The earth and the souls belonging to earth being ready for the birth of modern Spirit- he would have done so much differently! ualism, modern Spiritualism has been born;

the bridge which death has thrown over between

Father must have been when he ordained that the

river of death.

Oct. 17.

Mary Lelloy, from Golden City, Colorado,

Matthew McGinness.

the two worlds. How glorious, how wise our day, sir.

the earth now, but my father is here, although I they will take all you have got if you do n't have did not know it till I came myself. I became very eyes all round you. Now what I want is for my restless at that time, and possessed of a desire to | letter to go to my brother, James McGinness-my go to sea. My father opposed it, and my mother | name is Matthew-and he knows how I died, and opposed it, and all our friends opposed it. My all about it. And what I come here for is to help him all I can; but most of all that I come here for profession, but I never had a taste in that direc- is to let him know I can come. [Where is your brother located?] In Springfield, Ill.

Massachusetts is a pretty hard place. I stopped here two years; was in Boston some nine or ten benevolent. I don't want to say anything about the people here, but I do n't like them at all. I never was used so hadly in my life as I was in Massachusetts. So I aint got much to say for it. When I went into the army my brother wanted me to go to Massachusetts, because they were paying bigger bounties. But I told him I would n't twice as much more. I had enough of it when I was there. Yes, sir; and I suppose some of the folks here might say I might go further and tell why I do n't like it. But that is my business, and nobody's else. I am as good now as one-half the people that have so much to say about their religion, and carry such long faces and full pockets. I've seen enough of it. It is all very well to talk about having so much religion, but if I do n't mistake very much, the most of them have the most part of their religion in their pockets:

James is pretty free himself, and I know he will get what I send to him, and I will just say if there is any way he can reach some of these folks, so I can come, we will have a right good chat, such as we used to have when I was here. The last thing he gave me when I was going away, was a fine fancy pipe, and I just want to say that I broke it before we were two hours on the road. We got into a crowd, and it got broke. I tell this, you know, so he will know it's me. Good-day, Oct. 17.

#### Sylvia Ann Howland.

I did n't think of coming here to-day; but after I got here I felt such a strong anxiety to come and out right-and I am satisfied. I am thankful that It is decided! The case is decided. Sylvia Ann trouble enough. [When was it decided?] These two weeks it has been decided. [I have been away, and had not heard of it.] Oh, nobody has heard of it. The decision is not made public. Write to Mr. Stevens at New Orleans, and, if No, indeed! But I thought it would be a satisalive, he can give the information. He told me he faction to you to know. [And it is decided should leave that accursed precinct as soon as it against your nelco?] Yes. [How did she feel in

My father informs me that my mother is with Oh, she gave me a great deal of trouble here. But she won't be worth a dollar. For she will cer-Oh I am glad! It was very, very annoying to me. It affected me just about as it used to when making my will in her favor. I used sometimes to think I should go wild, she would annoy me so. And you see I have been kept right in that element all the time since I left. But it is grow-

Oh! how wonderful, how gloriously beautiful is ing clearer-it is growing clearer now. Oh my poor, dear father, if he had known-if he had known as much before he died as he knows now.

Oh I want to say to all my dear friends who and it is so closely allied to Nature that no angel have sent me a kind thought over the river of has been able to draw the line between Nature death, I have received them all, and have and the manifestations of Spiritualism. I thought treasured them all up-they were blessings to me. I perceived much of the glory of this philosophy I am sorry I did not know as much before I died

selves. For thine is the kingdom, thepower, and the glory, forever. Amen, Oct. 21.

#### Questions and Answers.

QUES .- Why do aged people require less sleep than the young and middle aged? Or why do they sleep less?

ANS .- It may doubtless be attributed to their electrical condition. Youth is possessed of more magnetic life or force than is old age, Magnetic force induces sleep, rest, a quiet state. The electric forces induce the same to a less degree, therefore the aged require less sleep than the young. It is because they live more in the electrical element than in the magnetic. As the body grows old, or becomes worn out by the circumstances of time, it loses its magnetic properties. You know when death approaches, the body begins to grow cold, the electrical forces gain the ascendency, the magnetic life retires. You are perpetually nearing death, and the older the body grows the more it parts with its magnetic life, and becomes connected with and influenced by the electrical forces.

Q .- How should an old person proceed to regulate the hours of repose so as best to preserve health and vigor?

A.-There can be no general standard set up. Every one must regulate the hours of repose for themselves. There must be a regulation for each individual. What would answer for one, would not for another. One special individualized life requires perhaps eight hours, another ten, and another only four. The requirement varies according to the physical condition of the individual.

Q .- What is the meaning of the following passage of Scripture? "And every spirit that confesseth not that Christ is come in the flesh, is not of God. And this is that spirit of Anti-Christ whereof ye have heard that it should come, and even now already it is in the world."

A .- The opponents of Spiritualism use this passage in proof against the godliness of Spiritualism. But like many other passages in the Holy Scriptures-so-called-they do not understand the

swer a question, for him, that has reached him idea ! Tell 'em to get rid of it just as quick as from all parts of the country, but with particular they can. from all parts of the country, but with particular force from certain friends in the Republican party. The question is this: "Will our honored President return-if it is possible for spirits to return, communicating with mortals-giving us was when I was here. What an idea / that I must certain knowledge concerning his earthly prop-erty; telling us clearly and distinctly whether or feetly ridiculous! certain knowledge concerning his earthly prop-erty; telling us clearly and distinctly whether or no his widow is in poverty? He must understand —if he hovers near earth, and has the good of his party still at heart—as we are told by spirits that he has—that that party must of necessity suffer somewhat from the reports in circulation with reference to Mrs. Lincoln. Now as many Spirit-ualists are scattered throughout the United States, and particularly throughout the Republican par-ty, would it not be for the interests of the party in question, if President Lincoln should return, giving a fair statement of the case in question?" President Lincoln has authorized us to give a very brief answer to these interrogatories, and the answer is this: "I refer you to my adminis-it better suits me than any other course; and sec-ondly, because I do not desire to enter that par-ticular course of action again that you desire me to enter; and thirdly, because I never wish to blaze my family matters before the world. Were must mill law in the mutters Levend Horder Were must fill her myself. Oct. 21.

#### Johnny Joice.

How do you do, sir? [How do you do?] Pretty well. I have not been here for some time. [What have you new to-day?] I have only this new to say: I do n't want my friend to get disconraged because everything seems to come between him and the right track. A great deal of power is used to throw him on the wrong track, and those who know best about it here tell me to say to him that although the road is long and there are a good many brambles in the way, they have every hope of his final success-and if I had not I would not walt; I would just come right out with the whole story. I see he has thought two or three times lately that perhaps I had given it up; perhaps I was not as near him as I had been -but I have not. I am just as near him, only I have not been able to come. And there is no necessity for my coming, for the teachers say here that most seeds germinate best in the dark -should keep pretty quiet about anything you How do you do, sir? [How do you do?] Pretty here that most seeds germinate best in the dark -should keep pretty quiet about anything you don't want any help in ferreting out. And I am sure I don't want any help. That is, I want help in doing the material part, but I don't want any-body to help me to tell who murdered me and Belle, because it is very likely know. He made his brags the other day, he did n't think it would aver be found out any more than the Parker ever be found out, any more than the Parker murder that was committed twenty-six or seven years ago. Well, perhaps it won't; but that is not the way I see it. Oct. 21.

#### Frankie Hall.

Tell mother I got well now. Is this Boston? [Yes.] I lived in Lowell. I am Frankie Hall. [Can't you speak a little louder?] When I am in the Lyceum I can talk loud. Mother wanted me to come and tell her if I was happy. I am happy, only I want her to come with me; and the guard-ion south L with the ab her to come but they did only I want her to come with me; and the guard-ians and I might ask her to come, but they did n't think she would for a good while. There is pretty flowers here—everything here that is pretty. I want to go now. I was five years old. [Had you any brothers or sisters?] Yes. I am going to be older when I grow. My guardian told me to tell you I would speak louder next time. [Were you sick long?] No, only just a little while. Oct. 21.

#### Lucy Tilton.

I am Lucy Tilton, of Dayton, O. And I want you to tell my children that my body never will be resurrected, and I do n't want it to be. And I do n't like the idea of their supposing I was going to sheap till the morning of the resurrection. The Scriptures—so-called—they do not understand the hidden meaning of the external expression. He who does not confess that the truth finds expression. He do not believe in any such personality as an Anti-Christ. Pardon us if we seem to set the Bible aside, gathering authority from Nature. To us there is no Anti-Christ, however much there may seem to be. For as Christ is but an expression of the grand eternal principle of truth, and as truth is everywhere finding expression through all the cause that produced it. Therefore if truth is everywhere, and all things are obedient to the cause from which they have been born, there is no room for Anti-Christ. You may as well talk of a personal devil as holding the relins of ore-half the government, while God holds the other. We believe in one God, one supreme, eternal power, governing everywhere, governing over all past eternity, governing in the present, and reach-ing out into all future eternity. We have been requested by the late President of the United States, Abraham Lincoln, to an-swer a question, for him, that has reached him from all parts of the conner which may have base acceled him from all parts of the conner ty but with participarts from all parts of the conner ty but with participarts from all parts of the conner ty but with participarts from all parts of the conner ty but with participarts from all parts of the conner ty but with participarts from all parts of the conner ty but with participarts from all parts of the conner ty but with participarts from all parts of the conner ty but with participarts from all parts of the conner ty but with participarts from all parts of the conner ty but with participarts from all parts of the conner ty but with participarts from all parts of the conner ty but with participarts from all parts of the conner ty but with participarts from all parts of the conner ty but with participarts from all parts of the conner ty but with participarts from all parts of the conner ty but with participarts from all parts of the conner

I went to sleep in my chair-I died in my chair. But I was asleep all the time I was here. Now I'm just as wide awake, just as happy as I can

that is not the better way; very apt to learn that it must, through severe experience, learn of the better way, and very ant to learn that it would have been far easier to have gained the experience that was necessary for the soul, in and through its own body, than in any other way; therefore it must, of necessity, drink more or less deeply of the cup of remorse. But, like all other mistakes in life, it always carries its own antidote. When a sufficient quantity has been ministered unto the spirit, it comes forth washed clean, regenerated and rejuvenated, and ready for the march of life.

Q.-Can there be a possible case conceived in which a man would be justified in taking his own life?

A .- To those who would take their own lives, or destroy their own physical existence, it is, in a certain measure, right. It is right to them; but when compared with the great, eternal law, when held up face to face with that, it is not so near right as some other course would have been. It is a certain degree of right, but a lesser degree than many others. Now as all souls aspire to make the most of their surroundings, as all desire to gain as much happiness or heaven as it is possible for them to, we would counsel that you all avoid suicide, because that is not the very best way.

Q.-How do we reconcile the existence of evil in this world with the goodness and wisdom of God?

A .- We reconcile it in this way. As God is everywhere, and as there is no place without him, no condition without him, so, then, God is in what you call evil, and, being stronger than the evil, is amply able to take care of it. I believe that all the experiences of life, all the conditions of life, however low they may seem to be, are of a necessity, a necessity growing out of the condition of the earth upon which you exist, a necessity growing out of the condition of the planets by which you are surrounded, and a necessity growing out of your own internal and external condition. Therefore, if this position be a correct one, the goodness of God is displayed in the exhibition of the so-called evil, as it is displayed in any other condition in life.

Q.-In Isaiah xlv: 7, the record says," I form the light and create darkness; I make peace and create evil; I, the Lord, do all these things." How will you explain the passage?

A.-That which precedes the paragraph in question and that which succeeds it will give as clear an answer as will be possible for us to give. We recommend you all to read the chapter in which that paragraph is enclosed. Oct. 17.

#### Samuel Hahnneman Tyler.

I am peculiarly situated. I have an earnest desire to meet my friends West and North, as well as many I have South, but I have also a degree of reluctance in coming here, and for this cause:

before I died; but oh, it hath not entered into the as I know now. [Would you have seen your heart of mortals to conceive all the glory that at property distributed while you lived?] Yes, intends these returning spirits, whose name may be deed! yes, indeed! and I would have seen the called legion. They fill the earth with a halo of good fruits that would have resulted from it. Oh, mental glory that nothing else could have pro- how little we know what to do when we are here. duced. God is here and God is everywhere. I Seems to me we do live so in the dark. [You was forcibly struck with the closeness, the abso- think differently now about our withholding your lute oneness of the condition of the spirit just be- communication?] Oh, yes; I told the other chairfore death, and its condition as it returns here, man here that I was satisfied it was best. But Why, the one who has just left has kindled a fire you can publish it now; you will find it will be throughout this entire physical form that could only a verification of what the public did n't know. scarcely be equaled by Mt. Vesuvius. He passed It will all be proven true-every word of it. Oh if I had only known what I know now, beout in this condition, and he has returned upon

fore I died! But it is all right, I suppose. Good-Oct. 17.

Scance opened by William E. Channing; adspirit should return to earth so perfectly. I find

Thou sun of truth, whose eternal rays gild to say to the dear friends I have left, far toward the mountains and the valleys; thou whose power the setting sun, the glorious philosophy of Spiritentereth all forms of life; thou who guardeth us ualism is true. It is true. There is no delusion all: thou who give th to each sont an inheritance here. I have proven it. Before the hand of death of eternal life, our Father, thou Spirit of Time and was laid upon me I rejected the truth of modern Eternity, we come to thee this hour with our Spiritualism; but after that I myself was unfoldpraises and our prayers. Though the whole earth ed to behold the angels and to talk with them, is filled with praises to thee, though the anthem and I felt its truth. But now I know it. And to the of each seems to reach us even now from the land dear family I have left I can only say, "Pursue of souls, yet thou wilt not reject our humble your way in this glorious philosophy without offering, though it cometh to thee from the cold faltering. Learn all that is possible for you to shores of mortality. Thou Spirit of Love, grant and when your time comes to change worlds, God | that thy children in mertal may more perfectly grant you may come as happily as I did. God understand thy workings through life. Oh grant grant there may be no more shadows attending that wherever they may be they may know in your death than attended mine, for it was all sun- their inner lives that thou art there also. Our light, save the pains of the body. My spirit re-Father, we praise thee for all the varied expejoiced in the glory of the spirit-land long before I riences of life; for the darkness, for the light, for ontered here, and oh I prayed earnestly that such all that which men call evil, for we know that might be the lot of those I left. I want them to thou wilt transform it to good, and by thy wonknow that I shall watch over them and do all in drous laws thou wilt finally change all hell to my power to assist them to gather these beautiful heaven, and every soul shall learn to know thee truths, that they may bind them around their as a God of love, and as a God of justice and of brows to become lights lighting them across the power, ever present, a something that can never forsake us. Oh, grant that thy children every-The Angel of Change said to me, last April, where may speedily lay off all superstitious dark-'Come," and I did come to the land of souls. I am ness concerning thee, and learn that thou art a God as near unto them as the sunlight to the shade. Oh, grant that the voices of thine angels may reach every soul. Grant that thy children in mortal may no longer close the doors of their

I am not so I can say much here. Though I senses against the calls of those who have passed have not the lockjaw, as I had when I was here, 1 the river of death. Oh, may they ask whence have such a tightness there I feel pretty uncomcometh the call. May they pray earnestly, oh fortable. I was a private in the 2d Illinois caval | Lord, our Father, that thy light may shine brightry. I was wounded at Bull Run, but I did not die 19, till they too shall be called to the land of souls. there. I was along time coming out. They thought | Grant, oh Father, our life, that thy children who my wound was all healed, but it broke out again sorrow everywhere may know that sorrow is but and I died with the lockjaw. I was in the hospi- one of the experiences of life, for which they shall tal at Newbern, and what brings me here to-day | recieve ample compensation. Oh let them underis to say to my brother James that it is all right stand that thon art first in all thy dealings, and for him to do just what I see he is doing to recover | that thy love embraces all, that the mantle of thine those things that belong to him and to me. But immortality is thrown over all thy children, and it is not very good policy to be so long about it. thou wilt finally draw all to thyself, so that they Thirteen years ago I left my friends; my father | It is better to hurry it up, so that the lawyers will may realize their highest hopes of happiness, and and mother were then living. My mother is on | not get the most of it. They are a curious set, and | may enter that heaven they have reared for them. |

my will law in the matter, I would prefer that all my family matters remain within my family circle. But as they seem to have gone out of that circle. I have only to say to those friends most interested, apply to my administrator, and he will give you the information you desire." Oct. 21.

#### Isaac Hobson.

I would send some intelligence to friends I have in Maine, Massachusetts and New York. I am hardly fit to undertake the responsibility of return, but I am not easily induced to turn back, however hard the road may be. I was born in Bath, Maine, in the year 1825, and I died in Gai-lettor, Market Mark return, but I am not easily induced to turn back, however hard the road may be. I was born in

And the interchange of though between them and myself, i expect will constituted much of my heaven for some time to come - a least i bope it will. Many thanks, sir, for your s'

blaze my family matters before the world. Were name of your granddaughter?] Sophia Tilton, I named her myself. Oct. 21.

Séance opened by William E, Channing; letters answered by John Stevens.

#### MESSAGES TO BE PUBLISHED.

Thesiday, Oct. 22.-Invocation: Questions and Answers: Col. N. W. Danleis, to his wife and triends; Sam. Sanborn, of New Orienns; Mary Eliza Lee, of Winchester, Va.; Bosalind Jones, of Memphis, Tenn, to her motiler. Thursday, Oct. 24.-Invocation: Capt. John C. Starkey, to his brother Alexander, his wife, and other friends in Bavannah, Ga.; Sarah E. Shorey, of New Orleans; Alice Tarr, of Raco, Me., to her mother: Lucy Bilnson, of Five Points, New York, to her friend Bess. Brown. Monday, Oct. 28.-Invocation: Questions and Answers: Josiah Wolfrang; George S. Rice, of Montpoller, VL., to his friends; Josephine Burroughs, of Chicsgo, to her Aunt Mary Algers.

Algers. Tuesday, Oct. 23.-Invocation; Questions and Answers; Tuesday, Oct. 23.-Invocation; In Richmand, Va.; Henry

myself still laboring under the distress of body journed by "Cousin Benja." that I labored under as I passed out. I return to add my testimony to the many, many who have Invocation, returned telling of a glorious hereafter. I come

### **DECEMBER 14, 1867.**

#### Spiritual Quarterly Meeting at Bandolph, N. Y.

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Miscellaneous.

DR. HALL'S

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Ither one or the other. Address. MR. AND MRS. A. B. SEVERANCE, Oct. 5.-13w Milwaukee, Wisconsin.

Oct. 5.-13w Milwaukee, Wisconsin. **SEEK FOR TRUTH** AND YE SHALL FIND IT. THERE is no getting over the fact that "Calcutta Hemp," (which the NATIVESCHEW as the YANKEE does his To-bacco, is a sure and permanent cure for ASTIJAIA, DRON-CHITIS and CONSUMPTION. We speak from experience. There is not a single symptom of CONNUMIPTION that it does not at once take hold of and dissipate. Night-sweats, pervisiness, irritation of the nerves, failure of mem-ory, difficult expectoration, sharp palma in the lungs, sore throat, chilly semations, name at the stomach, innetion of the howelf, and wasting away of the muscles. CANNABIS INDICA will relieve the patient in twenty-four hours. Skep-tle, try it.-prove it for yourrelf. Rend your address, and re-ceive "voluntary extracts," free of clarge or postace. One Bottle, \$2,500, There Bottles, \$6,500, Address, CRADDOCK & CO, Dot 28-J3w<sup>2</sup>

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PARALYSIS, NERVOUS HEADACHE

DISPEPSIA, SCIATICA, and

FOR COLD FEET.

RHEUMATISM, NEURALGIA,

The Spiritualists, Infidels and friends of human progress will hold their Third Quarterly Meeting at Randolph, Cattaragus Co., N. Y., on Saturday and Sunday, the 21st and 22d of Dec., 1607, for a free discussion of all moral questions in relation to man's existence. Lyman C. Howe is expected to be present. Other side speakers will be in-vited. All classes are invited to attend, and they shall be heard. Homes will be provided for all. Good music on the occasion by Chester Tuttle and Bishop Beals. A. BUSHNELL. Napoli, N. Y., Nov. 24, 1807. The Spiritualists, Infidels and friends of human

Napoli, N. Y., Nov. 24, 1867.

#### Married.

Nov. 20th, by Lois Waisbrooker, Minister of the Gospel, at the home of the bride, Elisha Crawford and Mrs. Louisa P. Underwood, both of Niles, Floyd County, Iowa.

#### Obituaries.

Born to spirit-life, Nov. 13, 1867, Mrs. Julia A. Perkins, wife of Mr. Henry M. l'aine of Stoughton, Mass, aged 58 years 9

of Mr. Henry M. Paine of Stoughton, Mass, aged 68 years 9 months. Mrs. Paine was taken violentiy III, the Tuesday previous to her passing away, of inflammation of the liver, producing stoppage, and at two o'clock on the afternoon of the next day her mortal form reposed calmidy and peacefully in the em-brace of death. Mrs. Paine had long been an invalid, and had frequently expressed to her friends that when she passed from earth it would be suddenly. The day anterior to her liness she fatigued her system from the labors incidental to the day, which aggravated the difficulties which had long lurked in her organization, and which finally terminated her earthly pli-grimage. For the change of spherce she was well prepared. Death was to her no king of terrors, but a friendly messenger. Jeath was to her no king of terrors, but a friendly messenger. Jost the life, upon the endless duties of which she has now entered. Mrs. Paine was one of earth's best and truest wo men; quiet and unobtrusive in her manners, charitable and kind in all her dealings with humanity, the community feels it has lost one of its noblext spirit. But and dayperti-tion to the off and burst is her manners, charitable on the radius of the ond lamps home. So humanitarian in its tendencies, could not long be trammeted by the circumscrip-tion of such; but a nature like hers, so humanitarian in its tendencies, could not long be trammeted by the circumscrip-tion of las dormas and eredes, and it gradually hurst its nar-row hounds, and planted itself on the ministering friends. Bhe was, in every sense of the term, a practical Spiritualist. Her whole nature vassimbud with the benignant influences and means to its support and advancement. Her whole func-erand a better one. She viewed the other life but a contin-tion of the new simptor duty advancement. Her whole func-sen the influence. She viewed the other life but a contin-tion of the sense of the term, a practical Spiritualist. Her whole nature was imbout with the benignant influences and means t

been remarked, she lived for years more in the spirit land than the first lead than in this. Everything was done to retain the spirit as long as possible in its earthly casked. A sister-in law, Miss Achsa Paine, an excellent healing medium, was with her during the brief period of her linces, doing all she could to stay the approach of the 'nanding angel', and do smooth her passage through the valley of the shadow of death. But the angels could not afford to loose their grasp from : prize so precious, and so, amid the tears and sorrows of weeping relatives and friends, bore her rounded and ripened spirit. "where the weary are at rest." A husband, a son, and numerous relatives are left to mourn the departure of this pure, motherly sisterly and friend-ly spirit. New will be very much missed by a large concourse officiends. By those who knew her beat, and shared her heaven-ly failt, she will be mourned the most. But all allke derive consolation from the conviction " though dead in body, she lives and speaks in spirit." The writer ensues of the spirit. The writer officient and the bestified in the spirit. But all all the derive consolation from the conviction " though dead in body, she lives and speaks in spirit." The writer endicisted at the funeral of her earthly remains, after which service they were borne away and deposited beneated the bestified primes, avaying to the music of the signing breezes, in Nougition's city of the dead. There may they calmidy sleep the dreamless, peacelul sleep of death.

Entered the new life, May 7th. 1867, Mrs. Margaret Daniels Read, widow of the late Capt. Joseph Lefavor, of Salem, Mass., aged 81 years 5 days.

Read, widow of the late Capt. Joseph Lefavor, of Salem, Mass, aged 81 years 5 days. The decreased early in life sought carnesily for those virtues which constitute the elements of the Christian life, and became a worthy member of the Baptist Church, and through the along life on earth, manifested a love for those principles taught by the lowly one of Nazareth, and in all her dealings exhibited a strong adherence to the right. Mass, difference is a strong adherence to the right. Mass, difference is a strong adherence to the right. Mass, difference is a strong adherence to the right. Mass, difference is a strong adherence to the right. Mass, difference is a strong adherence to the right. Mass, difference is a strong adherence to the right. Mass, difference is a strong adherence to the right. Mass, difference is a strong adherence to the right. Mass, difference is a strong adherence to the right is a strong adherence to the right of the resonant the strong adherence is a strong

#### BANNER $\mathbf{OF}$ LIGHT.

# Mediums in Boston. New Pork Adbertisements.

DR. GEO. B. EMERSON Spiritual Movement Cure,

OFFICE, No. 1 Winter Place, Boston, Mass. Hours from

ACKNOWLEDGMENT. This may certify that I have suffered very much for several years from a tumor and heart disease. By my receiving a course of treatment of Dr. G. B. Emerson I have receiving a great benefit. I have faith that I shall be fully rectared to health by his treatment. We esteem him a gentleman worthy of our highest respect. We esteem him a gentleman worthy Witness-Mr. A. F. KNIGHT, Kendall's Mills, Fairdeld, Me. Dio 14.-2W

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

THE MAGNETIC INNER SOLES can be depended on a a positive remedy for COLD FRET and IMPERFECT CINCU-LATION. Descriptive Circular, with Teatimonisis and direc tions for use, malled free. Nold by all Druggiets throughout the United States. VOLTAIC AIMOR ASSOCIATION, PRO-PRINTONS, 152 Washington street, Boston, Mass. Oct. 5.-tf

AT NO. 230 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please en-close 51.00, a lock of hair, a return postage stamp, and the address, and state sex and age. I3w-Oct. 5. MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 19 successful in treating Humors, Rheumatism, diseases of the tange, Kindeya, and all Billous Completing. Parties at a dis-tance examined by a lock of hair. Frice \$1,00. IJw-Uct. 5.

MIRES, FOWLER, CLAIRVOYANT Physician and Test Medium, No. 85 Bed. of lost more; discase by laying on of hands; also tell of lost money, discase, love, marriage and death, Terms 22.00 Circle Sunday evening.

SAMUEL GROVER, HEALING MEDIUM, NO IS DIX PLACE, (opposite Harvard street.) ISW-Oct. 5. MRS. S. HATCH, Medical Clairvoyant, is very successful in treatment of diseases. Hours from 9 to 12, and 2 to 6 Examinations \$1. At 324 E street, South Hoston. Nov. 16.-3w\*

MRS. R. COLLINS still continues to heal the sick at No. 19 Fine street, Boston, Mass. Oct. 5.-13w

It is economical in fuel, and possesses all the good qualities desirable for heating houses and public buildings in the most satisfactory manner. Every Furnace warranted. MRS. A. L. LAMBERT, Clairvoyant and Test Medium, No. 152 Harrison Avenue, Boston, Mass. Dec. 7.-4w\* 87 & 89 Blackstone street, Boston, Mass.

MARY M. HARDY, Trance, Healing and Business Medlum, No. 53 Poplarst., Boston, Terms \$1,00, Nov. 2.--13w\*

## Miscellancons.

DR. J. R. NEWTON

SOUL READING, Or Paychometrical Delineation of Character. MEAND MES. A. B. SEVERANCE would respectfully in announce to the public that those who wish, and will vist them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of char-acter and peculiarities of disposition; marked changes in past and future life; physical allesae, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and meittal adaptation of those in-tending marriage; and hints to the initarmoniously married, whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by telling what faculties should be restrained and what cultivated. Beven years' experience warrants them in saying that they can do what they advertise without fail, as hundreds are will-ing to testify. Skeptics are particularly invited to investigate. Everything of a private character xEIT strict\_X 8 auou. For Written Delineation of Character, \$1.00 and red stamp. Hereafter all calls or letters will be promptly attended to by either one or the other. WILL Heal at PARKERSBURG, W. VA., (at Swan Hotel,) from Nov. 26th to 29th; NEW ORLEANS. the<mark>n I</mark>n tf-Oct. 12.

VALUABLE USES OF MAGNETISM !

MRS. ABBY M. LAFLIN PERREF. DSVCHOMETRINK, and gives directions to those wishing to be developed as Clairvoyanta or Mediums. Psychometric readings. \$2; Development, Directions, 63. Address all letters, (two red stamps enclosed.) P. O. Box 455, WASHINGTON, D. C. (Residence 378 E street, north.) 50\*-Nov. 16.

D. C. (Residence 318 r. street, north.) 5w\*-Nov. 16. M.R.S. MARY LEWIS, Psychometrical or Soul the state of the street of the street of the street of the street ready to receive calls; or by sending their autograph, or lock of hair, will delineate character, answer questions pertaining to the past, present and liture. Having been thoroughly test edshe is confident she can give general satisfaction to the public. For written Delineation of Character, and Answering Questions, \$1,00 and red stamp. MES. MARY LEWIS, Mor-rison, 11. 3w\*-Nov. 30.

MRS. A. S. ELDRIDGE, Test, Business and Examining Medium, Watertown, opposite II. R. R. office Dec. 7.-4w\*

HENRY PHELPS, Magnetic Physician, Lewis Isw--Oct. 26.



38 **REMARKABLE CURES** THE GREAT SPIRITUAL REMEDY. **MRS. SPENCE'S POSITIVE AND NECATIVE** POWDERS.

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

PROF. SPERCE-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 Doctor 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 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

doing up wool, and marking lambs. He has continued to work, up to this writing, and says ho feels as well as ever in his life. Yours, . A. B. ABMSTRONG.

MRS. NATHAN S. 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) CONSUMP. TION, has been cured by your Powders, and is doing the work for her family."

East Greenwich, R. L. Dec. Mist. 1868. PROP. SPENCE-Dear Sir: Please excuse me for not writing to you sooner, but my daughter wished to take another Hox. before I gave you a definite answer concerning her (6) DYS-ENTERY. I can now say, with pleasure, that she is en-DR. J. WILBUR'S MAONETIC HEALING INSTITUTE, location of the second system of the second syste have another attack, which weakened her so much that in November, when she began to take your Powders, she had been conflued to her bed for three weeks, and nothing seemed to help her that her Dostor or ourselves could give. Aftertaking one Box of your Powders 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 first attack. Your obt. servant, At stix Wilson, first attack.

Fork, Union Co., Oh(o, Sept. 11th, 1867. Dn. Sprince-Dear Sir: I took a Box of your Positive Powders for the (7) NEURALGIA, and it worked such a perfect charm for that and (8) OTHER THINGS which had been troubled with for 20 years, that I now send for a Box of Negatives for Deafaess. MRS. PRISSILLA KNOX.

Sycamore, Ill., July 11th, 1867. PROP. SPENCE-Dear Sir; Those Positive Powders ou sent mea short time since, have worked wonders fo ny wife-curing in a few days a (D) PAINFUL KID. NEY DISEASE, and (10) SPINAL DIFFICUL-VOUNNESS, 50 that she feels like a new being. Trute yours, L. Dowr. 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 in-closed \$1,00, please send me a Box of your Negative Powders, for Deafness. I have some hope, for I sent to the Banner of Light office, Boston, for a Box of Positive Powters for (12) KIDNEY COMPLAINT of iong standing. to proved all that it was recommended, and more too. I had been troubled a long time with what the Doctors called the Coughs, Colds, Consumption, Catarrh, Constipation, Cured ! been troubled a long time with what the process cannot the (13) HEART DINEANE, sometimes very distressing, and all the time very disagreeable. Since taking the Powders that complaint has vanished, and I have not felt a symptom Dawn, but Distributed in the process for the process for the powders that complaint has vanished. Since taking the Powders since. Yours truly, DANIEL DUITON.

MRS. PHEBE ANN HAINEB, of Alloona, 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 Posttive Fowders I can now truthfully say that during the inst tew months is the first that I could either eat or sleep with any degree of comfort since I was twenty years of age."

Volga City, Clayton Co., Jowa, Feb. 3d, 1967. Curved of Consumptions: Mr. William H. Depuy, 157 17th street, Brooklyn, N. Y., after using all the popular remedies of the day, and given up, was curved by the New Nolution of Tar. Mr. J. B. Secor, Singer's Newing Machine Office, Chicago, III., was curved of Mered diary Consumption. Mr. J. B. Secor, Singer's Newing Machine Office, Chicago, III., was curved of Mered diary Consumption. Mr. J. B. Secor, Singer's Newing Machine Office, Chicago, Mr. J. B. Secor, Singer's Newing Machine Office, Chicago, Mr. J. B. Secor, Singer's Newing Machine Office, Chicago, Mr. J. B. Secor, Singer's Newing Machine Office, Chicago, Mr. J. B. Secor, Singer's Newing Machine Office, Chicago, Mr. J. B. Secor, Singer's Newing Machine Office, Chicago, Mr. J. B. Secor, Singer's Newing Machine Office, Chicago, Mr. J. Confectioner, Chicago, III. Mr. Andrew Smith, corner Franklin avenue and 19th street, St. Louis, Mo. St. Louis, Mo.

For a number of years I have been troubled at times with a very (86) 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 l'owders, with one of those spells. I was so bad that I could not help myself. Bof the Positive Powders took the kinks out of my back. I feel like a new man. I don't know as they will cause a blind man to see, but my EYES had become (37) VERY DIM ; 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.

7

Forestidale, Rutland Co., VI., Nor. 6th, 1867. PROF. SPENCE-Dear Sir: 1 had been sick about 18 months with (38) CHIRONIC DIARBHERA. 1 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 \$50,00, 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 COUGHB and COLDS. I would not be without them in my house for any money. 1 will send \$5,00 in this, for more. Yours in haste, send \$5,00 in this, for more. LUTHER STOODLET.

live but a short time. I called his attention to your Powders. He took one Box, and sald he was better than he had been for four years. This was in March. About the last of July he up, and sald 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. Dorset, VI., August 21th, 1867. Phor. P. SPENCE-Dear Sir: I have had a case in which one Box of Positive Powders done wonders. It was take as of Mr. Phelps, a young man who had (3) BLEEEDING AT THE LUNGS. He had consult-el eight different physicians, five of whom had pronounced his Lungs to be in an dvaneed stage of (4) IN FLAMMAA-THON. He had not done any labor for six

The rest of Cholera, both the Positive and Negative Pow-ders are needed. The Positive and Negative Powders do no vio-lence to the system; they cause no purglag, no nausea, no vomiting, no narcotizing; yet, in the language of 8. W. Richmond, of Chenoa, III., "They are a most wonderful medicine, so silent and yet so effectious." As a Family Medicine, there is not nov, and never has been, anything equal to Mrs. Npence's Positive and Negative Powders. They are alopted to all ages and both sexres, and to every variety of sickness likely to occur in a family of adults and children. In most case, the Powders, If given in time, will cure all onlinary attacks of dis case before a physician can teach the patient. In these re-spects, as well as in all others, the Positive and Nega-tive BOWDERS are

THE GREATEST FAMILY MEDI-

THE GREATENT FAMILY MEDI-CINE OF THE AGES In the cure of childs and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fail. To AGENTS, male and semale, we give the Sole Agency of entire counties, and large and lobral profits. PHYMCIANN 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, "Ty the Poster." Try the Poinders." Printed terms to Agents, Physicians and Druggists, sent

free. 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 us a brier descrip-tion of their disease when they send for the Powders. Mailed, postpaid, on receipt of price.

 25
 1 Box, 44 Pos. Powders, 81.00

 1 0 44 Pos. Wowders, 81.00

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 1 0 44 Pos. 0 22 Neg. 1.00

 0 Boxes, - - - 5.00

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 PRICE

Bums of \$5 or over, sent by mall, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be registered.

Money mailed to us is at our risk. OFFICE, 314 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. 158 Wushington St., Hoston, Mass., and by Druggists generally. Nov. 20.

### FRED. L. H. WILLIS, M. D.,

No. 29 West Fourth Street, New York, (NEAR BROADWAY,)

CLAIMS marked success in the treatment of all Ohronic 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 7 o'clock P. M. Patients unable to call, will be visited at their residences. Fee for Examination, \$5; for office treatment, \$2;

for visits, according to distances, \$3 to \$5, including advice. ET" Patients attended to, and prescribed for by mail, on enclosing the fee of Five Dollars. Reasonable reductions nade for the poor. Sept. 28.-11

INVALIDS: DO YOU KNOW IT?

WINCHESTER'S

E,

A. B. CHILD, M. D., DENTIST.

50 School street, next door East of Parker House, Boston

C, C, C, C, C,

**CONSUMPLUTION, CUIPER 1 BY** DR. E. F. GARVIN'S new discovery for the dissolving and volatizing, for the first time, the remedy called **Tar.** It contains 12 active **Principles**, but in its of-fichual use only two have ever been employed. This is the only remedy ever acknowledged by any profession to have a direct action upon these diseases. In Liquid form for Internat mse, Liquid Gas for initialing the vapor to the **Livenge**, and the **Golden Liver Pills**, form a reliable treatment for Consumption, and specific for Catarrh, Bronchitts, Heart Dis-case, Dyspepsis, **Blood**, **Kidney**, **Bowel and Liver** diseases, d.c. I am at liberty to use the following names: **Cured of Consumptiona**: Mr. William H. Depuy, 157 17th street, Brooklyn, N. Y., after

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Dot, any sicology daugater of Dr. D. A. and Hannan Ata Graham, aged 23 years and 10 days. Like a roschud plucked by the ruthless hand of the floral vis-tior, this cherished one, the pride of an affectionate father and step-mother, and many brothers and sitera-noround whom her affections twined like the jessamine-fell a victim to con-sumption. After lingering jour of five years, (being confined to her bed two weeks.) she was roleased from the earthly form to join in full fruition with the angels; many of whom were her relatives and companions in earth-life. She was a believer and advocate of the Bpiritual Fibliosophy from childhood, and gave unmistakable evidence of its power to sustain in death. Often during her last illness she expressed a dealer to be freed from the form, that she might unlike with the angels in their "beaufield home." On being asked if she had any frar of death, she replied, "None; I am perfectly happy-astisfied to die in the belied of that beautiful philosophy of spirit com-munion." Bite hade the friends farewell, saving to her fa-ther. "Father, I am going now"; then closing her eyes upon all earthly secones joined the angelie throng, leaving the im-press of an angelsuille upon the face of the earthly casket. The functal address was delivered by Dr. Beaty in a very ap-propriate manner, after which her remains were accompanied to the cometery by a large concurse of friends. D. M. G.

Passed to a higher sphere, from Flushing, Mich., Melvin, son of William N. Thomason.

Ho was injured on the head and shoulder by a falling tree, on the 22d of August, but lingered in the hody until the 22d of Reptember. Though but fifteen years of age he was a firm be-lever in Spiritualism.

From Ciayton, Mich., a daughter of C. Corkins, aged 4 weeks and some days, went to bloom in the land of love, Sept. 29th.

From New Haven, Mich., Jennie N., wife of Henry Wallace, went to join her husband, who passed on some two years since

She was one of the brightest and purset of some two years since. She was one of the brightest and purset of women, and pos-sessed a firm heliof in our faith. She saw her husband and many other friends ere she passed through the shadow. Her joy and happiness were very great, as mediums who were pres-ent could see and describe the bright spirits around her. She was the daughter of W. C. Day.

4

At the funeral of each of the above-named, words of conso-ation were spaken by CHARLES A. ANDRUS. Flushing, Genesee Co., Mich.

Passed to higher life, Nov. 11th, 1867, at the residence of D. II. Norris, East Westmoreland, N. H., Mrs. Mary Allen, aged 70 years and 10 months.

Bie was a native of Croydon, N. H. Sho always made herself useful, was a kind, loving mother, and for many years past a firm believer in spirit intercourse. Near the close of her cartibilite she desired to go to the Summer-Land, and that her funeral services he attended by Rev. Father Ballou, and the spirit of "Laughing Water," through the mediumsilp of her dau inters, Miss Barbara Allen and Mrs. Barah Helen Mat-thors, who officiated as requested, to the acceptance of all the friends present. EBEN MARSH.

Died, Sept. 2d, 1867, in Lancaster, N. H., Frank Browne Mellen, only child of Charles N. and Lucy A. Mellen, of Bos-

Mellen, only child of Charles N. and Lucy A. Mellen, of Bos-ton, Mass., aged 13 years il months and 10 days. He was a graduate of the Brimmer Belool, where he took the first diploma, and a member of the Dwight School at the time of his death. The cause of his decease was typhold fover. He was truthful and affectionate, earnest in his studics, and warm in his attachments. In this sud affliction the parents and friends will have the sympathics of all those whic knew the deceased and saw in him the promise of a useful and honorable life.

THE EARLY PHYSICAL DECEMERACY OF THE AMERICAN PEOPLE. A GREAT BOOK FOR YOUTH. Seed two red atamps and A obtain it. Address, DR. ANDREW STONE, 96 Finh street, Troy N. Y 13w-Oct. 5.

C. B. ROGERS, No. 133 Market street, Phil-oct. 19.-12w\* BOARDING, by the day or week, at 54 Hud-bon street, Boston, Mass. 5w\*-Nov. 30.



Consumption can be Cured. THE TRUE REMEDY AT LAST DISCOVERED. UPHAN'S TEREN MAAT CURE.—Prepared from the formula of Prof. Trousseau, of Paris, cures Consumption, Lung Diseases, Bron-chilts, Dyspepsia, Marasmus, General Debility, and all morbid conditions of the system dependent on deficiency of vital force. It is pleasant to task, and a single bottle will convince the most skeptical of its virtue as the great healing remedy of the age. §1 a hottle, or alx bottles for \$5. Sent by express. Sold by S. C. UPHIAM, No. 25 Bouth Eighth street, Philadelphia, and principal Druggists. Circulars sent free. Gkokage C Goodwin & Co., Agenta, 33 Hanover street, Boston. Oct.5.—13w

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

OFFICE HOURS, 8 to 12 M.; 2 to 5 P. M. All other hours devoted to outside patients. N. II. ALL PRESCRIPTIONS CATEfully prepared and put up by limself.

y himself. From an experience of ten years, Dr. P. is convinced of the urative efficacy of Electricity and Magnetism, and is con-iantly availing himself of these occult forces in the treatment f his patients. July 27. curative ef. of his patients.

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

MRS. JENNETTE J. CLARK,

DELESS DELIVITEETED VOIDALESS recently from Fair Haven, Conn. They will continue to give Medical Examinations, sit for spirit-communications, delinea-tion of character, &c. Mrs. Clark will take charge of the La dies' Electrical Department. Office hours from 9 A. N. to 5 P. M.-a few doors north of Reed's Corner. 13w<sup>o</sup>-Nov. 2.

OCTAVIUS KING, M. D.,

Eclectic and Botanic Druggist,

654 WASHINGTON BREET, BOSTON. 654 WASHINGTON BREET, BOSTON. ROOTS, Herbs, Extracts, Olls, Tinctures, Concentrated Medicines, vero Wines and Liquors, Proprietory and Pop-ular Medicines, warranted pure and genuine. The Anti-Scrof-wia Panacea, Mother's Cordial, livaling Extract, Cherry Tonic, &c., aro Medicines prepared by himself, and unsurpassed by any other preparations. N. B.-Particular attention paid to putting up Briatruza and other Prescriptions. Oct. 5.

#### INSPIRATIONAL MUSIC

BY A. B. WHITING. WE HAVE received a supply of the following beautiful ballads, composed by Mr. Whiting: "Fweet he thy Dreams, Alida," "The Wind is in the Cheanut Bough," "Me dora," "Ho was a lose," "When e'er in Sleep the Eyclids Close," "Oh hear my Parting Figh," "Mpirt of Light, Love and Beauty." For sale at this office. Price 35 cents each. June 22.

**PIROIP**, O. S. FOWLETR WILL lecture, free, on Phrenology and Physiology, as ap-philed to human and self-improvement, marriage, &c., at TREMONT TEMPLE, Monday and Thursday ovenling at 7.30, Dec. 16, 19, 23 and 20, and give Phrenological Examinations and fadvice as to business, self-culture, &c., at the AMERICAN HOURS, BOSTON, daily and evenings, till Jan. 10. Nov. 30,-tf

Nov. 30.-tf WATCHIES AND JEWELRY REPAIRED and for sale by S. R. WETHERDEE, 2 City Hild Avenue, near School street, Boston, ED Hilver Ware made to order. 4w\*-Nov. 30.

DRUNKARD'S CURE : FOR Sale at 37 South 17th street, Philadelphia, Pa. Price \$3,00 for two bottles. Also healing by laying on of handa. Nov. 8.-8w<sup>\*</sup> L. EMERSON FILENCH.

Nov. 9.-9w<sup>o</sup> L. EMERSON FILENCH. Nov. 9.-9w<sup>o</sup> L. EMERSON FILENCH. L. EMERSON FILENCH. L. EMERSON FILENCH. L. EMERSON FILENCH. Nov. 9.-9w<sup>o</sup> L. EMERSON FILENCH. Nov. 9.-9w<sup>o</sup> L. EMERSON FILENCH. I a very reliable licaling Mcdum, and also Magnetic and Clairvoyant Physician-Min. 11ULL, of 324 Fourth avenue, New Yorks, After being treated for three years or more by various physicians with little or no benefit, 1 have been en-tirely cured by her in a short time. For further particulars address, FILOMAB H. PRICE, box 48, Elizabeth, N. J. Nov. 9.-9w<sup>o</sup>

163 6 1931

Bronchitis :

Mrs. L. F. Hyde, 462 6th avenue, New York, the well known Teil Medium. Mr. William Sherwood, New York city. Catarry. Bron-chitis and Consumption of the Blood. Mrs. E. Rogers, Centerville, N. J. Mr. George Shufeldi, 108 North Lasail street, Chicago, Ill.,

E. Tripp, 333 Indiana street, Chicago, Ili., Dyspepsia and Brouchitis of TWELVE YEARS' STANDING. Heart Diseases

Mr. W. A. Loring, Clerk AMERICAN HOUSE, Boston, Mass

Mr. George Fassett, Riding Teacher, Chicago, III., Heart

Mis. Lewis, Jowa City, Heart Disease. Mrs. Lewis, Jowa City, Heart Disease. Mrs. Mary Davis, Cashier Jones's store, corner 19th street and 8th ave., New York, Heart Disease and Constipa-

birs. Henry Hermes, 462 6th avenue, New York, Constipa-

Min. Justice, corner Broadway and Pearl street, New York, Mr. Justice, Corner Broadway, and Pearl street, New York, Itching Eruption and Constipation, Mr. Elisworth, 261 Broadway, New York, Scrofula. OTBERS OAN BE REFERRED TO.

**PRICES** First Rolution or Comp. Elixir, \$1,50 Per Bottle. Inhaler and Inhalant sent by mail \$5.00-never be fore sold less than \$15. I'ills 2 sized Boxes, \$1,00, 50cts. Free by neal

CP A LIBERAL DISCOURT TO AGENTS. Rold by Druggists verywhere. Address, E. F. GARVIN, M. D., 482 6th Ave., bet. 28th & 29th sts., New York. Nov. 2.-cow

#### \$15,000.

A PARTNER wanted in a flourishing Fancy Goods and A Hostery House long established, doing a large, good cash and short-time trade, and constantly increasing. To a good, high-minded business man this would prove a good opening. For particulars apply to S. LYON, 33 Cortlandt street, N. Y.

### CLAIRVOYANT PRESCRIPTIONS,

MIRA. R. L. MOORF. ON receipt of **81** 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 WAIREN Cillabe, 644 Broadway, New York City. 9w-Nov. 2. SEXUAL DEBILITY.-A TREATISE ON time."

ulters of both sexes. Address, WINCHESTER & CO., 36 and a bad case of (28) DYSENTERY. tf-Oct. 5. John street, New York. MRS. H. S. SEYMOUR, Business and Test Me-

M. ANJ, 11, D. DEYALOUK, Business and Test Me-dium, No. 1 Carroll Place, corner Bleecker and Laurens treets, third flour, New York. Hours from 2 to 6 and from 7 o 8 p. M. Circles Tuesday and Thursday evenings. Nov. 30.-6w\*

MRS. A. HULL, Magnetio Physician, Psy-chometrist, Clairvoyant, Inspirational and Test Medium, No. 324 Fourth Avenue, near 24th street New York. Aug 24 - 17

MRS. JENNIE WATERMAN DANFORTH, Clairvoyant Physician, No. 313 East 33d street, New York, magnetizes and cures acute and chronic diseases, in the trance state.

ww-Dec. 14. MRS. COTTON, Magnetic Physician, 451 3d avenue, New York, cures by laying on of hands. Nov. 9.-20w\*

MRS. L. MYERS, Medical and Business Clair-voyant. Very reliable. 81 Third avenue, between 12th and 13th streets, New York.

DR. S. ROE, JR., Natural Magnetic Healer of the sick without medicine, will visit patients. Address M Broadway, or 100 12m street, New York. 3w-Dec. 1.

MRS. MARY TOWNE, Magnetic Physician and Medical Clairvoyant, 14 Bond street, New York. Dec. 7.-6w

MRS. LEAVENWORTH and PINNEY, Test and Healing Mediums, 14 Bauk st., 2d floor, New York. Nov. 16-5w

HENRY C. GORDON, Clairvoyant and Test Medium, 1162 Breadway, New York 6w-Nov. 16.

MIS, KNIGHT, Healing and Doveloping Mo-diam, 100 East 12th street, New York. 4W - Dec. 7.

MRS. J. ELLSWORTH, Clairvoyant Medium, 100 12th street, New York. 3w-Dec. 7. COUGH Is much better.

Clark's Green, Luzerne Co., Penn., Sept. 19th, 1867.

DR. SPENCE-Sir: One year ago I was in Cattaraugus Co., New York. A poor soldier there was given up to die. I sent him half a Box of Positive and Negative Powders. When they were gone his wife came, and with tears of gratitude said that those Powders were curing her husband. Then I learned his true condition. He was just gone with (18) CHIRONIC DIARRINGEA. If I had seen him before sending the Powders, I would not have had faith that he could have been cured. I sent him another Box. Before he had taken them all he commenced doing some light work.

I will close by informing you of the cases of Cholera. A Mr. Comedy was taken with the (10) OHOLERA, very severe-had two Doctors and no help. My son carried him five or six Positive Powders, and they cured him, My son was next taken with the (20) CHOLERA. It half 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 gained his strength. Another case of (21) CHOLERA, about the same, and

cured in the same way. Yours with respect, MRS. R. S. BELL.

DB. A. J. COBEY, of Great Bend, Penn., writes as follows: "I have a case of Catarrh, bronchial tubes affected and (22) LEFT LUNG COLLAPSED, not filling with sir. I have given two hoves of the Positive Powders, and the Lungs now fill two-thirds of the, way down

I, myself, have been afflicted with (23) RHEUMA-TISM and (24) BEART DINEANE for three year during which time I had not been able to labor. I have taken two boxes and a half of your Positive Powders; my Rheu-matism is gone and the Heart Discuse much re-Hewed, so that I can use the pick and the shovel in prospecting for minerals. My age is 11 years."

MISS VIOLETTA ROPER, formerly of Taylorville, Iowa, nou of Ellhorn, lowa, writes as follows-" As far as my experience has gone, in (25) TYPHOID FEVER and aggravating (26) COUGHS, your Positive and Negative Powders excel anything I ever saw in the medical

D THE CAUSES, OCCASIONS, EFFECTS AND TREAT MENT OF SEXUAL DEBILITY will be sent free to all in-ports the cure, by the Powders, of a case of (27) FEVER,

H. D. ROYEL, of Plainfield, Waushara Co., Wis., reports the following cures by the Positive Powders : Himself cured of a terrible (20) FEIAN on his hand, from which he had not slept for 8 days and ulghts. Sirs. Booth, cured of an awful (350) COUGH. Elder, Lyman Smith, cured of the (31) GRAVEL which he had for over a year. Mr. Royel's little grandson, cured of (82) CROUP.

Spring Hill, Ill., Oct. 7th, 1868.

PROF. PATTON SPENCE-Dear Sir: 1 gave a box of your Positive Powders to a young lady, Miss Hattla M. Tyrrell, (now Mrs. Hattla M. Stanbro, of Brooklyn, Iowa, Sile had been alling for 8 years, (33) FOUR YFARS ON ORUTCHES. In ten days she dispensed with her crutches, and has not used them since, and you would tot know that she ever was lame. Yours respectfully,

HOBACE HURD. The young lady referred to in the above lotter, sends me the following report of her case, signed by herself and her

Mother: Brooklyn, Josta, May 12th, 1867. PEOF. SPENCE-Dear Sir: In 1862 I was taken sick with Heart Discuse, and was so that I could not ile down for 2 years. In 1863 I became LAME, SO THAT I USED output/DEFEM to large CITCHTEN. In 1866 I 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 disease. They have helped a (84) COUGH which had returned overy v vinter. HATTIA M. STANBRO, They stopped it.

Her mother, LUCY TYRERLL.

WHISKERS.-DR. LAMONTE'S CARROLA will force Welskers on the smoothest face, or Hair on Bald heads. Never known to fall. Rample for trial sent for 10 cents. Ardress, REEVES & CO., 78 Nassau st., New York. Oct. 12.-6m Algonac, Mich., Nov. 41A, 1867, DR. SPRECE-Sir: Your Powders stopped my son's (65) OHILLS AND FEVER, and restored his appetite. Ils

GENUINE HYPOPHOSPHITES OF LIME AND SODA. THE SPECIFIC RENEDT FOR CONSUMPTION,

NERVOUS DEBILITY,

Scrofula, Asthma, Bronchills, Dyspepsia, Paralysis, Lossof Appetite, Female Weaknesses, Liver an Kidney Complaints, Dobility and of Nursing and Prognancy, and all

CHRONIC DISORDERS OF EVERY NATURE.

#### PROFESSIONAL TESTIMONY.

ET "As SURE & REMEDY IN Consumption as Quinine is In Intermittent Fever, and as EFFECTUAL A PRESERVA TIVE as Vaccination in Small Pox."-Dr. Churchill, • • • 'It is unequaled in Nervous Debility, and I believe it is the only medicine that will cure a pure case of it."-Dr. E. V. Stryker, Turin, N. F. • • • "I would say to all who have any lendency to Consumption, TAKE THIS REMEDY, and the sooner the better."-W. W. Townsend, M. D., Union ville, Pa.

Treulars Free. Write for one. 2

PRICES: In 7 and I6-oz. Bottles. 81 and 82 each -Three large, or six small Bottles, 50 \$3, by Express. Sold by all respectable Druggists everywhere: and Whole-sale and retail by the Proprietor. J. WIN CHEENTER & CO., 36 JOHN STREET, NEW YORK, to whom orders should be addressed.

be addressed. **TD**<sup>\*\*</sup> CALFORNIA AGENCY.-D. NORCROSS, No. 5 Mont gomery street, Masoale Temple, San Francisco. New ENGLAND AGENCY.-GEORGE C. GOODWIN & CO., 39 Hanovyr street, Boston. 16-Oct. 5.

SOMETHING NEW.

### DAY'S INDIA RUBBER PROPELLING PENCILS,

#### INDELIBLE LEADS,

ACONVENIENT substitute for Ink, very valuable for A CONVENIENT substitute for Ink, very valuable for Travelers, Eutry Clerks, Nilphers, Expressmen and all others who want to write permanently with a pencil instead of Ink. The Marking Peucil I just the thing for Fruit Growers for Marking Teucil I just the thing or Fruit Growers is will not wash out.

For Sale by Stationers Generally. AGEN'TS wanted in every Town. Samples sent by mall on receipt of the price, \$1,25 and \$1,50 (two sizes), with terms for any guantity desired. S. J. P. Each Penell has a box of leads free. Address J. P. SNOW, 47 Liberty street, New York. For sale at the lianner of Light Office. Nov. 9.

THE CREAT INDIAN

PILE AND SALT RIBEUM REMEDY. The mission of the red man from the spirit-land has ever been one of kind-ness to the pale face, and from O-KA-HI-KKE, once a medicine man of the Pawnees, has been given, through the mediumship of the well known Mrs. Staats, an *Herb Salre* that never fails to cure Piles and SALT KHEFW. I how mailed to your address on receipt of 50 cits, and two red stamps. Address, EDWARD J. BILELTON, 83 Amity street, New York. 4w-Nov. 23.

The DAY of DOCUMENTS WHENCE WORK 23. The DAY of DOCUME: OR a Poetical Description of the Great and Last Judgment, with other Poems, by Rev. Michael Wiodlesworth, of Malden, 1692. Also a Member of the author, autolography and funeral sermon by Rev. Corrox MATHER. One of the most popular books in New Rolland for a century and a half. Price S1. AMERICAN NEWB CO., NEW YORK. Nov. 9.-6W

of devilism in the plural sense, and Spiritualism

to he the work of demons!

Mc Lean, N. Y., Nov. 21, 1867.

SPIBITUALIST MEETINGS.

## Banner of Light. WESTERN DEPARTMENT:

8

We revelve subscriptions, forward advertisements, and fransact all other business connected with this Department of the Bysysh of Liony. Letters and papers intended for us, or examinications for publication in this Department, etc., stand be directed to J. M. PERELES, Local matters from the West requiring immediate attention, and long arti-ters intended for publication, should be sent directly to the Dixasia office, Boston. Those who particularly done there contributions soften. The who particularly done there to a some the theory will please to butfalo, N. Y., care Mrs. E. A. Maynard, 56 East Senesa aftert. We receive subscriptions, forward advertisements, and

#### Blgotry of Universalists,-What Unitarians say of them.

The cynical sect of Universalists, (with a creed that one of their far-seeing elergymon in the past compared to a "calf" that, after a time, might "have horns and hook.") terribly at loggerheads Internally about immediate " death and glory " or future discipline, divine sovereignty or free agency, full of judicial punishments or joyousness in the sense of remission, the merits and "demerits of Rev. C. L. Balch," the tendency of young clergymen to rationalism, the best method of " begging money" to support the cause, &c., has finally relieved itself of the knotty combinations relating to Rev. Rowland Connor.

The Massachusetts Universalist State Convention, recently assembling in Milford, through its popish inquisitors, catechised Mr. Connor concerning his belief in plenary inspiration and the supernatural character of the miracles. They also questioned him about his connection with a meeting called by the friends of "Free Religion," and further about his speaking in a "Spiritualist Meeting." After listening to his answers the body deliberately voted against fellowshiping him by a vote of ninety-five to sixteen. This is the boasted liberalism of Universalism!

True, the Rev. Mr. Spaulding charged him with "equivocation," "double-dealing" and "duplicity." Efforts were made in other directions to soil his reputation. This is an old trick of Universalist bigots, the second and third class clergy among them finding divine delight in peddling "hear-say" and magnifying mole-hills to mountains.

The Rev. Mr. Connor has the sympathy to-day of a large and by far the most intelligent portion of the Universalists, nearly all Unitarians, and all Spiritualists. Golden records of his worth and fame will live imperishable, while the memories of the narrow sectarists that thrust him out will soon rot into a forgetfulness as deserved as cternal. The Unitarian Christian Register comments

thus stingingly:

"We have, in this action of the Universalist State Convention, a clear indication of the pres-ent position of the Universalists. It is that of a sect of the most exclusive and intelerant character. The proceedings at Milford were worthy of the bigstry of olden times, and a body which excludes a man who accepts their own standard of faith, duply because the person claims to use his own Simply occase the person chains to use its own interpretation, surpasses that of any of the Cal-vinistic churches. The leading Universalists, in their zeal against rationalism, have put them-selves into a false position, and their denomina-tion, by its recent action, has become one of the paragraphic sects. It has done what no Orthodox Congressions the back in New Encland would do narrows of of sects. It has done what no Orthodox Congregational body in New England would do, and has assumed an attitude which will take from it the sympathy of all progressive minds. If this case is an exponent of the position of the Uni-versalist body, then it must be content to take its place among the narrows of sects, and shut itself up from the progressive tendencies of the age."

That Orthodox Journal, the "Congregationalist and Recorder," gets the laugh on to the Universalists in this shape:

"We are not inclined to question the propriety of this course, but 'consistency is a jewel,' and hereafter we presume Universalists will not claim to style themselves '*Liberals*.' If they cannot see a good reason for the refusal of Orthodox Chris-tians to fellowship them, when their erced is in di-reat emiliet with earse on the next sital point rect conflict with ours on the most vital points, rect conflict with ours on the most vital points, powerful indeed must be the microscope which enables them to discover the justice of excluding from their own fellowship one who not only avows himself a good Universalist, but signs his name to their creed!

There is certainly not a more narrow, intolerant, persecuting sect in this country than Universalists. Their leaders, such as Miner, Sawyer,

at present. It is well officered, Dr. S. J. Avery during the week. Springville, Laona and Danbeing Conductor, and F. L. Wadsworth assistant. kirk were among the number, at which places I There were one hundred and twenty-seven in the had good audiences, increasing in numbers at marches Nov. 24th, besides the leaders and offi- each lecture. At Dunkirk, I had the pleasure of cers. This Lyceum, in brief, is independent of the replying to a sermon preached against Spiritualism by the Rev. Mr. George, a Universalist cler-Society, self-supporting and prosperous. Spiritualists, we beg, beseech, pleud of you, to gyman. This champion of universal salvation interest yourselves more earnestly in this Lyce- ignores the idea of the devil, in the singular, but on this occasion he labored hard in the advocacy um movement. It is the practical thing of the

#### hour. Only First Class Engagements.

My reply was made immediately after the close Not wise and energetic as most of our sister of his sermon and to the same audience, which lecturers, a brother speaker writes from the East- listened attentively to the end-keeping their "Can't you get me a series of *first class* engage-ments in the West? If so, I should like to under-take the journey as far as the Mississippi. • • • What do they pay per Sunday, and provide enseats nearly three hours in all. After a few days' tarry at Buffalo, I went to Rochester, and spoke the last two Sundays in October to a full audience. The Spiritualists tertainment?

The phrase " first class engagements " seriously there have a well organized Society in a flourishpuzzles us. Were Jesus' of this character, when, ing condition, with Bro. Hebard, an earnest workwith a Syrian sun-scorched face and sandaled or, at their head, and a fine Lyceum, which is a feet, he walked homeless by Galileo's shores doing credit to Spiritualists of Rochester. Penn Yan, where I spoke two Sundays, is thorgood? Were Peter the hermit's, who, thrilled by oughly steeped in Old Theology; but yet there the inspirations of the hour, traveled, fasted and preached till fainting by the wayside? Were are a few earnest souls who are struggling hard Wesley's, preaching by roadsides and in the graveto spread the truths of Spiritualism there. A yards of England? Were John Murray's, lifting proper system of organization would help them up his voice in mud-hovels, school-houses, and much-the want of which is a prevailing fault in stoned" at that? Pray, what your grade of too many places I have visited. More Lyceums should be put in operation. There is scarcely a clay-what the superior constituents of your betown in which one could not be inaugurated, if but ing?

Brother, get up from your condition of ease; two or three active men and women would take pray the gods to infill you with wisdom, energy, hold of the matter in earnest. There would be no vim, enthusiasm; then, putting your "pants in lack of children. We must all work with a will, your boots," taking your carpet-sack in your if we would accomplish anything. E. C. DUNN. hand, dropping the Banner of Light in your pocket, start light-hearted as a bird for the great, glorious West. The angels know their commis-BIBITUALIBY MELLINGS. BOSTON.-The First Spiritualist Association hold regular meetings at Mercandije itali, Summer street, every Sunday rrennog, at 7M o'clock. Samuel F. Towle, President; Daniel N. Fori, Vice President and Treasurer. The Children's Pro-gressive Lyceum meets at 10% A. M. John W. McGuire, Con-ductor; Miss Mary J. Wilcosson during December. All let-ters should be addressed to Thomas Marsh, Assistant Secre-tary, 14 Bromdeld street. Music HatL.-Lecture every Sunday afternoon at 29 o clock. A half-hour concert on the Great Organ, by Prof. Eugene Thayer, precedes fact hecture. Mrs. Nellie L. (Wilt-sic) Bronson speaks Dec. 13 and 22. L. S. Richards, Chairman. The Progressive Societies in care of Miss Phelps meet in No. 12 Howard street, up two dights, in hall. Sunday services, 10g A. M., 3 and Tr. M. sioned; the people are sensible and appreciative, and the way will open as you journey. The " pay" is generally good-considered spiritually, it is absoluteley splendid. The entertainment, though diverse, is excellent; social circles are cordial and Western hearts warm. The moral fields are white, and hundreds of harvesters are needed. Any true and faithful man or woman could build up and sustain a congregation in almost any locality. But that sentence," first class engage-A. M., J AND T P. M. EAST BOSTON.-Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 7 P. M. L. P. Free-man, Cor. Sec. Children's Progressive Lyceum meets at 10 A. M. John T. Freeman, Conductor; Mrs. Martia S. Jenkins, Guardian. Speakers engaged:-Dr. J. N. Hodges, Dec. 29; Wrs. M. Macomber Wood during January; Mrs. Hattle E. Wilson. Feb. 2 and 9. ments," rings in our ears. Had we been privileged a walk in Judea some twenty centuries since, we should have hinted to Jesus the addition of another beatitude-blessed are the modest, for they shall be promoted !

#### The Celebrated "Junius Letters."

South Bostos. -Spiritual Conference Meeting at 10 A. M., lecture at 2% r. M., in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Sunday. All are condulally invited. C. II. Bines. Sunday. All are conlially invited. C. II. Rines. CHARLESTOWN.-The FirstSpiritualist Association of Charles-town hold regular meetings at Central Hail, No. 25 Eim street, every Sunday at 24 and 74 p. M. Speakers engaged:--Mrs. Sarah A. Byrnes during December; Mrs. C. F. Allyn during March. Children's Lyccum meets at 104 A. M. A. H. Richardson, Gonductor; Mrs. M. J. Mayo, Guardian. The Children's Progressive Lyccum meets every Sunday at 104 A. M., in the Machinist' and Blacksmiths' Hail, corner of City Square and Chelsea street, Charlestown. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lyceum. It has been painfully amusing to the literati of the land to hear lesser lights discourse about the authorship of the Junius letters. Even Spiritualists, upon the authority of their spirits, have accredited them to Thomas Paine, Chambers, Duval and others. Spirits, however, would do well to demonstrate their own identity before they attempt to identify authors. Modesty, considered a virtue on earth, can hardly be a sin in the spirit-world. We recommend its practice to some spirits.

 Weducsday evening for the benefit of the Lyceum.
 CHELSZA.—The Associated Spiritualists hold meetings at Fremoni liall every Sundy afternoon and evening, commencing at 3 and 7% F. M. Admission-Ladles, 5 cents; gentle-men, 10 cents. Children's Progressive Lyceum assembles at 10% A. M. Leander Dustin, Conductor; J. H. Crandon, As-sistant Conductor; Mrs E. S. Dodge, Guardian. All letters addreased to J. H. Crandon, Cor. Sec. Speaker engaged:— Mrs. C. Fannie Allyn during December. The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 F. M. Mrs. M. A. Bicker, recular speaker. The public are invited. Seatsfree. D. J. Bicker, Sup't. CAMBIDGEPORT, Mass.—The Spiritualists hold meetings every Bunday In Williams Hall, at 3 and 7 F. M. Speaker engaged:--Mrs. N. J. Willis during December. A new work in England, by Joseph Parkes, under the editorship of the historian, Merivale, maintains that these letters were the work of Sir Philip Francis. The direct evidence is absolutely convincing, and the collateral entirely conclusive. This has been the theory of the most intelligent investigators for years, and the reasons therefor are set forth by Macaulay with a clearness and a cogency that could leave scarcely a shadow of doubt. Satire is a keen weapon, though it is not always wise to wield it.

#### Dr. M. Henry Houghton, Battle Creek, Mich.

Identified as we have been for years with this Society, it gratifies us to hear how enthusiastical-Society, it gratifies us to hear how enthusiastical-ly they speak of Dr. Houghton's recent lecture efforts in their midst. During the last of his focurse, there was not even standing room in the Hall. The last evening many left, unable to gain admittance. The above facts tell their own story relative to the present standing and future pros-pects of this young and glifted brother. Decem-ber he speaks in St. Louis, taking the place of Bro. A. J. Davis, detained from indisposition, and a threatening illness of a serious character

threatening illness of a serious character. (Heaven spare him to us and humanity, many, nany years, is the prayer of multitudes.) Dr. Houghton returns and speaks in Battle Creek during January. A noble augel-band ever accompanies this worker.

OLEVELAND, O .- Spiritualistament in Temperance Hallev-OFSWELAED, O. -- Ppirituality meet in temperature intermediate or y sunday, at 10 4. M. and 17 H P. M. Children's Progressive Lycenm regular Sunday session at 1 o'clock p. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy. Guardian. ToLano, O. -- Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 4 p. K. -- A. A. Wheelock, speaker. All are invited free-mo admission fee. Children's Horressive Lyccum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guard-ian.

Wo'clock. The Progressive Lyceum meets immer fore the morning lecture. A. W. Pugh, Conductor.

#### LECTUBERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATCITOUSLY EVERY WEEK.

(To be useful, this ilst should be reliable. It therefore be-hoores Bocicites 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 is intended for Lecturers only.]

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delphia. Pa. MRS. CLARA A. FIELD will answer calls to lecture. A4-

MRS. CLARA A. FIELD will answer calls to recture. Ar-dress, Newport, Me. REV. J. FRANCIS, Parishville, N. Y. ISAAC P. GREENERAF will speak in Leominster, Mass., Dec. 29; in Worcester during January; in Plymouth, March 1 and 8. Would like to make further engagements. Address for the present, S2 Washington avenue, Chelsea, Mass., or as above

for the present, of washington avenue, Chenten, Mass., or as above. DR.L. P. GRIGOS, inspirational speaker, will answer calls to lecture. Address, Princerille, III. Jonn P. GUILD will answer calls to lecture. Address, Law-

DECEMBER 14, 1867.

MRS. PifKz lectures before Spiritualistic and Scientific As-aociations on the following subjects: "Curity:" The Holy Ghost:" "Spiritualian: "IDemonology: "Prophers?" "Noon and Night of Time;" "Tho Kingdom of Heaven:" "Progress and Perfection:" "Foul and Science;" "Intreer-alon, or Annormal Inspiration?!" "The foren Spiteres;" The Word and the Earth." Address, Mrz. Pike, St. Louis, Mo. J II. PowELL (of England.) will apswer calls to Jecture. Address, 200 Mprdce street, Philadelphia, Pa. Miss Narris M. Prass, Itanes speaker, Detroit, Mich. Miss. ANNA M. L. POTTS, M. D., Jecturer, Adrian, Misa. J. L. Potrix, Itance speaker, Weit Raiem, Wis. A. A. POTTS, Itance speaker, North West, Ohic. DB. W. K. Rirtizt, hox SJ. Foshtoro', Mass. A. C. Rosisson will speak in Brooklyn, N. Y. Jug, P. H. Rashburn, lecturer, care box 332. Hoston, Mass. J. T. Potisz, normal speaker, hox 281, Heaver Dum, Wia, Mass, Jannie S. Huoni will answer calls to lecture. Add dress, 412 High street, Provide: ec. R. I. "Wa. Rosk, M. D., inspiritualis and other circial Maileations. Miss, Springfield, O. J. H. RANDALL, irspirational speaker. Upper Lisle, N. Y. "Will Recture on Spiritualism and Thysical Manifeations. Miss, Faxak Rein, inspirational speaker, Kondass in Montreller, Will Rown M. B. Impirational speaker. Cupper Lisle, N. Y. "Will Recture on Spiritualism and Physical Manifeations. Miss, Faxak Rein, inspirational speaker, Kalamazoo, Bitch. Arraw B. Simons will speak on Sundays in Montreller. Miss, Faxak Rein, inspirational speaker, 6 Address, Wood stock, VI. "Hath, Faxak Rein, inspirational lecturer, 56 Picarsant street, "Nakers, M. B. Stensons will speak of Sundays in Montreller. "H. A. Konsek, Inspirational lecturer, 56 Picarsant street,

er, will answer calls to lecture. DR. R. G. WELLE, Rochester, N. Y., trance speaker, will lec-ture Sundays and attend funerals, within a few hours' ride rom home.

rom home. PROF. E. WRIPPLE. lecturer upon Geology and the Spiritual Philosophy, Clyde. O.

Forn home.
 Forn home.
 Thors. F. WhiPPLE. lecturer upon Geology and the Spiritual Philosophy, Clyde, O.
 A. A. WHELOCK, Toledo, O.
 A. N. WHELOCK, Toledo, O.
 A. N. WHELOCK, Toledo, O.
 A. B. WHITKE, Albien, Mich.
 Mirss ELVIRA WHELOCK, normal speaker, will lecture in Rprinfield. III. during Pebruary: in St. Louis, Mo., during Warks, Wie.
 WAREN WOOLSOK, trance speaker, Miss.
 Miss. M. MIFFLE will answer calls to lccture. Address,
 Mystic, Conn.
 MES. M. A. WILLIS, Lawrence, Mass., P. O. box 473.
 Miss. MART E. WITHER, inspirational speaker, 182 Elm street, Newark, N. J.
 A. C. WOODREFF, Battle Creek, Mich.
 Miss. H. MARIE WORTHIKO, trance speaker, Oswego, Ill will answer calls to lecture and attend functals.
 S. H. WORTMAR, Conductor of the Bufalo Lyccum, will accept calls to lecture in the trance state, also to cranize Children Juccums, Address, Northboro', Mass.
 M. J. WORK M. J. YOUKOK BUITAIN Surver calls to lecture in the vicinity of their home, Bolse City, Idsho Territory.
 M. M. M. J. YOUKOK BUITANENER Called the vicinity of their home, Bolse City, Idsho Territory.
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 to lecture. Can be addressed care Wm. Rose, M. D., box 283,
 Springfield, O., till Dec. 8. Permanent address, Geneva, O.,
 Care W. H. Saxten.
 Groues DUTTON, M. D., Rutland, Vt.
 ANDREW JACKSON DAVISCAN De addressed at Orange, N.J.
 MIRS.E. DELAMAR, trancespeaker, Quincy, Mass.
 DE. E. C. DUNN, lecturer, can be addressed at Orange, N.J.
 MIRS.E. DELAMAR, trancespeaker, Quincy, Mass.
 DE. E. C. DUNN, lecturer, can be addressed care Banner of
 Light during December: after that, Rockford, II.
 MIRS. AGNES M. DAVIS, Rock Bottom, Mass.
 HENRT VAN DOSN, trance speaker, 84 and 50 Wabash avonue.
 Chicago, III.
 MIRS. CLANA R. DEVERE, trance speaker, Newport, Me.
 Dn. H. E. EMERT Will receive calls to lecture. Address,
 South Coventry, Conn.
 A. T. FOSSIS encased for the present by the Connecticut
 Spritualist Association. Will speak in Norwich, Conn., Dec.
 R and 15: in Mystic Bridge, Dec. 22. Address, Hartford, Conn., care of J. S. Dow, 11 Peari street.
 B. J. FINKET, Tray, N. Y.
 MISS ELIZA HOWE FULLER, Inspirational speaker, 67 Pur fine of the present by the Connecticut spiritualist Association.
 Mass. Autrop. Mass., or LaGrauge, Me.
 Dr. H. P. FARFIELD, Galesburg, 111., box 1003.
 J. G. Fish will speak in Circli nati, 0. during December; in Piltsburg, Pa., during Marchi in Philadelphia. P.a., during April, Mass., during Marchi in Philadelphia, P.a., during April, Mass., Juuc, Juy and August, Jocali and Inspirational speaker, will an LoweLL, Mass.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 24 and 7 o'clock. Lyceum session at 10 Å A. R. E. B. Carter, Conduc-tor: Mrs.J. F. Wright, Guardian; J. S. Whiting, Correspond-FLYNOLTH, MASS. - Lyceum Association of Spiritualists hold meetings in Lyceum Mall works Sundays in each month. Children's frogressive Lyceum meets as 11 o'clock A. M. Speakers engaged --Mirs. S. A. Horton, Dec. 8 and 15; Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 9; I. P. Greenleaf, March 1 and 8.

Greenicat, March 1 and 5. WORCESTER, MASS.—Meetings are held in Horticultural Hall overy Stunday Atternoon and evening. Children's Progressive Lyceum meets at 11% A. M. every Sunday. Mr. E. R. Fuller, Conductor: Mrs. M. A. Stearns, Guardian. Mrs. Martha P. Jacobs. Cor. Sec. Speaker engaged :-Mrs. M. S. Townsend during December.

Brooks and Balch the senior, have already become transformed, theologically, into petrified, ossified fossils. Other clergymen in their ranks, shriveling and hardening gradually, are living by snuffing gospel grace from crumbling Hebrew synagogues; digging for truths in the echoing tombs of Judean gravevards: walking the rotten collin-planks that tottered under the tread of old popes, and folding around their lean, gaunt forms the mummy wrappings of Asia's cast-off rags! There is hope of a tree, said Job, if it be "cut down it will sprout again;" but there's no Bible promise of mummies walking among men, or of fossils budding blooming and hearing precious fruit. If we read God rightly in his daily providence, he says to us-to all people, progress or die.

#### Where-What-When?

Where is ---- speaking now? Where is the post-office address of ----? Where is that healing medium? Where is that --- book kept for sale? Where shall we write to order our Lyceum books, badges, equipage?

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What has become of Harris, Tiffany and others, formerly in the lecture-field?

What is the price of the following books -What was done at the Fourth National Convention of Spiritualists?

What shall we give sectarists in return for their tracts?

What is the aim of this new order-the "Order of Eternal Progress "?

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When will those excellent storles by Mrs. Willis for children be put in book form?

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progress.

#### Chicago, Ill.

Mrs. S. E. Warner has just closed a month's engagement in Chicago. Her audiences wero truly appreciative, and increased in numbers to the close of her course. She is an able and zealous worker.

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This gem of a paper, so ably conducted, is proving a grand success. All Spiritualists, and especially Lyceums as organizations, should subscribe for it at ouce. It is emphatically the children's paper of the country, and destined to exert a mighty influence in shaping the mental and religious destinies of the rising generations. Lecturers should speak of it to their audiences, and solicit subscriptions. Blessings be and abide with its editor and proprietor.

LYCEUM IN CHICAGO.

#### Cincinnati-D. H. Shaffer.

From a communication recently received from that sincere and zealous defender of Spiritualism, David II. Shaffer, the naturalist, we learn that Spiritualism is astonishingly though quietly on the increase in the city, select circles being held among the clitc, of which the outside world knows nothing; and yet the Society, as a body; is rapidly declining-the Lyceum already dead. It is unnecessary to enumerate the causes. The few will not always do the work and foot the bills. Bro. Shaffer speaks highly of such mediumistic workers as Lizzie Keizer, Mrs. Carver, Mrs. Ward. Mrs. Weaver, Mrs. De Wolf and others, who, whether in sunshine or storm, are faithful to truth and the higher inspirations of the spirit-world.

#### E. S. Wheeler in Geneva, Ohio.

A correspondent writing from Geneva information us that the friends in this locality are "wideawake, and determined to support the right and the true." They have recently had quite a revival, under the ministry of E. S. Wheeler-a brother that talks right on earnestly, eloquently, and with an originality all his own. His praise, and justly, too, is in all the Western congregations where he has spoken. The West pleads for his speedy return.

#### Spiritualism in Western New York.

A brief account of the progress of Spiritualism in the State of New York may interest the read ers of the Banner, especially those residing in the West, many of whom look back to New York as the home of their childhood with happy recollections, and ask "how does the cause of Spiritualism progress in the Empire State?" This has been true in my own case. Though I have been laboring in the ranks of Spiritualism for nearly ten years, I had not visited the home of my childhood in that time, and in my soul have often asked, "I wonder if there are any Spiritualists there?" .

Breaking away from the many appointments awaiting me in the lecture field in the West, I started on a journey Eastward, making Cleveland my first stopping place. There I attended the National Convention. Thence I went still further Eastward, in company with Mr. White of the Banner, and Mr. James of Chicago, as far as North Collins, where we attended the three days' meeting. Here we had a feast, both spiritually and temporally. The meeting was a decided success, there being in attendance over fifteen hundred people. Everything passed off quietly and harmoniously. I visited many points in Eric

This was never in so fiourishing a condition as | County, speaking Sundays, and healing the sick |

PROVIDENCE, R.I.-Meetingsareheldin Pratt'sHall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meetsat 1234 o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abble H. Potter. Speaker engaged :- Rev. Adin Ballou, Dec. 29.

New York Citr. - The Society of Progressive Spiritualists hold meetings every Sunday, in Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, at 105 A. M. and 75 P. M. Conference at 12 M. Children's Progressive Lyceum at 24 P. M. P. FARISWORTH, Conductor; Mirs. II. W. Farns-worth, Guardian.

24 P. A. P. L. Parlisworth, Conductor, Mrs. R. W. Parlie-worth, Guardian. The First Society of Spiritualists hold meetings every Sun-day morning and evening in Dodworth's Hall, 806 Broadway. Conference every Sunday at same place, at 2 P. M. Seats free. The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of sth avenue and West 29th street. Lectures at 104 o'clock A. M. and 74 P. M. Conference at 3 P. M. Oswaco, N. Y.-The Spiritualists hold meetings every Sun day at 25 and 75 P. M., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 125 P. M. J. L. Pool, Conductor; Mrs. S. Doollittle, Guardian, Bacotrax N. Y.-The Spiritualists hold meetings at CM

Birlige street. The Children's Progressive Lyceum meets at 12'9 F. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian. BROOKLYS, N. Y.-The Spiritus/Bis hold meetings at Cum-beriand-street Lecture Room, near DeRaib avenue, every Sunday, at 3 and 7 p. M. Children's Progressive Lyceum meets at 10j A. M. J. A. Bartlett, Conductor; Mrs. B. A. Bradford, Guardian of Groups.
 Spiritual Meetings for Inspirational and Trance Speaking and Spirit Test Manifestations, every Sunday at 3 F. X., and Thursday evening at 7% o'clock, in Granada Hall (Upper room), No. 112 Myrtle avenue, Brocklyn. Also, Sunday and Friday evenings, at 7% o'clock, in Granada Hall (Opper room), No. 112 Myrtle avenue, Brocklyn. Also, Sunday and Friday evenings, at 7% o'clock, in McCartle's Temperance Hall. Franklin street, opposite Post-office, Green Point. Con-tribution 10 cents.
 WILLIAMSNURG, N. Y.-The Spiritualist Society hold meet-ings every Wednessay evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.
 MontasANIA, N. Y.-First Society of Progressive Spiritual-

MORRISANIA, N. Y .- First Society of Progressive Spiritual-

MORRIGANIA, N. 1.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Firth street. Services at 3½ p. M. JREET CITY, N.J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10] A.M., upon Natural Selence and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lectur in the evening, at 74 o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

Swane, N. J.-Spiritualists and Friends of Progress hold meetings in Music Itali, No. 4 liank street, at 24 and 74 P. M. The alternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

Guardian of Groups. VISKLAND, N.J.-Friends of Progress meetingsare held in Plum-street liall every Sunday at 104 A. M., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens: Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, If. II. Ladd. Children's Progressive Lyceum at 124 r. M. Hosea Allen, Conductor; Mrs. Portis Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

Allen, Conductor, ars. forth orge, Chandran, ars. other Brigham and Mrs. Tanner, Assistant Guardians. HAMMONTON, N. J.-Meetings held every Sunday at 10g A. M. and T. M., at Ellis Hell, Belleview Avenue. BALTINORE, MD.-The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays, at Saratoga Hall, southeast corner Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyserspeakstill further notice. PHILADELFHIA, P.-Meetings are held in the new hall in-Phemix street every Sunday afternoon at 3 o'clock. Chil-dren's Progressive Lyceum every Bunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor. The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 11g A. M. Eveninglecture at 7g. The Spiritualists in the southern part of Philadelphis hold regular meetings at No. 33 Nouth Second street, at 10g A. M. and 7g P. M., and on Wednesday evening at 8 o'clock. .Congrup A.-The Children's Progressive Lyceum meets in

CORRT, I'A. - The Children's Progressive Lycoum meets in the Academy of Music every Sunday at 10 A. M. Charles Holt, Conductor; Miss Helen Martin, Guardian of Groups, Lecture commences at 11 A. M.

Lecture commences at 11 a. M. WASHINGTON, D. C.-Meetings are held and addresses de-livered in liarmonial Hail, Woodward's Block, 318 Pennsyl-vania avenue, between Tenth and Eleventh streets, every Runday, at 11 a. M. and 7 r. M. Speakers engaged:--Thomas Gales Forter during December; J. M. Peebles during Janu-ary; Mir. Neille J. T. Brigham during February; Mirs. M. J. Wilcoxson during March; Mirs. Alcinda Wilhelm during April. Conference, Tuesday, at 7 r. M.; Flatonic School, Thursday, at 7 r. M. John Mayhew, President.

Thursday, at 7 r. M. John Mayhew, President. Br. Louis, Mo.-The "Boclety of Spiritualists and Pro-gressive Lyceum" of Bt. Louis hold three sessions each Sun-day, in the Polytechnic Institute, corner of Sevenith and Chest-nui streets. Lectures at 10 a. M. and 8 r. M.; Lyceum 3 r. M. Charles A. Fenn, Preident; Heury Sigar, Vice President; Thomas Allen, Secietary and Treasurer; Sidney B. Fair-child, Librarian; Myron Coloney, Conductor of Lyceum. Speakers engaged :-Mr. and Mrs. Andrew Jackson Davis dur-ing December.

D. B. D. B. Address, Princeville, Hil.
 Johns F. GULD will answer calls to lecture. Address, Law-rence, Mass.
 MES. C. L. GADE, (formerly Mrs. Morris,) trance speaker, N 15, Construct, Room 8, New York.
 SARAH GRAVES, inspirational speaker, Berlin, Mich.
 N. S. GREBELEAR, Lowell, Mass.
 MRS. LATER DB FORCE GORDON, SAN Francisco, Cal.
 W. A. D. HTYE will answer calls to lecture during the win-ter. Address West Nide P. O., Cleveland, O.
 LYMAN C. HOWK, inspirational speaker, New Albion, N. Y.
 DR. J. HTYER WILL ANSWER, WILL AND SAN WARD C. N. W. A. D. HTYER SO South Green street, Baltimore. Md MRS. F. O. HYZER, SO South Green street, Baltimore. Md MRS. F. MARA HANDING Can be Sddressed, care of Mrs. Wil-kinson, 136 Enston Road, N. W., London, England.
 DR. M. HERERT HOUDBTOR will lecture in St. Louis, Mo., during December: in Battle Creek Mich.. during January; in Rock Island, Ill, during February. Will Iccure week-evening. Address as above.
 MIAS SULIA J. HUBBARD would like to make engagements for the fail and winter. Address, J Cumston street. Boston. Mosks HTLL, Hobart, Lake Co., Ind., will speak in Rechre-ter, Minn, during December; in Chicago, Ill. during January; march, April and Juné; also shall be happy to have even-ling engagements in the vicinity of Sunday appointments. Mas. N. A. HORTOR, 24 Wameelt street. Lowell. Mass. Miss NELLE HATORY 24 Wameelt street, Worceiver, Mass. Miss NELLE HATORY 24 Wameelt street, Worleador, Mass. Miss NELLE HATORY 24 Wameelt street. Worceiver, Mass. Miss NELLE HATORY 24 Wameelt street. Worceiver, Mass. Miss. ALRORY, 24 Wameelt street, Worceiver, Mass. Miss. ALRORY, 24 Wameelt street, Worceiver, Mass. Miss. ALRORY, 20 Wilnot street, Worceiver, Mass. Miss. Mass. ANN & 1000, Will move street, No. Clarendon, Yt CHARLES HOLD, OLIMAN, WAYERFOR, P. C., Pa. J. D. HASCALL, M. D., will answerealls to lecture in Wis-eonsin. Address, Waterloo, Wis.

J. D. HACCALL, M. D. will answere all to lecture in Wis-consin. Address, Waterloo, Wis. Miss Scotz M. JOHNSON will speak in Terre Haute, Ird., during December, January and February; in Springfield, Ill., during March and April. Permanent address, Millord, Mass. WM. H. JOHNSON, COTT, Pa. DE. P. T. JOHNSON, COTT, Pa. DE. P. JAMINSON, Inspirational speaker. Belvidere, Ill. Will answer calls to lecture week-day evenings within con-venient distances.

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Will answer calls to lecture week-day evenings within con-venient distances. S. S. Joxss, Esq.,'s address is 12 Methodist Church Block, South Clark street, Chicago, 11. HAREN A. JOXES, Esq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, 11., on the Spirit-ual Philosophy and reform movements of the day. ARRANAN JANES can be addressed at Picasantville, Ve-nango Co., Pa., box 34. O. P. KRLGOG, lecturer, East Trumbull, Ashtabula Co.,O., will speak in Monroe Centre the first Sunday. In Andover the second Sunday, and in Thompson the third Sunday of every month.

month. GEORGE F. KITTRIDGE, Buffalo, N. Y. CRFHAS B. LTNN, semi-conscious trance speaker, will lec-ture in Sturgis, Mich., during December; in Toledo, O., dur-ing January. Termanent address, 567 Main street, Charles-town, Mass. Address as above.

cember. Address as above. WM. A. LOVELAND, 25 Bromfield street, Boston, will answer calls to tecture. Subject: Integrat Education, or the Lra of our New Relations to Science.

calls to recture. Subject: Integrat Education, or the Lrn of our New Relations to Science. MRS. F. A. LOGAN will answer calls to awaken an interest in and to aid in establishing Children's Progressive Lyceums. Address, Riation D. New York, care of Waiter Hyde. MR. H. T. LEGNARD, trance speaker, New Ipwich, N. H B. M. LAWRENCE, M. D., will answer calls to lecture. Ad dress, Clyde, O. Mus. L. W. Lircen, trance speaker, will answer calls to lec-ture. Address, 11 Kneeland street, Boston, Mass. MART E. LONGDON, Inspirational speaker, 60 Montgomery street, Jersey City, N. J. Join N. Lows will answer calls to lecture wherover the friends may desire. Address, box 17, Sutton, Mass. Miss Mary M. Loros, inspirational speaker-present ad-dress, 98 East Jefferson street, Syracuse, N. Y.-will answer calls to lecture.

calls to locuture. Mas. MART A. MITCHELL, inspirational speaker, will answer calls to lecture upon Apiritualism, Rundays and week day evenings, in Illinois, Wisconsin and Missouri. Will at tend Conventions when desired. Address, care of box 221, (blace of box 221, tend Conventions when desired. Address, care of box 221 Chicago, 11. JANES H. MORRISON, inspirational speaker, box 378, Haver hill Mass.

ill Mass. DE. LRO MILLER, Appleton, Wis. DE. JOHN MATHEW, Washington, D. C., P. O. box 607. DR. G. W. MOREILL, JE., trance and inspirational speaker, rill locture and attend funcrais. Address, Bioston, Mass. MRS. HANNAH NORSE, trance speaker, Joliet, Will Co., III. MRS. ANNA M. MIDDLE BROOK, box 718. Bridgeport, Com. MRS. MARA HIELEN MATTHWS, East Westmoreiand, N. H. CHARLES S. MARSH, semi-trance speaker. Address, Wone-woo, Jungan Co., Wis. CHARLES S. MARRI, somi-trance speaker. Address, Wone-woc, Juneau Co., Wis. MR.& MAS. H. M. MILLER. Elmira, N. Y., csre W. B. Hatch ENNA M. MARTN, inspirational speaker, Birmingham. Mich DR. W. H. C. MARTIN will receive calls to lecture. Address 13 Windsor stret, Hartford, Conn. B. T. MUNN will lecture on Bpiritualism within a resson able distance. Address, Skancateles, N. Y. Prof. B. M. WCORO, Centralia, III. DR. JAMEN MORISON, Jecturer, MCHenry, III. A. I. C. NASH, Jecturer, MCHenry, III. A. J. C. NASH, Jecturer, MCHenry, III. C. Nouwood, Ottawa, III., impressional and inspirational Speaker.

C. SORWOOD, UTAWE, 111., Impressional and Inspirational Speaker. J. WM.VAN NAMER, Monroe, Mich. L. JUDD PARDER, Philadelphia, Ps. Mas. J. PUPSER, trance speaker, South Hanover, Mass. LYDIA ANN PRARSALL, inspirational speaker, Disco, Mich.

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