

# BANNER OF LIGHT.



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NO. 3.

## FOURTH NATIONAL CONVENTION OF SPIRITUALISTS.

Held at Cleveland, Ohio, September 24, 4th,  
5th and 6th, 1867.

(Reported for the Convention by Henry T. Child, M. D.,  
the Secretary.)

The Fourth National Convention was called to order by the President, Newman Weeks, of Vermont, at 10 A. M., on Tuesday, the 24th of Sept. The Secretary being absent, Dr. H. T. Child, of Philadelphia, was appointed Secretary pro tem. The published call of the Convention was then read.

On motion of Mr. Finney, it was Resolved, That the delegates from each State or Territory, and from the Provinces of Canada, be requested to confer together and select one person from each State, &c., to compose the following committees:

1st, on Credentials and Nominations.  
2d, on Resolutions.  
3d, on Finance.

On motion, the Convention took a recess of twenty minutes.

On being called to order, the delegates reported as follows:

**Committee on Credentials and Nominations.**—A. W. Fleming, of Missouri; Dr. James Cooper, of Indiana; A. A. Wheelock, of Ohio; A. C. Robinson, of Massachusetts; James First, of Maryland; Mrs. O. E. Stevens, of New Jersey; Frank L. Wadsworth, of Illinois; Warren Chase, of New York; Mrs. Mary M. Bailey, of Iowa; Michael B. Dyott, of Pennsylvania; L. B. Wilson, of Michigan; Mrs. L. T. Whitler, of Wisconsin; Mrs. A. C. Wilhelms, M. D., of Kansas.

**Business Committee.**—Newman Weeks, of Vermont; Charles H. Fenn, of Missouri; Edward S. Wheeler, of Massachusetts; D. U. Pratt, of Ohio; John First, of Maryland; J. G. Fish, of New Jersey; Rev. J. B. Harrison, of Illinois; Seldon J. Finney, of New York; L. K. Joslin, of Rhode Island; Mrs. Mary J. Dyott, of Pennsylvania; Col. D. M. Fox, of Michigan; Mrs. L. R. Stuart, of Wisconsin; Mrs. A. Wilhelms, M. D., of Kansas.

**Finance Committee.**—Miss Sarah Cook, of Missouri; Dr. William Rose, of Ohio; George A. Bacon, of Massachusetts; Isaac Corbett, of Maryland; John Orvis, of New Jersey; E. V. Wilson, of Illinois; Dr. Ralph Glover, of New York; Dr. D. C. Duke, of Pennsylvania; Seth Simmons, of Rhode Island; Mrs. S. D. Coryell, of Michigan; J. W. Stuart, of Wisconsin; Mrs. A. Wilhelms, M. D., of Kansas.

**Committee on Resolutions.**—Charles A. Fenn, of Missouri; Rev. Moses Hull, of Indiana; A. B. French, of Ohio; Wash. A. Danahy, of Maryland; Mrs. C. A. K. Poore, of New Jersey; Mrs. H. F. M. Brown, of Illinois; A. J. Davis, of New York; L. B. Wilson, of Massachusetts; J. H. W. Toohy, of Rhode Island; Miss C. A. Grimes, of Pennsylvania; J. M. Peabody, of Michigan; H. S. Brown, M. D., of Wisconsin; Mrs. A. Wilhelms, M. D., of Kansas.

**On motion of Dr. H. T. Child, it was**

Resolved, That where there were only one or two delegates from a State, they be requested to serve on the above Committees.

On motion of J. M. Peabody, the following Preliminary and Resolutions were unanimously adopted:

Whereas, One of the prominent features of the last National Convention held in Providence was the farewell address of its President, the venerable John Pierpont, an octogenarian, but an able and fearless advocate of the truth and principles which we are endeavoring to present to the world, and

Whereas, In a few days after his memorable labors with us on that occasion, the Angel of Death loosened the bonds of Materiality and let his spirit ascend to the world above;

Resolved, That in the life and resurrection of this noble man, we recognize a beautiful evidence of the value of our principles, and while we regret the loss of his memory, we feel that his example is valuable to us, and that his labors in all the great reforms, for which his noble soul was fitted, will be continued in the work of the future.

Resolved, That an appropriate and fitting memorial be presented to our risen and sainted brother, and that a Committee be appointed to prepare a memorial, to be published with the proceedings of this Convention.

The Chair appointed Dr. H. T. Child, J. M. Peabody and S. J. Finney.

Dr. H. T. Child remarked, that John Pierpont was one of Nature's noblemen. Tall, erect and majestic in his physical form, he was still more so in his soul-nature, and in all that makes man great, and noble, and true. Through a long life he had identified himself with all that was great and good in all reforms, and with a boldness which we may well seek to imitate, he fearlessly advocated whatsoever seemed to be right, regardless of the sneers and scoffs of the many, and in spite of persecution he stood up fearlessly and unflinchingly for those principles which were dearer to him than his external life itself.

He was one who ever kept his mind open to receive the light which came to him, not only from all things around him, but that which streamed down upon him from the beautiful Summer-Land.

We might almost excuse the feeling which led to the veneration of great and good men, when we stood in the presence of such a man. The priceless legacy of his noble life was worthy of our acceptance.

I have known him intimately during the latter years of his life on earth, and I have known him since his entrance into the latter life, and I find him there the same generous, noble and loving father that he was here. A few weeks since he appeared at my bedside, and gave me a brief account of his labors in the inner life. He spoke of his experiences in traveling there, but as that communication will be presented to you in the Spiritual Republic of this week, I will not detain you longer.

Dr. Wm. R. Jocelyn remarked that it was a glorious thought that we climb up to heaven by the good we do; that as we work on for the cause of God, light and truth will stream down, and give us more joy. He felt that the spirit of our risen Father was with us now, inspiring us with great thoughts, that would lead us to do such noble deeds as had marked his life.

John M. Spear said, if modern Spiritualism was known in our land, if there was any one man who added more than another in giving us a free pulse, John Pierpont was the man. I knew him well, and have often been cheered by his honest, earnest efforts to bless humanity.

Henry C. Wright remarked, if there is any person in his house who has any right to speak of John Pierpont, I have, having known him in public and private. He could not, from the very nature of the man, have been anything but a Spiritualist. He always looked upon man as above his surroundings. In his estimation, every man, every woman and every child was "God made manifest in the flesh," precisely as Jesus was. That was the fundamental element of John Pierpont's character. Why was he a free thinker? Because he could not bear to see "God made manifest in the flesh" wallowing in the gutter. Why was he an abolitionist from the very core of his heart? Simply because it was not in his nature to look on and see "God made manifest in the flesh" bought and sold as beasts. Why was he opposed to capital punishment, and to war, (though he joined the army to comfort the soldier)? Because he was

not willing to see what he regarded as "God made manifest in the flesh" hung by the neck, and cutting each other into pieces, and destroying their bodies. I well remember, many years ago, when this great and good man returned from the funeral of one of his children, in the deep yearnings of a father's soul he composed a beautiful poem; one line of each verse was:

"I cannot make him dead."

And so I feel now of John Pierpont—that I cannot make him dead.

J. M. Peabody said, I simply rise to make a few remarks in regard to the Reverend John Pierpont, because as a true, brave man, I have had a profound reverence for him. When a mere boy, I used to hear of the New England Reformer, John Pierpont. That which I most admired in his character, was his moral bravery. Whatever he believed down deep in his great loving soul to be true, that he would stand up for in the glory of his manhood. Never did he shrink from that which he believed to be true. What a glorious example is that to us. Many Spiritualists at this present moment are governed more by policy than by principle—than by the grand and sublime truths that have streamed down to us through the past ages. On that rostrum at Providence we heard his last words of prophecy, where he said to us that it would be his last appearance before any public body. He felt distinctly that he was about to leave that Convention for a grander Convention in the world of spirits, where with such men as Thomas Starr King and Theodore Parker he might work on. I am no worshiper, but I am better for such men having lived. As I see them standing up there, I rise up and admire them, and I feel that I may rise and stand with them. Friends, let us cherish his memory and his virtues. I understand there is a choir in this Convention who are prepared to sing the beautiful temperance song which that venerable man gave us at our last Convention, with a trembling yet distinct voice that thrilled the whole audience.

The Bailey Quartette now sang the "Cold Water Song" given by Mr. Pierpont.

E. V. Wilson remarked, I do not wish to say much, but I must bear my testimony to the great good, John Pierpont did me personally. In the year 1858 he visited me, and received several good tests. He gave me such encouraging words as caused me to go out and enter upon the work in which I have been laboring ever since, and if I have accomplished any good it is the result of that timely advice.

Dr. Hallock, of New York, said that it was not worth while to spend much time in eulogy. We must not, we cannot make John Pierpont dead. That affection and sympathy which we draw legitimately from the past, must always have its effect upon us; but we are not to look upon this with our past ideas. We must look at it as Spiritualists, as knowing that every man and woman of the past—in the language of John Pierpont, "stands with us, not dead but alive." This thought should be with us always. Yet it is well for us to call up the memory of such a man. There were two points in his character: First, his love of reform; and second, his boldness and fidelity in maintaining the principles which he accepted, and never swerving from the truth in them, no matter whether it be popular or not.

Rev. J. B. Harrison spoke briefly in reference to our brother.

Rev. Moses Hull related a circumstance wherein he and another brother, who was now present, had visited a medium. While in her room, a communication was received in characters written upon her arm, to this effect: "Now I know that my Redeemer liveth. John Pierpont."

**AFTERNOON SESSION.**

The Committee on Nominations and Credentials reported the following list of delegates:

**Maine.**—Bernard Shaff.

**New Hampshire.**—Frank Chase.

**Vermont.**—Newman Weeks.

**Massachusetts.**—C. B. Lynn, A. C. Robinson, L. B. Wilson, Mrs. L. B. Wilson, Mrs. J. P. Marble, Mrs. C. C. Spring, Wm. White, E. S. Wheeler, George A. Bacon, Henry C. Wright, J. Madison Allyn, Rufus Elmer, James G. Albee, David Warner.

**Rhode Island.**—Emanuel Searle, Seth Simmons, L. K. Joslin, J. H. W. Toohy, Mrs. E. M. Tinkham, Mrs. Mary M. Bailey, Mrs. Louis Fanning, Miss Laura Blyden.

**Connecticut.**—Mrs. Lita B. Sayles, Wm. Keith, Mrs. Horace Read, Wm. Chamberlain, Wm. H. F. May, Andrew T. Foss, Dr. B. Segar.

**New York.**—Miss Sarah A. Betts, J. M. Blakely, Miss Mary Rice, Abraham James, Edgar Gregory, Mrs. Edgar Gregory, Mrs. Mary A. Clute, Mrs. E. P. Head, Lewis, Burdell, Mrs. Sarah A. Burdell, Mrs. Nellie A. Luce, Miss Emily G. Beebe, James J. Marsh, Mrs. Caroline P. Stewart, Wm. R. Jocelyn, Mrs. Julia Aldrich, L. H. Fowler, S. J. Finney, Mrs. S. J. Finney, Dr. R. T. Hallock, Warren Chase, A. J. Davis, Mrs. Mary F. Davis, Dr. Ralph Glover, Mrs. Ralph Glover, Mrs. Anna A. Tillotson, Edwin A. Tillotson, Mrs. Mary Halestead, Mrs. Lester Day, Mrs. Davenport, Mrs. Carrie Hazen, Miss Carrie H. Maynard, Mrs. Fanny Bogart, J. C. Hotchkiss, Mrs. Mary Lane, O. J. Cooper, N. M. Wright, Albert Barlow, R. P. Wilson.

**Pennsylvania.**—Isaac Rehn, Dr. D. C. Duke, John S. Isett, Wm. F. Johnston, Benj. T. Hallock, George Rodde, Edw. Tyson, M. E. Hess, Mrs. Mary A. Stunt, Chas. Holt, Mrs. Deborah Stratton, K. L. Lunt, Mrs. F. C. Logan, Henry T. Child, M. D., Mrs. Julia Belrose, Louis Belrose, Mrs. Isabelle Hooper, Miss C. A. Grimes, Mrs. Elizabeth Tomson, Miss Alice Tyson, M. B. Dyott, Miss M. J. Dyott, Mrs. A. M. Wise, Alfred B. Justice, Dr. N. B. Wolfe, Samuel H. Paist, George V. Newcomer, Mrs. Messenger, Mrs. E. Dayley, Mrs. Messinger, Mrs. D. C. Ripley, James Follet, Miss Bayley, Mrs. James Follet, Jacob Lemly.

**Maryland.**—Wash. A. Danahy, Mrs. J. H. Weaver, Isaac Corbett, Mrs. Emma Weaver, John First, Mrs. Mary Weaver, James First, Miss Lavinia Weaver, Jacob Weaver, Joseph Vandank.

**New Jersey.**—Mrs. C. A. K. Poore, Miss Julia Swan, Mrs. Olive F. Stevens, Miss Lizzie Randall, J. G. Fish, D. H. E. Bowles, Dr. George Haskell, John M. Spear, J. G. Stearns, John Orvis.

**Michigan.**—Sandford R. Smith, William Walker, William B. Hill, Dr. L. Harlow, Mrs. H. N. F. Lewis, Mrs. Luinda Wilcox, Mrs. L. R. Murray, M. D., Miss Nellie Pease, L. B. Brown, Mrs. Emma Martin, Mrs. L. D. Orin, N. P. Waterman, Udolph Sherman, B. S. Kingston, James H. White, J. H. Haslett, Mrs. Henry Brown, Dr. J. K. Bailey, Mrs. Mary Martin, Mrs. S. D. Coryell, S. D. Fobes, Mrs. Polly Havens, Mrs. John Meacham, Mrs. Lydia Snow, Dr. O. H. Congar, Mrs. D. M. Brown, Mrs. S. D. Fobes, Jeremiah Brown, A. B. Woodcock, Dr. Comstock, M. J. Matthews, Mrs. R. L. Doty, Mrs. J. H. Allen, Dr. E. Lapham, Miss Lottie Mann, Col. D. M. Fox, Mrs. D. M. Fox, Mrs. L. Bailey, Miss Mary Bailey, John O. Dexter, J. M. Peabody, G. W. Winslow, J. G. Walt, T. H. Welsh, E. H. Bailey.

**Ohio.**—James Cleveland, Dr. O. Parker, D. U. Pratt, George Rose, Charles Thompson, Mrs. Sarah M. Thompson, Charles Pease, Mrs. Ellen Calkins, John A. Jewett, Lewis King, A. F. Fairbanks, Mrs. Sarah Dick, B. K. Pratt, W. S. Beatty,

Dr. A. Underhill, Mrs. Hannah Thomas, Henry Crist, Dr. J. J. Bigelow, John Henry, Edward Macy, Sarah J. Stone, C. Brownson, A. A. Wheelock, Mrs. A. T. Whitlock, Mrs. L. Knight, Mrs. N. T. Ketchum, Mrs. A. G. Crocker, Addison Kelly, Ansel Randall, O. B. Woodson, Mrs. B. C. Huberton, Mrs. A. W. Pugh, Mrs. Rosa C. Wood, A. B. French, E. Whipple, J. H. Russell, Mrs. Maria Morley, L. F. Hager, O. D. Ensign, Mrs. T. Walton, William W. Lewis, J. R. Burrittville, Dr. William Rose, O. F. Ballou, Henry Hubbard, Mrs. Mary Graham, C. Kingsley, G. W. Gilbert, E. H. Waters, William Ward, Mrs. William Ward, Mrs. H. Dick, Henry Book, Mrs. Henry Beck, S. S. Clark, George Ingham, Mrs. Thomas Tillbridge, Ellen R. Morris, Hannah T. Thomas, William Granger, Sarah Durgin, Ezra Riley, Peter Berry, W. C. Waldron, Alexander Williams, George W. Antikale, A. P. Maine, James Hulbert, Sarah E. McCheser, W. B. Bailey, John Howard, Samuel A. Dean, Mrs. John Howard, Eben D. Howe, D. Hiram Bell, F. O. Olds, Benoni Webb, Jr., L. E. Carver, Mrs. L. E. Carver.

**Illinois.**—H. F. M. Brown, E. V. Wilson, Frank L. Wadsworth, Mrs. Lou H. Kimball, Hudson Tuttle, Mrs. Emma Tuttle, Eliza S. Barr, E. C. Dunn, H. A. Jones, Mrs. W. Meyers, Wm. Meyers, Mrs. J. D. Fuller, Dr. J. B. Boggs, Mrs. Sarah Mashon, Ira Porter, Milton T. Peters, R. H. Winslow, Mrs. H. A. Jones, E. S. Holbrook, Dr. Samuel Underhill, Rev. J. O. Barrett, John L. Spittler, Uriah Mills, S. S. Jones, N. E. Daggett, J. B. Davis, S. B. Jones, H. S. Brown, M. D., Mrs. William T. Norris, Mrs. William T. Norris, Rev. J. B. Harrison.

**Indiana.**—Rev. Moses Hull, Dr. James Cooper, Mrs. M. E. Hulbert, Freeman Taber, Myron E. Cole.

**Wisconsin.**—Mrs. S. E. Warner, A. J. Fishback, Mrs. Pauline Roberts, J. W. Stuart, Mrs. M. A. Wood, Mrs. L. R. Stuart, Miss L. T. Whitler, Gustav Stone, Mrs. Mary Stibley, J. M. Burr, Mrs. Mary Severance, H. S. Brown, M. D., Mrs. Juliette H. Stillman, M. D., Miss T. Yelman, T. M. Watson, Dr. T. J. Freeman.

**Iowa.**—A. V. Miller, Miss Hannah Morse, F. Salt, M. D., Miss Emily Welsh, Thomas H. Welsh, Miss Mary Bailey, Prof. E. H. Bailey, Mrs. Lovinda Fox.

**Missouri.**—Charles A. Fenn, Mrs. C. A. Fenn, Henry Stage, Miss Sarah Cook, Myron Colony, Mrs. Alfred W. Fleming, Peter Behr, Charles Osborn, Mrs. C. Osborn.

**West Virginia.**—D. J. Mandell.

**Kansas.**—Mrs. Alcinda Wilhelms.

**Nebraska.**—D. A. Kline.

They also reported the following list of names of persons to serve as officers for the ensuing year:

**President.**—Isaac Rehn, of Philadelphia, Pa.

**Vice Presidents.**—Horatio Alden, of Maine; Enoch Church, of Utah; P. D. Deland, of Vermont; of Plymouth, Vt.; William White, of Boston, Mass.; Andrew T. Foss, of Hartford, Conn.; Emanuel Searle, of Providence, R. I.; Warren Chase, of New York City; Andrew Jackson Davis, of Orange, N. J.; Alfred B. Justice, of Philadelphia, Pa.; Thomas Garrett, of Wilmington, Del.; Jacob Orvis, of Baltimore, Md.; C. J. McIntyre, of Mobile, Ala.; J. H. Fowler, of San Antonio, Texas; Col. N. W. Daniels, of New Orleans, La.; Rev. Moses Hull, of Indiana; Hudson Tuttle, of Berlin Heights, O.; Mrs. D. C. Sutphen, of Nebraska; William T. Norris, of Rock Island, Ill.; Mrs. Mary Severance, of Milwaukee, Wis.; John C. Dexter, of Iowa, Mich.; Charles A. Fenn, of St. Louis, Mo.; Mrs. Laura Cuppy, of San Francisco, Cal.; Julius H. Abbott, of Washington, D. C.; Henry Turner, of Kentucky; James B. Martin, of Tennessee; S. J. Wilcox, of Kansas; Henry J. Osborn, of Augusta, Ga.; James Easton, of Rochester, Minn.; S. Y. Bradstreet, of Monticello, Iowa.

**Secretary.**—Henry T. Child, 634 Race street, Philadelphia, Pa.

**Treasurer.**—L. K. Joslin, of Providence, R. I.

The Committee recommended that the Secretary be empowered to select two assistants. The report was accepted and adopted unanimously.

Two committees of two were appointed to conduct Mr. Rehn to the chair.

On retiring from the chair, Mr. Weeks addressed the Convention as follows:

**VALEDICTORY REMARKS OF THE CHAIRMAN OF THE THIRD NATIONAL CONVENTION.**

Friends of the Fourth National Convention of Spiritualists.

Before retiring from the chair, I desire to leave with you a parting word. We are now assembled for the fourth time as a National Convention, to compare ideas, and labor for the world-wide advancement of free thought, and to sustain a practical Spiritualism that must sooner or later revolutionize the entire moral and religious world. In the scale of human progress, and in the scale of human freedom, we cannot deal solely with one or a few ideas, and be a noble representative of the progress of this the nineteenth century. Therefore, to be true and earnest Spiritualists and consistent Reformers, we must not only work for the progress of religious ideas, but we must freely canvass the ground of reform in every direction, and work unflinchingly for the free discussion of all subjects, and especially when wide differences of opinion are entertained. Let the spirit of brotherly love prevail, not only in our Conventions, but let us treasure it up in good and honest hearts, that it may be seen and felt in our daily lives at home, and when we meet in our march up and down earth's varied highway.

A little more than a year has passed since the Third National Convention assembled in the city of Providence, R. I. Those of you who were present on that occasion will remember the profound reverence and satisfaction of soul that shone forth from every countenance in that vast assembly, as the tall, majestic form of that noble and truly great man, John Pierpont, rose to give a parting word. Those were indeed his parting words, not only to the Convention, but his last expressions, in the form, to the world of humanity he so much loved, and which knew him only to honor him.

Those were the prophetic words of a sainted father, laden with the knowledge and experiences of more than four-score years—whose trembling feet—yet standing upon the earth, had touched the portals of the other life—whose physical sight, though dim to earth, had been transformed into a more glorious spiritual vision, reaching far beyond the River of Death. When I was so kindly and unselfishly elected as Chairman to follow such a true and noble soul, who had, as it proved, stepped from the platform into spirit-life, a full and realizing sense of my weakness came over me, and my humble and sincere prayer was that I might be able to even "touch the hem of his garment."

And now, friends, while we devoutly cherish his memory, and desire that his blessing and influence of love and sympathy may come to us from

spirit-life, let us strive to follow his example by a closer adherence to the cause of Truth and Justice, and more earnest efforts to free humanity from the bondage of ignorance, bigotry and superstition, and love and above all, to adorn the glorious philosophy we profess with purer lives, purer hopes, and purer love for God and humanity.

With many thanks for the kindness and hearty cooperation of the officers and members of this National Organization, and to the workers in our cause everywhere, I freely leave the chair to one whom we shall all delight to honor and assist in carrying on the grand and glorious work of spiritual knowledge and human progress.

**REMARKS OF THE CHAIRMAN.**

Mr. Rehn, on taking the chair, spoke as follows:

**Ladies and Gentlemen of the Convention.**

Since it has been your pleasure to assign me both the honor and the duties of presiding over your deliberations, it is but fitting that I should acknowledge this token of your consideration and confidence. I can only hope that you have made no mistake in this selection, for, in this large Convention, constituted as it is, and of those whom I have reason to believe must have a larger and richer experience than I feel to possess, there must be those better qualified for the position you have allotted to me. Making no further apologies, however, permit me to assure you that I shall be my purpose to discharge the duties of Chairman without partiality, and without regard to persons or personal interests. And in this effort, I shall look to the good sense of the Convention to sustain me in all proper measures; for without this cooperation, your Chairman will be powerless. You must remember, furthermore, that such rules as you adopt will be your rules, and to these, just as in their application, any personal grievances should be cheerfully submitted. My errors, I trust and believe, you will treat with generous consideration, so that we shall, in our dealing with the various measures likely to come before us, be yielding to individual weaknesses, though firm and free in both discussion and action upon principle.

Friends, you are here, many of you, from great distances, and doubtless at much personal inconvenience. The questions you are to consider are of more than ordinary interest; they are those which relate to the race, in which every nation and people are involved. May we treat them with a becoming spirit, and that calmness and judgment they merit.

Your time is precious and valuable, for which reason I shall make no formal address, and I occupy that time by anything I might have to say at this time. I will therefore conclude by declaring the Fourth National Convention of Spiritualists now organized, and ready to enter upon the consideration of such legitimate business as may be properly brought before it.

A vote of thanks was returned to Newman Weeks for the efficient manner in which he had discharged the duties of his office.

On motion of Warren Chase, it was resolved that the Convention be governed by parliamentary rules, so far as they are applicable to it.

The Finance Committee recommended that persons be appointed to stand at the door and receive contributions to defray the expenses of the Convention, which it was estimated would be about \$200.

On motion of Dr. H. T. Child, it was resolved to take up a collection at this time.

Adjourned till 8 P. M.

**EVENING SESSION.**

At half past seven President Rehn called the Convention to order, and introduced Selden J. Finney, who made an address on the

**CHARACTER OF THE SPIRITUAL PHILOSOPHY.**

Mr. Finney said:

Mr. Chairman—Brothers and Sisters:

It has devolved upon me by the Business Committee, and as Chairman of the Committee on Essays appointed by the last Convention, to open the Convention this evening with a discourse on the Character of the Spiritual Philosophy; and I do so by asking first, what is "spiritual philosophy?" Second, what is "spiritual philosophy?" as distinguished from the other so-called "systems" of philosophy. And first, what is philosophy in general? What does it mean? At what does it aim? Lewis, the author of "The Biographical History of Philosophy," defines it to be "the explanation of the phenomena of the universe." Cousin says it is "the explanation of all things." The literal definition is, "love of wisdom." It arises from that universal energy of mind which aspires to grasp the whole reason of the world.

Man is surrounded by one world, whose phenomena arouse this inner world of mind, soul or spirit, to the consideration of cause. Philosophy in its ideal or absolute character is all-embracing. It is both scientific and religious. It deals with two worlds at once—the world of phenomena and the world of reason. It arises from the effort of reason, as it appears in us, to explain the reason of God, as it appears in the universe around and within us; and if it could complete itself, it would end by showing the cause and laws of all phenomena, and relating perfectly the reason of man with the reason of God. Hence it is an eternal pursuit. And here it coincides and harmonizes with both science and true religion. Science aims to lift us into the perception of the laws and cause of all external phenomena; religion aims to unite the spirit and life of man with the spirit and life of God; while philosophy aims to explain and harmonize science and religion, on the ground that each is only a branch of the great tendencies of the soul; and to show how the life of Nature, the life of the soul, and the spirit of God, are one and identical.

And here it becomes me to defend the utility of philosophy. There is a poor, mean notion of utility, extant in this self-styled "practical age," which, with one eye on the meat tub, and the other on bank or railroad stock, wags its head and tongue at all the higher and diviner pursuits of the soul. It forgets that truth is the food of the mind, as bread is of the body; that love is the sustenance of the heart, as air is of the blood; and that there are finer cords of relationship between souls than that of debtor and creditor. It is a clear-eyed utility that stoops far down toward the earth, and does not consider that not square miles of land, but solid miles of truth, of light, of liberty and of love, can be carried in our bosoms up to the immortal life. It grasps with infinite greed at the perishing symbols of eternal value, but loses the substance to catch at its shadow. Grant a God, and the immortality of the human soul, and philosophy becomes the only eternal pursuit of man. Generation after generation may disappear from earth; that cities and institutions may go down into dust, but they reappear, if immortal, in higher spheres, still pushing on after value—after eternal wealth. And there is no permanent element of wealth but truth, justice, love, wisdom—the eternal verities of the soul and of God. The greed for fleeting wealth, and its temporary power conferred but for an instant here, is only the intense inanity by which the soul lays claim to infinite opulence. And the energy with which men pursue it, when turned into

the higher path of philosophy, will secure even to earth the age of philosophy—the era of true and right reason." And that will be an age of justice, of liberty, and of holy fraternity, such as shall put to shame the broken utterances of the "saints."

Shall we be told that since philosophy is an eternal pursuit, since we can never reach the fully and completely solvent world, we had best turn away to "something practical?" I answer you, something glorious, for arising from the discovery of a truth, is sufficient to beggar all the material wealth of earth; one glimpse of the immensity of things, one moment's insight into the spiritual significance of the external world, is of more value than all the low comforts of a whole animal lifetime. And besides, all earthly splendors are derived from the soul of things; all divine heroisms of history come from within; all genius drinks at the eternal sources of divine power; all great performances are due to the masteries of the soul; all great moments of history derive their power of permanence through supernatural channels from the eternal depths of Spiritual Nature.

From the ideas of God the universe comes blazing into symbolic beauty. An age of "material" utility might perhaps get on without a soul; but if it could, the coarse grout of animal comfort would be a poor substitute for the works of genius and the divine enthusiasm of the spiritual mind—the failure of Spiritualism are grander than the triumphs of materialism. Heroism and enthusiasm arise only from the super-sensuous—the spiritual, the divine. An age of complete materialism would be possible only to a generation of brutes; the utility thereof could not rise above the trough and the hay-rick. It is a fact of history that the sensual school of philosophy, with its coarse utilitarianism, "has always arisen in periods when the standard of motives was low," and when there was little or no moral principle, and do not complain against "utility," but against confining it to the low and merely animal plane of life. There are divine utilities—products of spiritual powers, that aim after and seize eternal verities and values; and philosophy is the general name for all these values and verities. Attention to the spiritual aspects of our nature, such as true philosophy requires, is the most utilitarian of all pursuits.

And beside, Philosophy is utilitarian in a most practical sense. The life philosophy requires of an individual or of a nation is a rational life, life in obedience to eternal laws of physical, intellectual and moral rectitude. Neither that man nor that nation can be truly called rational or philosophical that pays no heed to the great ground principles of the universe. All efforts of individuals or of nations to realize the most beneficent and harmonious life, is the struggle to put society into harmony with the forces and laws of the world. But the cause here is done accidentally. The moral life of man is one of volition. Indeed, the great moral element of man is will; and hence, when his life becomes completely moral and rational, it will become so because he wills it; because he sweeps no more downward on the hold of animal passion and impulse, but holds his passions under control, and elevates them to the high heights of pure spiritual reason. Man must one day build republics, as God builds worlds; and when he does, the utilities of philosophy will have become the justice, the liberty and the fraternity of society. Indeed, it is because we have so little philosophy at the bottom of governments and of ecclesiastical institutions, that the world, at this time, is torn and rent, and threatened with anarchy. Philosophy, and philosophy alone, will teach us how to steady ourselves by the stars; how to make the forces of untamed nature the willing agents of good to man; how to turn passions into spiritual power.

But I can no longer dwell on this part of my theme, which, instead of being dashed off in a paragraph, requires a whole discourse to set it fully forth. I turn to the consideration of the "Spiritual" in Spiritualism.

And here I ask: What is "Spiritual Philosophy" as distinguished from other systems of philosophy? What distinguishes it in particular? And I answer: The great, distinguishing feature of this philosophy is that it begins with the demonstration of a transcendental spiritual nature within the body of man, called the soul, which it defines as an organic, spiritual entity, and which it proves lives on, after the body is dead, in higher spheres, subject to the same laws of intellectual, social and moral being as rule as here, but as having, in the higher spheres, been translated into more refined conditions and relations. And hence it makes a new statement of all spiritual things. Hitherto spiritual things have been regarded as supernatural—out of all reach of our natural faculties—dependent not like the revolutions of the stars, on the laws of the universe, but only on the whims of a personal God. Demonstrate the naturalness of spiritual forces and laws, and the realm of the divine is brought within reach of science. Science may then push its discoveries up into the immortal world; may—must—link the two worlds together in the bonds of a scientific as well as sacred fellowship, and so banish all bogoblins, all ghosts, all superstitions and all senseless religious fanaticism from the world. It demonstrates that all angels are planet-born men and women, and so all devils disappear from our creeds. It proves the utility of Nature, and so shows that our bulls are kinder than our own hounds, in our own breasts. It shows that when every physical sense is paralyzed the mind and soul may be all the more untrammelled—as in trance and clairvoyance—and can soar afar into the depths of external nature or hold blessed communion with the gods. The wonders of clairvoyance, of trance, of mediumship, of inspirational speaking, and of table moving, of inspiration—in fact of all the great classes of mediumship—are the external proofs of the reality of our philosophy; while the vast revelations that constitute the contents of the best communications are the ideal elements of this philosophy. Like Nature, our philosophy is two-sided. It has facts by the million—facts which appeal to every possible condition of mind, from the most sensitive to the most spiritual-minded; while for the deep and intuitive thinker it has the most transcendental and spiritual ideas.

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It is the democracy of religion and philosophy combined. It is the Catholicism of Rationalism with a fact, an idea, a reason, and a symbol for every possible mood of man. In bridging over the grave, it connects the poorest barefooted, ragged child of earth—whose kindred watch him from the homes of the "pure and free, weeping when he strays, and rejoicing when he returns to the true path—with the tallest archangel of the Summer-Land.



French encyclopedists; while on the other hand it corrects the too ideal tendencies of Hegelianism in Germany, and holds it to account on that middle ground of philosophy where sense and soul touch and unite. The idealism of Berkeley, which would call the external world to a mere phantom of sensation; to a mere picture on the nerves of the body, whose cause was forever shut away from our reach; and the Pantheism of Spinoza, or more especially of his one-sided disciples, here find their grave in common with that subjective Idealism of Spencer, Sir William Hamilton and Mr. Mansel, which is of late so much in vogue. Sensationalism has a half truth; Idealism has a half truth; but neither is wholly true; both are false in each claim to be the only truth, all were false in a double sense, and blind. The truth in each of these schools is revived, emancipated and united in the Spiritual Philosophy. Idealism would create the external world from the depths of unaided consciousness. Sensationalism would create consciousness from the external world as a mere material force, which went out like any other fire in the ashes of the body. But spiritualism in demonstration the dual nature of man in showing that we live in two worlds at once, and are vitally related to each, having powers that lay hold on the forces and virtues of both at once, unites in itself the truth of each, unimpaired by the errors of either. Does Mr. Spencer tell us that spirit is "utterly insubstantial"? The Spiritual Philosophy answers, "Man is a spirit *per se*, and can cognize spiritual beings of the immortal life, has done so; has identified the persons of the departed; you?" Must he be false? Does Mr. Mansel say "limits to thought"? The Spiritual Philosophy pulls them down and opens again the fair fields of spiritual naturalism to the contemplation of thinkers. Does Sir William Hamilton call the idea of God a "revelation"? The Spiritual Philosophy answers "Yes"; but a "revelation made through those natural powers and faculties of the soul, which connect us with the soul of the world and which transcend the physical senses, as the immortal transmits the mortal life of man, and not by any means a supernatural revelation, made in a book.

The great contest in philosophy has been and is waged over "method." The sensational philosophy reasons only inductively; from external facts to their causes. Idealism reasons only deductively from ideas which it finds in the reason, toward their effects. But neither method can give any facts or ideas to begin with. Both facts and ideas are assumed in the outset by both methods. Hence it is evident that neither method is alone or often together fall and complete. How do we find the facts and ideas to start with, if after all the great question we cannot get our facts by induction, for induction begins with facts as given, and cannot proceed one inch, except on the assumption of facts from which to reason and infer? Induction cannot start from facts and reason to them. It must begin with some previously known and acknowledged facts or principles. It cannot discover by induction the original facts from which induction can alone set out.

So with deduction: It sets out with ideas which it finds in the mind. It cannot descend to effects from zero, any more than induction can rise from zero to causes. Neither can originate its facts or principles. Both are some power superior to either method of reasoning. These methods are both second-hand processes; neither is aboriginal—primary. Now, what is that power which gives us the facts on the one side, and the principles on the other from which to set out? Whatever it be, it is self-evidently superior to either induction or deduction; for on its directly given data both methods proceed. Both methods are therefore the mere mechanics of that power which gives the data to begin with. Hence reasoning is only the "kitchen work" of the mind—that process by which things and principles are accounted for and related, but never authorized.

There is, hence, the necessity for some power that is aboriginal, direct, authoritative and supreme, supplied by both methods of reasoning. This power must therefore be in the direct contact with both the facts and the ideas with which these two methods begin, and on which they depend. This power can be nothing less than intuition. Intuition is the direct and immediate perception of facts on the one side, and of principles on the other. No reasoning can begin upon any other ground. The data of all reasoning is given at first hand in intuition alone. Hence, intuition is the only power of discovery.

The external facts, it is noted through the external senses, which it reveals ideas, principles, laws, it acts through the soul. And here comes to clear the ground of philosophy. It is direct, intuitive, aboriginal, authoritative and supreme. All possible speculation rests at last on its revelations. It says that the outward world—a revelation is made. When we discover an idea, a revelation is made. "Revelation" is the great aboriginal fact in all mentality. We no more will to see the world, than we will to be. We do not come to know that we are, or that anything else is by induction any more than we will to be, by induction. The consciousness of the existence of the me, and of the world, is as direct as revelation as it is possible to come. These are the great aboriginal intuitions of all souls, and form the ground of all possible reasoning. Now, if it be possible to get the greater, it is possible to get the lesser facts of existence by such aboriginal intuition—direct "revelation." Indeed, all the contents of existence are included in this primal intuition of existence itself. And if the existence itself can be thus given intuitively, directly, and with supreme authority, so can all the contents of existence be so given. Hence the spiritual method of philosophy. All perceptions by the senses, are direct intuitions of all that sensation reveals or perceives. Sensation may be, but doubtless is, limited to the phenomenal alone, but if so, its intuition of phenomena is direct and authoritative. So spiritual intuition perceives directly and at first hand the eternal laws and ideas which rule the phenomenal world, and the world. Hence, all reasoning is dependent on intuition as the great revealer of all things and principles. It is the supreme voice of the absolute in the soul of man; or rather it is the world, the Universe, of both phenomena and power arisen into self cognition. The consciousness of man is the self cognition of the universe. Axioms of mathematics are self-revelations of eternal ideas; self-evident truths. The axioms of geometry are given as eternal—and as absolute. They admit of no contradiction, no limitation, and no suspension. They are absolute authority. Other axioms have the same character. Axioms are not inferences, not deductions. They do not depend upon logic; logic depends upon them. All reasoning derives from, not gives authority to them. Hence, these are intuitions of eternal principles. Now, if the greater can be given by intuition, so can the lesser; and hence the spiritual method opens anew the royal road to knowledge. Clairvoyance is a practical proof of the feasibility and utility of the intuitive method. If the uneducated shoemaker's apprentice, blind-folded and paralyzed, can, through superhuman channels, in fact the great facts of existence, (as has been proved and tested in this country often) then we have a practical and experimental proof and exhibition of the reality and truth of the spiritual method of philosophy. Mere metaphysical argument alone is inadequate to reach the masses. But when to spiritual metaphysics we add the experimental illustration of the transcendent nature and relations of the soul, we secure both sides of the required demonstration. And when on the top of all this, we place the wonderful facts of spiritual intercourse, our philosophy becomes irresistibly demonstrative. It recognizes the intuitive method as authority in revelation, and the inductive and deductive methods as the two wings of demonstration. The first reveals ideas and facts—the original data of all philosophy. The last two show the completeness of the Spiritual Philosophy. Does sensationalism ask for "facts"? The experimental branch of our philosophy gives them in abundance. Does idealism demand ideas and axioms? The Spiritual Philosophy gives them at first hand. Does Pantheism demand recognition of the Infinite Presence and Power? Intuition gives us the direct revelation thereof in the very substance of the soul and its relations.

It is in vain for Mr. Spencer, Mr. Mansel, and others, to deny to us any absolute knowledge, or any knowledge of the absolute. The "absolute" of Spencer, Mansel and others, is nonentity defined as Being. The Spiritual Philosophy defines it as the "relative" of the "non-relative." It says, "We have seen how, from the very necessity of thinking in relations, it follows that the relative itself is inconceivable except as related to a real non-relative." We

reply: A "non-relative" related to the "relative," is a contradiction in terms, and an impossible conception. Mr. Spencer's "non-relative" is used to mean the "absolute." The "infinite" is the real reality underlying all appearances. And yet it is said to be out of all relations, and "non-relative." And yet the relative itself is conceived as dependent on its conception on its relations to this "non-relative." If this is not self contradiction with a vengeance, what can be? Mr. Spencer's "non-relative" is nonentity defined as the "absolute."—"the infinite"—a "real reality underlying all appearances." Can the "infinite," "real reality," the "destitute of all relations"? It is absurd. The argument for the "relativity of all knowledge" destroys itself; for the very idea "relative," is acknowledged to be dependent on its relation to the "absolute." The characteristics of Mr. S.'s "non-relative" are those of zero. The "infinite" of Nature and of the soul, are not identical with this "absolute" of Spencer. He is therefore wrong. An "infinite reality underlying all things" must be the aboriginal *esse* of the entire universe, the one indivisible substance and power of all forms and all forces. Hence it is in contact with the soul—with the mind. Nay, it is the substance of both body and soul. And who shall then attempt to set limits to our knowledge? No man can do it, until he can comprehend the infinite possibilities of eternal progress; until he can take the latitude and longitude of all possible truth; until he can measure all the possible developments of the immortal ages; until he can rise out of his own limitations to a realm where he can embrace and outline the whole future career of the immortal intellect of man. And this is self-evidently impossible. The very ground on which Mr. Spencer plants himself to prove the "relativity of all knowledge," is, by his own claims and in his own words, "the ever-present sense of real existence." He confounds the idea of some knowledge of the "infinite" with infinite knowledge. His whole system is that of subjective idealism, or, if you choose, of subjective idealism. He plants us in an ontological vacuum between the objective world and the "absolute" Nature; and after granting the clear conception of the one, and the "ever-present sense" of the other, denies us any absolute knowledge of either.

He attempts, it is true, to save religion; but he saves it to us as the pursuit of an "utterly insubstantial power." He denies nature and character, whether divine or devilish, and can never have any knowledge whatsoever. And yet he bids us worship this "utterly unknowable power." What is that religion good for that bids us worship "we know not what"? It may be devil, it may be devil. And are we to be told that, though religion can never rise to the idea of divinity, can never know there is a God, in other words, can never have a philosophy of religion, we must still push on and worship a power which we know nothing of, or if you choose, of subjective idealism? Is this the way religion, the grandest pursuit of man, is to be saved to the nineteenth century? What is this but atheism under another name? What is the difference to me, whether it be proved that I can never know God, or that there is no knowable God. Is it not all one as to worship? Can we be rationally called upon to worship after insubstantial pretence that it may be divine or devilish? To such absurdities has modern sensationalism and inductive philosophy driven itself.

But spiritualism relegates man to the aboriginal sources of all inspiration and all revelation. It plants itself on the demonstration of the spiritual entity and supereminent relations of the soul. It illustrates its philosophy in its experiments. It rises inductively from this demonstration to the divine life; or, starting with this divine life, reasons deductively to the idea of the soul and its immortality. Starting with the fact that man is a spirit *per se*, it rises to the inference that all aboriginal substance may be spirit, *per se*. Or, starting with the idea of God as infinite spirit, shows that there is no room for "matter" as aboriginal substance in the universe. If one admits the idea of infinite spirit, he cannot escape the great spiritual idea that there is but one substance in the universe, viz: Spirit. If one starts with the idea of the spiritual entity of the soul, he lands in the same conclusion. Both paths lead to the same great idea. And when we perceive the unity of nature; when we regard the mutual transformability of bodies, and of all forces; when we discover in the analyzed sunbeam and starry elements that which have been precipitated and hardened into rocks, and coal, and iron, and other metals; when we behold everywhere the reign of the active invisible power, ever changing in form, but ever the same in *esse*—the soul is carried, as on the tide of inspiration, up to the same great idea that spirit is all, and in all.

Our philosophy shows that man is made of the same stuff as the universe. Hence his fraternity with all things. In the words of an American poet:

"So, since the universe began,  
And till it shall be ended,  
The soul of nature, soul of man,  
The soul of God, are but one."

For how could man receive life, power, substance, light, heat, gravitation, electricity, beauty and wisdom, if he were not connected at bottom of substance, and power, and law, one and identical with these? All substance and power is one, or no universe could arise out of them. Hence man is the autocenter of creation. He carries slithered within his flesh the potent secrets of all things.

And here it will be seen is a religious philosophy, which carries with it all the causes of ultimate success. In its view all creation is trembling with the divine life. Hence, its high estimate of true science. Can science, which gave a truth our philosophy will not consecrate and use? No. For science is only the study of modes and symbols of divine life and action. Spiritualism is the only religion on earth, that can have science for symbol and illustration.

Though "at first, cold and naked, a babe in a manger" again, it is, nevertheless the mathematics and ethics of eternal life. It is the science of the divine; but then it makes nature, spirit and divine. It does not degrade God to "matter"; it elevates "matter" to spirit. It does not reduce religion to "material" science; it elevates science to the divine business of justifying, explaining and demonstrating religion.

I said, "An age of sensationalism in philosophy is an age whose passions and motives are low; in which little worse passions and motives appear. On the contrary, an age of Spiritualism in philosophy will be an age in which the grandest heroisms and enthusiasms will appear. Look at our own age for proof. Never were there so many great men, great thinkers, great observers, great reformers, great orators, great nations and great deeds, centered in one century. The greatness of antiquity stands eclipsed before the prowess of this time. The conquests of Rome and of lightning, the laying of the Atlantic Cable, the conquest of the American Republic, the downfall of Russian serfdom, and the political resurrection of Italy, are among the marvels of but a few years in this century. While in religion the advent of the Spiritual Dispensation, emancipating millions in our own land as well as in Europe; the decay of the Papal hierarchy, and revival of the spirit of art, and the consecration of man, attest the immense activity and spiritual energy of this century. All these facts are the sure signs of coming day. Man is found to be the divinest thing on the planet. The idea of man is rising. He is no longer to be controlled by institutions. They are made for him, not he for them. It is the age of spiritual and political liberty, because it is the age of spiritual inspiration—of Spiritual Philosophy.

When masses of men and women lay hold on the spiritual world, and awake to the ideas of immortal life and relationship, despots in Church and State go under. When souls awake, thrones and oligarchies crumble in ruin; Liberty, Equality and Education become the watchwords of the race. From the rising consciousness of the democracy of souls, comes the demand for "equality of all before the law," and the consequent enfranchisement of woman, of labor and of the negro. Society is being re-organized, and the march of nations. And all this because has dawned the era of spiritual fraternity in society, and of Spiritual Philosophy in religion. The wrecks of old institutions floating around us, attest that the currents of Spiritual power have risen to high-water mark, and will, out of their sediment create a fairer world. It is spiritual power alone, that thus renews the world. "The meaning of Spiritual is Real" in our philosophy.

Hence the spiritual idea of man: man is nature—physical and spiritual—essential and phenomenal—gone up into organic, self-conscious moral unity and volition. He has a sense for each external phenomena, and a spiritual faculty for all

eternal verities. He is a myriad-stringed instrument facing every point of the infinite radius, and able to receive and repeat all the harmonies of the universe. His bosom contains the germs of all conceivable grace, person, perfection, and spiritual beauty. The glory of sun and star is eclipsed by the glory of that reason, of that soul that can weigh and measure sun and star. It was spiritual inspiration which moved the poet to write:

"Even here I feel  
Among these mighty things, that as I am,  
Am akin to them, and that I am  
Of the use universal, and can grasp  
Some portion of that reason in the which  
The world is made, and that I have  
A spirit nobler in its cause and end,  
Lovelier in order, greater in its powers  
Than all these bright, and all these dim."

Religion and philosophy are both possible to man only because he is whatever God and truth is. Light and love could not pour into us, unless we were built of both light and love, and so could draw both from the depths of the universe by native attraction. As the solid earth is but precipitated sunbeams, so the nature of man is organized spirit. The body is but the secret shell of the soul. Our proper self is pure spirit—pure as God. To feel and to realize our native divinity, is the only true method of salvation, and the aim of philosophy.

A day will come to every soul, when into the channels of its purified being will pour the love, the truth and the beauty of the world. To be passive to the spirit of nature, is the secret of genius, and the path of salvation. Thus does the Spiritual Philosophy revive the hopes, and strengthen the soul of man.

NOTE.—This is as nearly what I said in my speech as I can put it after a week's removal from the occasion which called it forth. I was not present at the Convention, though it would necessarily vary somewhat in more literal exactness. S. J. FINNEY.

## THE PROCEEDINGS

### OF THE SECOND ANNUAL MEETING OF THE ILLINOIS ASSOCIATION OF SPIRITUALISTS.

(Reported for the Banner of Light.)

#### SATURDAY AFTERNOON.

President in the chair. On motion, the rule prohibiting more than one speech, except by the mover, was suspended.

Judge Holbrook: You have sprung up here a foreign, not to say a new question. It came in with a thundering sound, like the rushing of a mighty wind. You were going to rush it through substantially, without argument. Under the new regime, you were going to have all the argument on one side. Truth comes out of the friction of thought. Now, my friends, I am a plain man, and speak right to the point, without pretense or cogitation. I do not think I am a politician, but I have these rights which the resolution proposes to give them. You said that if you had no rights, you had no duties. That is why I took the position I did. It was an exercise of gallantry on my part. (Voices: "Oh oh!") Woman is materially different in her make up from man. There is a difference of force, a difference of organization, but under her for a legal right, or the duties that must devolve on her, she is just as much a citizen as man. Governments are based upon force—physical force. The result of the use of force in government is frequently the death of the individual. Such force is inconsistent with woman's nature. Woman is not prepared for government that is based upon force. If you vote, you must go side by side with your brother on the battle-field. (At this point the ten minutes allotted expired, when, by vote of the audience, an additional ten minutes was allowed.)

I hoped to be choked off; for it is a matter of which one does not like to speak. Do you want the women to learn the machinery of war? Are they fitted to become a police force? I think this matter is jumped at without due consideration. I acknowledged, intentionally, that women have the right of suffrage. Government is the science of policy—that is, to do with what is what it is right to do. The policy of the force forbids that women should vote. It is not expedient to do all things that are right. It is your right to do all the out-door work; but it is not expedient. In the lower conditions of the race, woman has not much influence. Can you, by entering the cesspool of politics, of political intrigue, of bribery, and money-making, better by your influence, a man that elevated you and brought you up to your present condition. Become a politician, and you will lose the gallantry that is now shown you; and you will be lost, dragged down to the cesspool of political degradation. Woman has more rights in the holding of property than man has. A woman can hold property independent of her husband, while he cannot do so independent of his wife. So much for the gallantry of men toward women.

Resolved, That the slavery of woman is the worst slavery in the world.

What good will it do you to vote? Will the result be different from now? Will it be different from the present? Will it be different from the present? Invariably a woman thinks upon politics as her husband does. The result will be the same on all questions, men and women being about equal. There will be just as many females, who will vote against you on the question of prostitution, as males. "Poor women that work hard!" Can you remedy that by voting? You ought to be thankful that you can get the men to do the dirty, coarse work for you.

Mr. H. P. Fairfield: I am astonished that a man will stand up and not tell two truths in twenty minutes. He said this resolution had no business before this Convention. "Progression and Reform!" Is not this our battle-cry? This is what I understand to be the philosophy of Spiritualism. Everything which goes to elevate man and woman, should come before us, by whatever name it may be known. I was most surprised to see a man that we thought brought women up. I was surprised to hear him say that women have not the capacity of men to endure hardship; have not the brain of men. Woman's powers of endurance are even greater than man's; and I think if you had a woman in the chair at Washington, that it would be a great deal better for the country. (Laughter and great applause.) We ought to have women in our Congress, too. I feel that we have better be content.

W. E. Jamieson: This is not a question of expediency, but of duty. Do right, let the consequences be what they may. Woman possesses the same inherent rights that man does. Never have I heard a single argument against the position of the equality of woman with man in all the relations of life. We might as well try to argue against the Golden Rule as against this. Brother Holbrook thought this question should not be brought before this Convention. Why not? Is there a question pertaining to human interests that should not be discussed by Spiritualists? Here is one of the greatest of questions, if not the greatest. The National Convention has announced to the world this grand, liberal principle: "No question of general human well-being is foreign to the spirit, idea or genius of the great Spiritual Movement." In the face of that, talk about bringing hobbies into Spiritualism, when it is, in fact, a system of hobbies. It includes all that pertains to life; anything less than this is sectarianism. The Judge says he speaks without any premeditation. From the manner in which he has treated this subject, I am inclined to think this is so. We are informed that it will be degrading to woman to go down into the cesspool of politics, and that she will be contaminated by the bribery and corruption there. This state of things in the political world, is an argument in favor of woman suffrage, instead of against it. Whatever pure, noble woman touches, is refined, improved, not excepting even man himself, as Brother Winslow so clearly proved in his allusion to life in California, in the first years of the gold fever there. Without female society, men became brutal, sinking lower and lower in the scale of manhood.

The aristocratic young man may sneeringly say, "What! my sister go among that rabble on election day to deposit her vote?" If women voted, there would be no rabble there, and election polls would be as quiet, as orderly as any places where men and women meet together; for instance, as in this house at the present moment. A few years ago a woman was considered out of her sphere if she attended a political meeting; now it is not uncommon for men to attend political meetings made up principally of women. What is the result? Reformation. The vulgar harangues that used to characterize political gatherings have been superseded by dignified utterances, thanks to the presence of women. The wrongs of wo-

men! Barely time enough in this short, closing speech to call attention to some of the most flagrant. Women have not the right to own their children or earnings. A wife, who has contributed so much to the accumulation of property as the husband, dies. Who owns the property as the joint earnings of both? The widower, you say. Reverse it: The man dies. Who owns the property? The children own two-thirds, and the wife has the use of one-third as long as she remains a widow. Why this partiality? Oh! the widow might marry again, by which means the children might be defrauded. Did you ever know of a widower marrying the second time? How thoughtful men are, and how forgetful the women of their own offspring! It is a wonder upon the nature of woman to assert that her vote would do nothing toward cleansing society of its foul stain, prostitution; or to say that it would make no difference with the temperance reform, or, indeed, any and every good work. As to women having the right to do the coarse, heavy, out-door work—if a woman, from choice, does farm labor, she has a right to do it. Our friends are extremely anxious about woman's sphere. What is woman's sphere? Can they tell? Men pride themselves on following the occupation for which nature has fitted them, if circumstances favor, and do not suffer others to say what business they shall pursue. Why should they seek to dictate in regard to women? The sphere of woman is whatever nature has fitted her for. If she has the talent that qualifies her to be a physician, and her sphere, if she is qualified for the profession of law, that is her sphere. If she has an attraction for the ministry, who will say that she has not a call to preach good news? Out of her place in the pulpit, is she? So you thought a few years ago if she was seen at a political meeting. Why should women not teach as well as men? Nature has adapted her for the work. It does not follow that she must straightway become a farmer, if she votes; or do any kind of heavy work if she obtains the rights of which men have so long deprived her.

The question then being put to vote by the President, was carried without a dissenting voice.

Dr. E. C. Dunn said he would offer a few remarks before reading a resolution for the consideration and adoption of the Convention. By some it may be considered a little matter whether mediums are sustained or not; but to me it is all important. There is a certain class of Spiritualists who reject, in a measure, the only source from which we draw our information concerning Spiritualism, i. e., mediumship, and try to trample mediums down. I feel that it is the duty of every true Spiritualist to act in this matter.

Whereas, inasmuch as mediums are subject to the severe, sometimes unjust complaints and criticism of the skeptical, and that inasmuch as the Convention of Spiritualists, that it is the duty of all Spiritualists to give them their aid, support and encouragement.

Resolved, That inasmuch as the Convention of Spiritualists has sometimes been practiced, it is the duty of all Spiritualists, as of all others, carefully to scrutinize all mediums, for the purpose of detecting all impostors.

Resolved, That we will resist by every means in our power all attempts to exclude from the Convention of Spiritualists, as in any of the States of the Union, any recognition of the peculiar theological tenets of the so-called Evangelical Church.

Dr. H. P. Fairfield was glad his friend Dunn had brought up this subject. We, as an organization of Spiritualists, should encourage mediums. A Milton T. Peters thought that mediums who are useful should be encouraged; but he opposed the resolutions, because they propose an indiscriminate support of mediums.

Dr. H. P. Fairfield (under influence) said: My spiritual friends, feel pained that any individual should labor under the greatest gift to humanity—the possession of mediumship, and yet be unhappy because you have experienced in Spiritualism you are indebted to mediums for.

Dr. Samuel Underhill said he was a medium, and could take care of himself. (Laughter.) Every man is a medium. The Doctor went on at length, speaking of the many phases of mediumship, and exhorting the Spiritualists to sustain mediums, and to treat them with kindness and consideration.

Mr. Cramer offered the following as a substitute for Dr. Dunn's resolutions:

Resolved, That mediums, as called, are natural functions of the human organization, given for our highest and happiest development; that it is the duty of persons, as of nations, to foster and encourage the best possible development of these functions among all believers in spirit-intercourse, and that our charity and sympathy should be extended toward all genuine mediums.

After discussion by Messrs. Dunn, Fairfield, Peters, Underhill and Raymond, the resolution and substitute were referred to the Business Committee.

On motion, a committee of five was appointed to report names of delegates to National Convention at Cleveland, Ohio; also to nominate officers of the association to act for the ensuing year.

The chair appointed as such committee, Dr. E. C. Dunn, Milton T. Peters, H. A. Jones, Mrs. H. P. Fairfield and S. H. Todd.

The Secretary read a letter from E. V. Wilson to the Convention.

On motion of Milton T. Peters the letter was laid upon the table.

Harvey A. Jones read the following resolution, which he said he would offer to the Convention next day, for its adoption:

Resolved, That we will support no person as a candidate for office, who is not pledged to the support of impartial suffrage, regardless of sex or race.

The resolution was adopted.

SATURDAY EVENING.

Convention called to order by the President. Committee on nomination of officers of the Association, and delegates to the National Convention to be held at Cleveland, reported the following, which report was unanimously adopted.

President—S. S. Jones, of St. Charles.

Vice Presidents—J. Porter, of Chicago; H. P. Fairfield, of Galburg.

Secretary—Milton T. Peters, of Chicago; Thos. E. O. Smith, of Decatur.

Trustees—E. H. Todd, of St. Charles; John Roberts, of New Boston; Dr. E. C. Dunn, of Rockford; Susie M. Johnson, of Springfield; A. Williams, of Galesburg.

Delegates—E. C. Dunn, of Rockford; S. S. Jones, of St. Charles; E. V. Wilson, of Babcock's Grove; J. Porter, of Chicago; Mrs. W. Meyers, of New Boston; Mrs. C. S. Jones, of Springfield; H. F. M. Brown, of Chicago; John S. Spetig, of Chicago; Sarah M. Shaw, of Vermont; Mrs. H. A. Jones, of Sycamore; William Meyers, of New Boston; Dr. S. Holbrook, of Peru; Dr. J. Boggs, of Havana; Dr. J. Underhill, of Peru; J. O. Barrett, of Sycamore; Milton J. Peters, of Chicago; R. H. Winslow, of Batavia.

The Committee on Business reported the following resolutions:

Resolved, That this Association in Convention assembled, create a Missionary Bureau of five members, who shall elect their own President, Secretary and Treasurer, whose duty it shall be to solicit and receive voluntary contributions to be appropriated to employ missionaries to visit such localities in this State as have need of their labors, for the purpose of promoting the cause of Spiritualism, and to report to the Convention at its next annual meeting.

Resolved, That they be authorized to employ such missionaries, and to pay them from the funds so contributed; and to transact all the business hereby conferred to the said Bureau, and to make such reports as the general committee of the Association in this State, so far as it appertains to the missionary enterprise.

Adopted.

W. F. Jamieson offered the following resolution:

Resolved, That Spiritualism is the only system of religion that is in the world that invites a free and open discussion of its principles.

Adopted.

Miss Susie M. Johnson gave the regular lecture, which was listened to with great attention.

SUNDAY MORNING.

Convention called to order by the President. Milton T. Peters offered the following substitute for the resolution on mediumship and mediums, yesterday referred to the Business Committee.

Resolved, That it is our duty to extend kindness and charity to all, whether they be professed mediums or not; and that no partial rule of charity should be applied to any class of persons, but that our benevolence should be world-wide.

On motion of Mr. Peters, the resolution was laid upon the table.

Ira Porter delivered a lecture on Industrial Education. He made industrial education, as a leading life-long pursuit, his subject.

He stated that the human race, beginning their existence upon this planet in utter ignorance of good or bad, right or wrong, not yet knowing by experience what was wise or unwise, hurtful or helpful, it was to be expected that they could make progress only through a series of blunders; that one of the most glaring of blunders which remain uncorrected is that upon which all of our systems of education are based, viz: the assumption that youth is exclusively for study, and manhood and womanhood for business. That our boasted common school system is only a half Americanized institution, inasmuch as it made no provision to train its pupils to those industrious habits without which the man or woman would prove a burden to the world; that, in order to build up a true system, we must acknowledge a set of principles which he enumerated, and that there could be no high civilization, such as we should strive for, without industrial education; and that there could be no system of industrial education put into successful operation, except parents and guardians who had resolved to make integral education a leading, life-long pursuit, and to lend themselves and their business to the work of organizing a true system for themselves, their employers, and children.

He dwelt briefly upon how it must be effected.

W. F. Jamieson gave an address upon The Phenomena of Spiritualism.

EVENING.

Convention called to order by the President.

On motion, the chair was empowered to appoint a committee to recommend names for the Missionary Bureau.

Ira Porter, S. H. Todd, Milton T. Peters were appointed, and recommended Harvey A. Jones, Chauncey Elwood, Milton T. Peters, Dr. S. J. Avery, Mrs. H. H. Marsh, which recommendation was adopted.

Short addresses were made by Dr. Dunn, Mr. Seeley, Mr. Holbrook, Dr. Raymond, Dr. Underhill and Dr. Fairfield.

One hundred and fifty-seven dollars were subscribed to the Missionary Bureau.

The following resolutions were adopted:

Ordered, That the thanks of this Convention be tendered to the President and the Executive Committee in the manner in which he has presided over its deliberations.

Ordered, That the thanks of the members of this Convention be tendered to the officers and members of the Convention and hospitality extended to them during their attendance at this Convention.

Thanks were tendered the officers and managers of the C. B. and C. Railroads.

Ordered, That the thanks be tendered to all other officers and speakers of the Convention.

Ordered, That the Reporter submit the minutes of this Convention to the President and Secretary for their approval before publication, and that all spiritual papers be requested to publish the same.

CLOSING ADDRESS BY PRESIDENT S. S. JONES.

My Brothers and Sisters:

It becomes my duty, in some small degree, to vindicate mediums and mediumship, and thus redeem my pledge made to you this afternoon at the close of Bro. Jamieson's address.

I regret the necessity, but being fully aware of the fact that a certain class, though few in numbers, assume the office of censors, not only to decline the only true meaning of spiritualism, but to ignore the phenomena of man's immortality, and ask us to take theory—their theory—as evidence of the fact, unsupported by physical manifestations. They either condemn all physical manifestations as impostures, or assert them to be a *bona fide* of Spiritualism, and unworthy the consideration of men and women of ordinary intelligence.

The design of this small class of our brethren seems to be, rather to make the channel that exists between Spiritualists and other professing liberal religiousists, than to boldly define Spiritualism by philosophical and phenomenal evidence.

This is a wonderful age in which we live. Truths to us are now being daily unfolded. Clear thinkers, from all walks of society, seize upon them, and are made better and happier thereby.

Occasionally an over zealous brother gets cheated or duped by some impostor, as was the case of Bro. Jamieson, whom I met on his own estate, and was duped by a convicted felon, fresh from the State Prison at Jackson, Michigan. Bro. Jamieson's zeal ran away from his caution, and he found he was dealing with an impostor, and receiving the just fruits of his indiscretion.

Had Bro. Jamieson been possessed of that courage which is founded in the immutable principle of truth, and which is developed by evidence, he would not have been deceived by the impostor's evidences of man's immortality, which are constantly being given to us from the spirit-world, and especially by physical manifestations, in and out of dark circles.

It requires the most noble traits of character to withstand the frowns and sneers of an incensed audience, who feel that they have been imposed upon by a professional impostor. Such people continue to be deceived by the impostor's innocent, but dishonest companion. It is inevitable that often those who have been the most zealous, under such trying circumstances find themselves incapable of standing by and leaning upon a great truth, which is ever capable of sustaining man even under the most trying circumstances. Such weak brothers doze until they openly deny the existence of that truth, and join in the clamor of its most malignant opposers. Spiritualism has many examples in its history of such a course of movement in past ages.

Mr. Jones then went on and gave numerous examples, detailing the particulars of physical and spiritual manifestations of a marked and extraordinary character—when the evidence of truthfulness on the part of mediums was irresistible, and the power of spirit to do that which is contrary to any known laws in science, was beyond all question.

Mr. Jones fully vindicated the evidences of Spiritualism, and the power of mediums in its multifarious phases. He called upon Spiritualists to stand by mediums and give them a hearty and cheerful support. He said there was no class of people who were so reviled and persecuted—none who have such claims upon our sympathy and charity. He instanced the Fox family, from whom modern Spiritualism dates, and who stood alone reproach as members of a popular church, until the tiny rays gave evidence of man's immortality in their presence. From that time down, every medium, of an celebrity, has been the fit subject of slander and reproach; and but too often, would be popular Spiritualists have joined in the clamor.



## Children's Department.

BY MRS. LOVE M. WILLIS.

Address care of Dr. F. L. H. Willis, Post-office box 39, Station D, New York City.

"We think that we daily see  
About our hearts, angels that are to be,  
Or may be if they will, and we prepare  
Their souls and ours to meet in happy air."  
(Lionel Hunt.)

## NELA HASTINGS.

CHAP. I.—A BAD BEGINNING.

A little, puny, weakly baby opened feebly its eyes one spring morning and uttered a pitiful wail, as much as to say, "What a dreadful world this is!" And it continued to cry and pine and look sick and pale, till its mother was quite out of patience with it. She wished to have a baby that would show off well to her fashionable friends; but this one had nothing attractive about it, for it seemed to be in distress all the time, and was entirely unimpaired of the elegant linen cambric dresses and thread laces that decked its little suffering body.

Mrs. Hastings had made no preparations for a crying, fretful child, and this little comer disturbed all her plans. She could dress herself in her white merino robe de chambre, and the baby in its fluted and pinked, embroidered robes that fell nearly to the ground, but the moment she tried to receive calls in her elegant boudoir the baby put everything into confusion by pitiful cries and contortions. She tried this for several weeks and then gave it up, and gave the baby to a nurse who dosed it with paracetic and soothing syrups. This hushed the crying somewhat, but made the little cheeks paler, and the little form more languid.

So little Nela was carried up one story higher, so that her coming and going, her sleeping and waking need not disturb Mrs. Hastings. Thus the old life of fashionable calls went on again just as of old, and the opera and the theatre made the mistress of the most elegant establishment on Fifth Avenue forget that she ever had a baby. Poor little thing! how sad it was to see her with all her finery about her and yet not a particle of joy, not a bit of the gladness of babyhood. She did not even miss her mother's caresses, for she seemed to be only struggling to live.

Once in awhile, when the day was stormy or the attractions below less, Mrs. Hastings would come up the two flights of stairs to the nursery, and ask how the baby did, and if it had grown any, and perhaps she would stoop and kiss it; but not often, for it seemed as if some chance made the baby more fretful the moment she came near it, and she would turn away with an impatient shrug, saying, "What a trouble babies are!"

There is no knowing what would have become of poor little Nela, left to the mercies of a selfish, unprincipled nurse, but for one of those fortunate events that we can call by no better name than a merciful Providence.

Nela had a grandmother, a dear, good, old lady, with old-fashioned, kindly ways, who lived in a quiet country town and was known and beloved by everybody in the region. The dear old lady knew nothing of the selfishness of the world, because she was all love herself. Her son had married a showy, fashionable lady, and he had given up his yearly visit to her since, but then he always sent her quarterly remittances which were sufficient for all her wants and left her enough to gratify all her generous impulses to aid others.

She sat in her cozy, neat kitchen, her ruffled muslin cap, as white as snow, surrounding her benevolent, happy face, her folded silk shawl giving to her plump form a maternal look, her ample apron speaking of a busy, active life. She evidently had something on her mind; she was resolving on something unusual. One of her neighbors came in.

"Well, Aunt Prue, what's in the wind now? You are in as brown a study as old Parson Cummings when he don't know exactly how to prove his five points."

"Well, Mrs. Jones, I've just been thinking that I'd go to York."

"Go to New York? Goodness gracious! and what for? Are you clear demented? You never went beyond the sight of Sumach Mountain that ever I knew of."

"The fact is, I've got a boy there, the best and kindest boy that anybody ever had, if I do say so! To be sure, he don't come and see me as he used to, but then—"

"But then! You'll excuse the Pope himself, Aunt Prue, I do believe! To tell you the truth, we've all thought queer that your son hasn't been to see you since—"

"Thought strange of my Joe? The kindest, best and handsomest boy that ever went out of Adams? Think strange of him?"

A glow of offended pride passed over Aunt Prue's face, but she soon calmed her agitated manner and quite mildly said:

"The truth is, they've got a baby there, and they know no more about babies than your Lucy. I'm sure of it; I keep dreaming of it nights and wondering about it days, and the upshot of it is, I'm going."

"But, Aunt Prue, have you thought that they might not—might not—"

"Might not want to see me? My Joe not want to see his old mother? Never you say that. As sure as I am alive he'll be glad and as for his wife, if she isn't glad, the baby will be. You know as well as I that the Lord ordained grandmothers to look after the babies. Now I've laid up a lot of catnip and spearmint, for I'll venture to say they haven't a sprig in the house; and I've got a nice roll of blankets that I used about Joe, and I'm going; so don't say a word against it, for it won't make a bit of difference. I'm going to-morrow morning, and I was just going over to your house to ask if Mr. Jones would carry me over to the depot and just get me on board the cars."

"Oh, certainly, Mrs. Hastings; if you are bent on going we'll all help you. Can't I do something for you?"

"Well, as to my dresses, they are just such as Joe used to see me wear, and I've crumpled up caps extra fine, and I've got out my white silk shawl that Joe sent me when he was married. I think I'm all ready. And if you'll tell Mr. Jones to be sure and be in season I'll not keep him waiting."

The morning was fine, and Mrs. Hastings was off to commence a new and untrodden path in life—an entrance into fashionable society. She had too much good sense to allow herself to be much disturbed at the thought of what she might encounter, and she whirled away at the rapid rate of steam, with her heart beating as calmly as if she sat in her own quiet kitchen.

She arrived at the elegant mansion of her son who had been one of those so-called fortunate men that make a lucky strike in business and rapidly acquire a fortune. In a rapid glance she beheld the whole splendor of the establishment. At first a feeling of pride came over her that a son

of hers should be possessed of all this. Her own boy, her pet, her Joe—had she not always said he was the best boy in all the world, and did not this prove it? But in a moment she turned to the little cottage so snug and neat, so simple and unpretending, where, in his boyhood, Joe had lived the happiest of lives with her, and a tear glistened in her eye.

But she had no time for reflection, for she found herself in the presence of her daughter-in-law who was entertaining her friends in her parlor and looking as lovely as possible in a lilac silk elegantly trimmed with velvet. Now Aunt Prue had imagined herself ushered into the nursery, and expected to find a mother absorbed in the care of a baby very much after the fashion in her day. It never entered into her head to imagine that a young mother could wish to be away from her child.

"I hope you are all well," said Aunt Prue, bowing quite kindly to the party of callers that seemed to be absorbing Mrs. Hastings' attention.

"You must be mistaken, ma'am; I have no recollection of seeing you. Bridget, show this woman into the dining-room."

"Not at all, madam," said Aunt Prue, quite calmly. "I am not likely to mistake my own son's wife, when I've had her picture on my mantle these five years. I am very comfortable here. I will not disturb you," and she seated herself in an arm-chair, a little way from the company.

Mrs. Hastings blushed crimson, but took no further notice of the new visitor, until the ladies took their leave. Aunt Prue was simply waiting to be introduced to the baby, but as no mention was made of it by Mrs. Hastings, she concluded the little thing was dead, and forbore to speak of it herself.

After a time Mr. Hastings came in. How handsome he looked in the eyes of his mother! He greeted her with warmth, untied the strings of her old-fashioned bonnet, arranged her shawl over her shoulders, and sat down beside her, holding her hand as of old. He asked of the old home, of his old acquaintances, and forgot no one. But he made no mention of the baby. At last Aunt Prue ventured to say:

"Oh, Joe, I'm so sorry if anything has happened."

"What has happened? Nothing, I'm sure."

"Why, Joe, is it—dead?" The baby I mean?

"I came all the way to see it."

"Why, bless my heart! I forgot all about it. Dead, no. But then, you see, Lizzie says it only makes it cry to see any of us, and that crying is n't good for it, so I don't go often to see it. But I was thinking the other day, I wondered if it would cry if you saw it, and held it as you used to Polly Anne's baby. The fact is, we all lotted on having a baby in the house, and it's a dreadful disappointment to have it always fretting and raising a rumpus. It sets everything out of joint. There's Lizzie, she loves company, and the baby is afraid of everybody, so, of course, she can't stay with it. I don't want she should, you understand. Lizzie is a dear little thing, and everybody says she's the handsomest woman on the street. I'm proud of her, and you must be."

"Hem!" said Aunt Prue. "But let us have a sight of the crying, troublesome baby. It will be a strange child if I can't see what it wants."

In five minutes Aunt Prue had the little Nela on her shoulder, tilting her back and forth in a chair, while her son stood looking on, as surprised as if gold had gone up fifty per cent.

"There, now the blessed darling is asleep. Don't tell me that's a cross baby. Who wonders it cries with its feet as cold as ice, and its little arms purple for the want of a good blanket around them. Why, babies need blankets as much as lambs do wool. See how the little thing engulges up to my great warm arm. I tell you, Joe, this baby belongs by nature to me, and I'm just going to take it home."

"Capital!" said Mr. Hastings. "The doctor was telling Lizzie that we must find a place in the country for her, and now it all comes right. How good in you to come!" and he gave his mother another hug and kiss, that made her face look ten years younger for the joy that spread over it.

"I tell you how it is, Joe, babies and fashions don't fit well together. Tend a baby in the new-fangled dresses? Impossible! You must have plenty of breathing room and stretching room, if you are going to do justice to the little ones. And I've just opened the little one's dress, and unbound its little body, and just see how warm its little arms are. I calculated on wanting a dose of catnip for certain, but I've got something a deal better in this old frame of mine."

Little Nela had indeed a sweet sleep, and so long a one that Aunt Prue ventured to go down stairs and get a cup of tea, that Joe ordered made for her.

"You see, Lizzie and I are going to have a little select company to dinner, and she thought—ah, I thought—yes, we thought it would be pleasant for you to have a snug little supper up here. Lizzie is a dear girl, the dearest girl ever was. You'll be sure to like her."

"Hem!" said Mrs. Hastings senior. "I am well pleased to stay up here. But don't tell me what you thought, Joe. It wasn't your way. Tell me what you wish."

"You're a dear, good mother, and I do want you to have the best sort of a time, and I'm so glad you've come," and he kissed her again.

"Did n't I tell them so?" thought Aunt Prue. "He's the best boy ever lived."

Aunt Prue was indeed well content to be left in the care of little Nela. Wrapped in a comfortable blanket, she took her into the fresh air, held her in the sunshine, rubbed her wee limbs, dismissed the nurse from all care, and had her own way in everything. She threw wide open the blinds, drew up the curtains, and let the gladness of the springtime enter the room. She was left entirely to herself, for Mrs. Hastings did not care to be very familiar with her, lest she should intrude herself when she was not wanted. She did not know Aunt Prue's good sense. She was too conscious of her own right in her son's house to feel in the way, and she cared too little for what people should think of her dress to be at all ashamed, or mortified in any position.

She was so proud and happy that the little baby was glad, in her presence, she did not think of herself as being neglected by any neglect. In a week's time the baby became as good and as lively in her arms as a little lamb beside its mother. Its face brightened, its eyes had already the glow that Joe used to throw upon her. It bit its old, tired look, and was really getting to be a pretty baby.

Mrs. Hastings was only too glad to accept the grandmother's proposal to take the little one home with her, and she became quite cordial, as she talked over the journey and the packing up of the baby's wardrobe.

"You can put up all these laces and muslins if you want to," said Aunt Prue, "but I shall never let the baby see them. Give me those good cambric dresses, that the baby can roll on the floor in, and keep these at home."

At the end of a fortnight Aunt Prue was back again in her own home, and little Nela was sleeping in Joe's cradle, and growing fat on good milk, and happy in the loving care of the dearest of Grandmothers.

[To be continued.]

## Pearls.

And quoted once, and jewels five words long,  
That on the stretched forefinger of all time  
Sparkle forever."

## THOUGHT.

The time for Night's mysterious gifts  
Is softly drawing nigh;  
And silence breathes upon the earth  
From her pillow in the sky;  
And on her breath comes floating down  
The changeful spirit, Thought,  
With a mantle wrapped about her  
By Fancy's fingers wrought;  
Its folds are gemmed with dew-drops,  
And its borders fringed with light  
That she borrowed from the moonbeam  
When it kissed the brow of Night.  
And Thought is fair in such a robe,  
The one that suits her best,  
When sorrow folds her fluttering wings,  
And, weary, sinks to rest.  
Oh! then her dreams, her waking dreams,  
Around the heart entwine,  
Like that sweet flower whose blossoms droop,  
Till midnight bids them shine,  
Whose cup is closed, nor ever gives  
Its perfume to the day.  
But waits till Darkness lifts the lid—  
Then throws them all away.

Live to do something, and it will be something to live!

## INDIAN SUMMER.

'Tis Autumn, and the falling leaves  
Sail slowly down upon the wind,  
Lending like Death when he bereaves  
The living germ of hope behind;  
'Tis Autumn, and the sun is dim,  
His summer fire is nearly gone;  
The breeze wails out a mournful hymn,  
And all the earth is sad and lone.  
'Tis Autumn; over land and main  
A veil of azure haze is thrown,  
As if the parent heaven again  
Had claimed our planet for its own;  
And the blue vestment of the sky  
For garments of glory given,  
Till scarcely can the straining eye  
Tell which is earth or which is heaven.

Justice weighs atoms in the same scale that it weighs worlds!

## GUARDIAN SPIRITS.

Where cool and long the shadows grow,  
I walk to meet the night that soon  
Shall shape and shadow overflow;  
I cannot feel that thou art far,  
Since near at need the angels are;  
And when the sunset gates unbar,  
Shall I not see thee waiting stand,  
And, white against the evening star,  
The welcome of thy beckoning hand?

Think all you say, rather than say, all you think!

## WORLDLY SUCCESS.

Vulgar souls surpass a rare one, in the headlong rush;  
As the hard and worthless stones a precious pearl will crush.

The verdict of Nature, and not of men, is required.

## Original Essay.

## "CAUSE OF THE GULF STREAM."

BY H. A. M.

My attention has been called to an article in the BANNER OF LIGHT of Aug. 24, relating to the cause, origin, &c., of the Gulf Stream, and it leads my mind to a line of thought, which may be of interest, and call from others facts, if not ideas, which may lead to ultimate truth upon this question of present speculation.

I do not propose to answer that article, but merely to suggest matter for the more active and deeper researches of others. Neither do I adopt the reasoning of that article on the true cause of that phenomena known as the Gulf Stream, because it does not begin at the foundation. There was a time when the cause which is there given did not exist; when the magnificent Amazon was a labyrinth of mountain streams, each with its own course and laws. The gathering up of these little streams into the mighty river has been the work of myriads of centuries, and the current setting westward has been a mighty law to the mountain debris in determining and keeping it to the mountain shore, and concentrating the currents of these smaller streams into one. There is truth in the article, but it is of to-day and not of that period—millions of years in the past, when the laws which formed the Amazon were old and acting. The same laws are now acting, but of course the change of the land governs the course of water. That bank which your writer describes as being in the ocean upon the south side of the mouth of the Amazon, is the subject of this law, and in time will be hard land and the extended bank of the mighty river. For thirty miles into the ocean the waters are discolored by the immense flow of matter down this mighty river, and the ocean current of the Gulf Stream, setting westward, confines it, drives it back by its myriads of eddies, sets it out of its forward course, if by chance any of it gets too far on its northern side, eddies it back again into the main stream, thence again it is whirled about until it finally finds the southern side where there is no gulf current and where it settles to the bottom and forms the bank. This cause was at work from the first and has formed the immense stretch of land from the mountains to the mouth of the river. The mountain streams from the Andes are supposed to be cold at their fountain head—the river is very deep and snow water constantly pouring down its feet supplies to chill its currents. The temperature of the water at its mouth is not above, if up to that of the ocean with which it commingles.

This would be a strong argument against the conclusion that the heated water of the river was the water of the Gulf Stream, because in order to impart a temperature to ocean water so as to produce the marked effect named, the river water at its mouth would require to be very warm, overheated beyond the ocean, or it could not affect a mass of water of such vast expanse and depth, and of much greater density. This latter fact, this greater density, would of itself be a strong argument against the conclusions of your correspondent. Besides, the same sun which now heats the Amazon, would as well give warmth to ocean currents from Africa to the Gulf of Mexico. The land or sea-board north of the Amazon and up to the Gulf of Mexico has all been formed by the action of the Gulf Stream—the wash of the mountain, the growth of marine plants, and the work of animals. Nay! further than this, there was a period when this Gulf Stream flowed in unimpeded course across the place of these present lands, in a direct line over what is now the Mississippi Valley, and met the highlands of Canada near the great lakes. Here a Northern current, setting down from the Eastward or the backing up of the waters from the shores, caused the current to eddy back upon itself, which resulted in

the formation of banks at a distance from the obstruction, and the current setting up to the extreme Northwest, turned again down over the course of the lakes, kept the spaces open, and hence these inland seas became, as these banks grew, cut off from the main tide. The valleys became filled up. The eddies about the base of the eastern ridge of mountains were carried down to meet the great current again, and conveyed its continual tributaries to the Gulf States, the Carolinas, and formed Florida. There are at present immense deposits of sea-shells in Georgia and Tennessee and Kentucky, all the produce of this cause, deposited by this ocean-tide, and carried into banks by counter currents of water, winds, &c. The sand, sifted out, leaves the shells, and winds often blow them into windrows near some obstruction or into a sheltered place. For ages these banks have excited the speculation of the wise and learned, and they could never go back in their dreams to the period when this vast valley was an ocean.

There are many curious matters involved in this law of the Gulf Stream, and we must bear in mind, at one period it was the great primal source of change and formation—it was the great embodiment of action. There were no Amazons, Mississippi or Missouri to carry their millions of loads daily into the ocean, but the ocean carried its daily tribute to the land, its offering to the foot of the mountains.

This subject is too vast for an article of this kind; it is matter for lectures upon lectures, and then not exhausted. The ocean is full of currents. The Gulf Stream is the great current. It comes in contact with the current setting from the eastward, all along from Cape Fear northward, and produces eddies which in turn produce banks in mid ocean. But a comparative short period since, Cape Hatteras was not in existence. Her early explorers speak of no belt of shore outside of Roanoke Island.

The Gulf Stream running eastward, where it comes through the Florida passage, is constantly forced to the west by some power unknown, except it be from the motion of the earth, and the currents caused by it north of Hatteras. The eastern current sets down over the Bank of Newfoundland, and turned off by the land and reinforced by the river and bay currents, forces the Gulf Stream over toward Europe, and gives now eddies and forms new banks. Hence, where these currents meet there are shoals. Seventeen miles from Hatteras there is a shoal with but ten feet of water at low tide. This will become in time an island, another Roanoke. A bank is forming outside of Cape Fear, off to this shoal; another will extend from the Chesapeake and near to it from the north; and in time the Sounds of North Carolina will become marshes with rivers through them, and Sounds will form outside of Hatteras some twenty miles. The same current setting down from the east meets a current from the north, there forming St. George's Bank and proceeding on are thrown off by the eddying back current off Long Island. The tides from the Sound, Buzzard's and Narragansett Bays, form Nantucket Shoals. The currents off New York from the bay is forming shoals about three miles off these eastward of that harbor. These would all seem to indicate a current in the ocean from east to west; generally, of course, subject to disturbances by islands, channels, shores, and the counter current incident to known local causes.

Many of the Banks in the West Indies are formed from coral growth. The Bahama Banks if not entirely formed from this cause, have been much aided by the coral deposits. The Gingerbread ground is entirely coral, and kept clear and white by the current passing over it. Therefore we cannot so well argue a point of natural law from evidences in that region. The host of Keys which make the point of Florida, have the same origin apparently, and the current so far from aiding their growth by deposits, rather tends to keep them back from its channels.

This system of building up land is a curious study, and one of great importance. Thousands of lives are lost upon these shoals, where it is not deemed possible to keep any mark, light-ships or buoys. A vessel disappears in the sand soon after striking, and her frame is ground to splinters in the breakers. Yet if those having charge would but study the laws which form these banks, they could soon build an island where there is now but a bank, and place above water a beacon of safety. By a little aid, rivers now forming and conforming to every turn and eddy of the current could be made straight at trifling expense, whereas in time they will become crooked creeks. Points of land could be aided and directed so as to form harbors and cover openings, now useless from the sand bars at their mouth.

I have often watched these operations upon the shores of North Carolina, and often by a few loose stones, a little gravel, changed the shape of the beach so as to become marked in a single storm. There was an iron boiler near Hatteras Inlet which was often tumbled over by the storms; by piling up stones upon its side, &c., it became fixed against the south-east waves, and in one season the beach had formed sixty feet to it; and this would continue until some storm from the east cut away my embankment, and which with one day's labor could have been secured on every side. My attention was first called to this by the Government's attempt to build a breakwater near Seacoast Point in Rhode Island. They threw \$100,000 worth of stone upon the point, and the next spring the beach had filled off as much further as the stone carried the sweep of the current out, and if the breakwater had been completed, the course narrowing out would have destroyed the little shelter that was there at first.

The formation of land is a beautiful study. I have often watched its progress for years, and marked the elements which entered into the different kinds of soil, and the manner of its accumulation. Yet this is a subject not embraced in the question of the origin of the Gulf Stream, and I have already, perhaps, taken up too much of your space from more useful occupation. These hasty thoughts may call out other minds, and lead to light upon a matter which has scarcely ever been touched save as phenomena for speculative thought as to its cause. Its effect is of much greater moment in the history of the past, and in the hands of those having time and means may lead to results valuable to us all. In my haste I may have mistaken some of my conclusions, but as my purpose is to elicit inquiry, it will not be the less tempting that an opening is made the broader for question.

PRE-VISION.—A Miss McCall, residing in this city, on Sunday night, 11th inst., dreamed that her sister-in-law's body arrived here on the Central cars from the West, where her brother has been residing for the past three years, for the purpose of being buried in the family burial ground. Imagine the surprise of that girl yesterday morning, on finding that her dream had been realized, and that the body of her brother's wife was here. On Sunday last her brother and wife were out riding near Chicago, where they resided, the horse took fright, ran away, and Mrs. McCall was instantly killed. This is indeed a singular but sad realization of a dream.—Albany Knickerbocker.

## QUESTIONS AND ANSWERS ON WAGES.

NUMBER FIVE.

QUES.—A free country like ours has wonderfully recuperative power.

ANS.—All nations can recover losses, by a similar display of energy; but all nations have found that the repetition of losses brings them finally to desolation. A nation is but an aggregate of individuals, and no individual can stand up against a constant violation of natural law.

Q.—So long then as we have abundant land to fall back upon, our position may look well?

A.—And yet that cannot save us from a vast amount of needless distress.

Q.—What more could be done than already stated, to give more stability to our wealth?

A.—Give more solidity and permanency to all the creations of labor. For example: Suppose a man builds a house which costs him ten thousand dollars, and that in a year or two it is burnt down, he will be compelled to withdraw another ten thousand dollars from other investments in order to rebuild his house. But on the other hand, if the house, solidly constructed, stood a century or more, it would, during all that time, make an enormous return in shelter, comfort, use and profit to numerous families; while the other ten thousand dollars not having been taken from other investments, keeps increasing in usefulness and expanding in profitability during all that long period. The gain then is double.

Q.—In that case our losses by fire must be enormous?

A.—So enormous that it is not an exaggeration to say that, in spite of our necessary and inevitable increase of wealth by natural means, immigration, &c., a great deal of our poverty is due to that misfortune and improvidence. Our losses by fires alone will average now some fifty millions a year. This sum at six per cent. would yield three millions a year, which would give six thousand families five hundred dollars a year each. And yet to the losses of mere buildings we must add furniture, books, paintings, clothes, workman's tools, family relics, &c., and those resulting from change and loss of employment of a great number of individuals.

Q.—Our system of insurance will however cover much of this loss?

A.—That is only a deception, so far as the national wealth is concerned. It is but making many other individuals pay for the losses of the unfortunate. It is a part of the art of gambling.

Q.—But is there no good feature in an institution that has saved so many from ruin?

A.—Plenty, where properly applied. By our careless system we render the insurance system more extensive in its operations in that particular line than it ought to be. So far as buildings, ships, &c., are concerned we want less of such tax by giving more solidity and workmanlike character to our constructions; but as there are at all times natural causes of disaster in operation, such as inundations, storms, earthquakes, failures of crops through drought, &c., it would be but right to make property of every kind liable to a small insurance tax, so that the whole population would support, as it should, these uncontrollable misfortunes of a few here and there of their fellow-citizens. No one need thus ever be impoverished. Indeed, there is no reason why a national revenue might not be raised in this manner.

Q.—But if you built private houses and works of public utility more indestructibly many laborers would find nothing to do?

A.—It has already been shown how instability creates poverty. Society does not gain by losses. No man should gain by the ruin or injury of many others. There is always, through the operations of nature, sufficient wear and tear for the healthy purposes of labor, and the misapplication of wealth to reconstruct the thing inopportunistically destroyed, is an undoubted disadvantage to labor, as already shown. We want all the capital we can to be devoted to new constructions, to new industrial operations and to those renewals which must be made of those things which have given a proper return for the original investment. Nations have too long kept themselves on the verge of misery by wars and other destructive habits and pastimes, by antagonism in business, by the misapplication of wealth, and by the exclusion of the people of laborers from a genuine use of the land and a fair recompense for their toil.

Q.—Should you not be contented with the abundant prosperity which good wages produces?

A.—Certainly not. Although the millions paid in wages per week circulate with rapidity, and every dollar is the medium for a multitude of transactions, as already shown, still every species of property must also circulate in just proportion to the demand, and be perfectly free to exchange the moment the price is paid for it. Some dollars may lay idle, which is consumed for the use of life; the food producers may buy with the same dollars clothes for the limited use of comfort; while the manufacturer, with the same dollars again, accumulated, may buy a house or land, and occupy it for shelter as long as he needs it, or he may sell off or sell in regular payments (rents) to another who requires it for like purposes, the natural condition being that when the personal use is over it shall belong to another for use by reason of its durability.

Q.—Then you view the wages system as the grand lever of national prosperity?

A.—Without question. For, take the case of one of the poorest modern nations, where the people are landless, and the aristocracy, both titled and commercial, own everything, control everything, absorb everything, and the average of wages to the whole capable workers will not exceed twenty-five cents a day each. If, in that nation, there are four millions of workers, that would give one million dollars a day of wages, or three hundred and twelve millions a year. If, on the contrary, we find a freer country, the average may be a dollar each, or four millions a day, or twelve hundred and forty-eight millions a year put into circulation, and causing business transactions or exchanges amounting to thousands of millions, as already shown. The difference of money put into the market by the two conditions of society is nine hundred and thirty-six millions! Where a condition of slavery exists in full force, the money actually put into the market by the slaves would not be five cents a head per week. The small number of middle-men or trading class, and the still smaller aristocracy, would have to do all the business, as the slaves would neither be properly fed, clothed nor housed.

Q.—It is strange that the rich should not have foreseen these facts?

A.—We see things only through the medium of training. In old times, the aristocracy was every thing, and their deeds, their rights and their wealth, alone occupied the common mind. In modern times, as in several ancient republics, the commercial world—its wondrous power, enterprise and riches—engages the common thought and admiration. But neither the aristocracy nor the mercantile community, could see that their prosperity was only built on a sandy foundation, so long as the true interests of labor were mis-



understood. The laborer has always been despised, although labor has been hypocritically praised. The instinct of wrong to the laborer created the contempt for him; but the instinct of common sense pointed out labor to be the foundation of all wealth.

Q.—But by habit and by laws, we are following in the same revolutionary channels?

A.—To some extent. Yet there is hope in the increasing intelligence of the working man. He can save the rich from the consequences of their own incapacity to travel out from the dangerous routine of their training. By cooperation, combination and exchange of ideas, their power and wealth are extended; with that, comes greater movement and circulation, which is the life of business. All the great teachers of the world have sought to bring men more in conformity with the laws of the Creator. When they preached of liberty, equality, fraternity, of obedience to God, they merely sought to elevate the laborer, the maker of human wealth, out of the degradation which ruined the nations when the popularity of the teacher could not be extinguished; the rich who could not comprehend his simple, practical truths, cunningly perverted them by accepting his authority as a saint of God, and falling down and worshipping him!

Q.—Then to have a true, enduring, social state, the laborer must be king?

A.—That is undoubted. To make good laws, unselfish laws, we must have disinterested legislators, and these can only be found in the whole body of the people. In passing through savage life the order of things has been reversed. The wilder and more violent man naturally subjected the weaker and better man, for the gratification of his interests and passions. The civilized state requires a higher order of sentiments, moral control, personal sacrifice to the equal rights of others, is the first condition demanded. We are now engaged in that moral and intellectual struggle to establish justice, the pivotal faculty of the human mind, and without the activity of which, neither the judgment can be good, nor the morals correct.

Q.—But what makes good wages?

A.—Doing justice to the working man through the agency of fair laws. The moment the law recognizes him, and treats him as the equal of every other man; gives him an equal access to the ownership of land, and secures him a right to the fruits of his labor—wages rise and business increases with his improved capabilities. Indeed, it is almost impossible to pay a man an unfair price for his work who is on an equal footing with ourselves, and it becomes more impossible when he can command his position.

Q.—And what makes bad wages?

A.—Both general and local circumstances influence them—oppression is, however, the principle cause of depression. There is a wide range of difference between the working classes of Asiatic countries and those of the Western World. The wealth of the Indies is rather of climate and production, than of reality. Relatively to population the Asiatic nations are miserably poor. Every step which gives freedom, benefits wages, increases the demand, and enriches the rich. Local circumstances have their influence. A new country with a rich soil gives the people a position to demand their own price. With a poor soil their is little reward. In old countries, more or less of freedom, self-government, education, cooperation in labor and enterprise, graduates the amount of wages. Competition is the result of want of cooperation and of restricted business produced by unequal laws.

Q.—Progress, no doubt, must depend much on the acquisition of knowledge and moral training?

A.—Truth, which is light, has continually been represented as a mystery, which is darkness. Pagan teachers, self-mythified, thus cunningly taught of science, or the knowledge of facts or religion. This was natural in the savage ages, when all the powers, prejudices and material interests had become rooted by habit and time on the side of wrong. Heretofore the people have not understood their rights, nor have they known how to defend them. But the growth of the sentiment of justice increases the number of their friends, and brings their cause into the light.

And, finally, this brings me to remark, that the true social state is that which is in exact accordance with all true religious doctrine. The inspiration of the savage is not suited to the capabilities of the more civilized man. And here lies the secret of the contradictions which shock the susceptibilities of those whose faith is a conceit of training and class, rather than of practical, religious work. Nevertheless humanity marches on to the accomplishment of her great destinies. God's laws cannot be violated with impunity. All must conform to the will of the Great Architect of the universe or continue to pay the penalty in poverty, antagonism and suffering.

#### Sunday Afternoon Lectures in Music Hall, Boston.

The Spiritualists of Boston and vicinity have the pleasure to announce that arrangements for a Sunday course of Lectures at the Music Hall, for the fall and winter season, are completed, and the most distinguished exponents of the Spiritual Philosophy in America have been secured, as follows:

Opening lecture, October 6th, 1867, by JUDGE J. W. BARNES, of New York, (on which occasion the Great Organ will be played).

Oct. 13, 20 and 27, THOS. GALES FORSTER, of Washington, D. C.

Nov. 3 and 10, MRS. AUGUSTA A. CURRIER, of Massachusetts.

Nov. 17, WM. LLOYD GARRISON, of Massachusetts.

Nov. 24, MRS. NELLIE J. T. BRIGHAM, of Massachusetts.

Dec. 1, PROF. WM. DENTON, of Massachusetts.

Dec. 8 and 15, MRS. EMMA E. JAY BULLENE, and Dr. R. T. HALL, of New York.

Dec. 22, and Jan. 12, To be announced.

Jan. 19, PROF. S. B. BRITTAN, of New York.

Jan. 26, Dr. F. L. H. WILLIS, of New York.

Feb. 2, 9, 16 and 23, MRS. ALICIA WILHELM, M. D., of Philadelphia.

March 2, J. M. PEEBLES, of Michigan.

March 9, ANDREW JACKSON DAVIS, of New Jersey.

March 16, S. J. FINNEY, of Troy, New York.

March 23 and 30, and April 6, 13, 20 and 27, To be announced.

The above vacancies will be filled by the best talent that can be secured.

THE GREAT ORGAN will be played half an hour preceding each lecture by the distinguished organist, W. Eugene Thayer, whose services have been secured for the season.

Tickets for the season, (28 Sundays, from October to May,) 34 each. For sale at the office of the BANNER OF LIGHT, 158 Washington street, Room No. 3, up stairs, at BELA MARSH'S, 14 Bromfield street, at HORACE B. FULLER'S, (successor to Walker, Fuller & Co.) bookseller, 245 Washington street, and at Dr. E. B. YOUNG'S, 55 Pleasant street. Let every one desiring a seat appear early and secure their ticket.

Services will commence at 2 o'clock P. M.

All letters concerning the management of the Music Hall meetings should be directed to LYMAN DEER S. STUARTS, 67 Purchase street, Boston.

The John Stuart Mill has lately received the highest honors at the disposal of the law faculty of the University at Halle, which faculty refused a like honor to Count Bismark.

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

## Banner of Light.

BOSTON, SATURDAY, OCTOBER 5, 1867.

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LUTHER COLBY, EDITOR. LEWIS B. WILSON, ASSISTANT EDITOR.

All letters and communications intended for the Editorial Department of this paper should be addressed to Luther Colby.

The Real Light.

What men crave and call for in this age of unrest is LIGHT; not dogmatism, nor a hasty jumping at conclusions. Of these they have had quite enough. They discover that headway is not made at all in that direction. The great and impressive truth is rapidly dawning on the human mind, that the humblest is related to the highest, that there is affinity between the grain of sand and the distant star, that he is indeed the child and creature of the Great Creator. Now in order to investigate this engrossing truth with the utmost patience and faith, and to make it a part of the very soul of the one who so contemplates it, it requires that we should not be met with ridicule in place of reason, or by violent assertion and denunciation even, instead of candor and a spirit of inquiry.

The world is getting bravely over its fears of Bugaboo. Masks and bullying words are about through with their power. The demand is growing louder and louder for truth, and for more light to see the truth by. The torch of science shows that much which has been regarded with reverence, really merits no reverence at all from us; and while interested credulists are intent on putting out that light, where it reveals more than makes for their arbitrary theories, or no-theories, the popular request is for still more light from that source, and in fact from any source, which will open to its gaze meanings hitherto hidden and unknown. Truth creates a keener appetite continually. It is not gained except at the cost of a desire to gain still more of it. Men feel that they have passed the age of childhood in these matters, and would be treated by their teachers and expositors as if they had all things to learn which the universe had to reveal, and the teachers have parted with the power they used to hold over the common mind, just so far as they have declined to look into the inner recesses of truth which the increasing light continually brings to notice.

The secular press from time to time takes up this subject, and treats it frankly and squarely from its own business plane. We frequently find in the New York Herald, where so many violent attacks are made on Spiritualism, an overhauling of the simple facts to which we have alluded. Not long since, we read an article in the Boston Herald, on this very subject which was as liberal as any one could ask who abhorred bigotry in all its phases. That paper remarked, "We are now in a transition state between Hebrew obedience to authority and Grecian obedience to reason. The life of Christ inspires modern thought and feeling, and by showing us the Fatherhood of God and the Brotherhood of Man, it has given humanity a new dignity. We are now beginning to study the laws of our being."

"Allow perfect freedom of investigation, and the truth will ultimately be established."

"He who advances furthest, sees the most still to be explored. The threads which they have grasped and followed through the brief day of life, stretch to infinity. How charitable we should be, and how cordially we should welcome every thinker's efforts to increase the light by which humanity advances to its destiny. How absurd it is to receive new discoveries with dogmatic denials, and thus oppose the Almighty's command, 'Let there be light!'"

The Social Evil.

All things considered—population, employment, public morals, and so forth—it is not thought by those who are quite competent to form a judgment on the case, that the evil of prostitution is really increasing in society. We have read sundry excellent articles on this matter in the journals of late, in almost all of which it is treated with a candor and calmness that are the best guarantees of a final betterment of public opinion respecting the whole subject. In the Chicago Tribune we find a careful comparison instituted between the extent of the practice in ancient times and our own, which is very instructive in the perusal. The Tribune claims, on a wide review of the facts historically, that society is far purer to-day than it was two hundred, or even two thousand years ago. History and early literature are stuck full of images and allusions that betray a condition of things truly shocking to contemplate. Mythology is held to be only a system of free-love. Montaigne avers that Zeno, the Stoic, allowed his chastity to be compromised in order not to appear rude and boorish in a society that emulated the examples recorded in mythology.

Bible history, which is much purer than any record of ancient times, shows that there were not five virtuous men in Sodom; and the iniquities of the cities of the plain are supposed to be beyond anything we know about Sodom. The kings of Israel set examples of impurity to their people which would not be tolerated in any court or capital of Christendom at the present time. The writer of the article referred to says with true point, "when vice takes refuge in darkness we know that society is growing better." As we proceed down through the decline of the Roman and Byzantine empires, and along through what are known as the Dark Ages, we are surrounded with scenes of debauchery, except in the far-apart places which are relieved and kept pure by the influence of the Christian Religion. Gibbon's story on this head is full of satisfactory evidence. Boccaccio wrote his smutty Decameron for the aristocratic dames of Florence. Such a book the police would not now permit to exist. The history and literature of Europe clearly shows a steady improvement of the public morals. And it is true that as woman has risen in the social scale, so she has exerted her influence for purity. But there is much to do yet, and we doubt not it must continue to be done through her.

The Peace Convention.

By the call in another column, it will be seen that there is to be a general meeting of the Branch Societies and friends of radical peace principles, at the Melancon, on Wednesday and Thursday, October 9th and 10th, commencing at 10:30 o'clock.

### Returning Spirits.

We ask the reader's attention, this week, to three different communications in the Message Department. One is from the renowned Professor Faraday, of England; one from Jonathan Peirce, an old friend, who had repeatedly pledged us that he would return as soon as he could after his demise; and one from Clara Pope, the sister of Rev. Mr. Fulton, the pastor of the Tremont Temple Baptist Church in this city.

Professor Faraday was one of the most obstinate of skeptics on the subject of Spiritualism, and being likewise a man of wide renown as a scientific man, he had published far and wide what he considered scientific demonstrations of the impossibility of moving tangible objects by spirit force. He was so engrossed in material science, that he could not be made to believe, while in the form, that there was any *interior* to the external which he studied with so much devotion. The Professor died on the evening of August 27th, in London, and appeared at the first circle held thereafter at the BANNER Rooms, on the 24th of September. His message tells what a remarkable change has come over his views. He was wholly wrong in his opposition to Spiritualism while here on earth, and he frankly confesses it now. His communication is touching in the extreme, coming from such a man.

Our old and tried friend, Jonathan Peirce, promised before he left earth-scenes that he would certainly manifest himself by the first opportunity, after passing to spirit-life; and, true to his word, he communicated through Mrs. Conant, Sept. 24, the very day our public circles were resumed for the Fall and Winter. The character of his message best shows to the reader what manner of man he was. He comes back to confirm by the strongest possible testimony, the fact that Spiritualism is a reality, on which mortals may rest their faith without fear of disappointment. He expresses it with vivid force—"there seem to be so many thousand windows open between my home and this earth-life, that there ought not to be a single soul left in darkness."

The other message is from Clara Pope. She is the sister of Rev. Mr. Fulton, than whom no man in the pulpit has more studiously slandered Spiritualism and its believers. She tells him he has spoken without knowledge, and properly counsels him to get wisdom before attempting to instruct others. She convicts her brother so clearly of ignorance in this matter, he cannot fail to be impressed with what she tells him. The reader will peruse her communication with more than common interest.

The message, also, from Miss Sarah A. Southworth, the authoress, whose stories in the BANNER have been so highly appreciated by our readers, is very interesting. It was printed in our issue of August 31st, 1867. All the allusions and remarks therein contained are strictly true. Those who doubt have only to write us, and we will refer them with pleasure to responsible parties in Boston as corroborative testimony. Mrs. Wilson, the lady referred to in the message, can be addressed upon the subject, care of this office.

These evidences of spirit return and control are multiplying everywhere; hence those people who have for the past ten years used every means in their power to prove the Spirit-Message Department of this paper bogus, have signally failed. Yet they are continually misrepresenting us and our cause. It is indeed singular with what tenacity Old Theology clings to the dead past, and repudiates the mighty truths of the living present! Yet so it is.

### The Gift of Ubiquity.

We find in the St. Louis Republican the story of a boy in that city, the eldest of a family of three children, and but ten years of age, who possesses the power, being still in the form, of being elsewhere than where that form visibly is. The Republican says "the boy is very sickly, has scarcely seen a well day since his birth, and it is said, is empowered with ubiquity. In other words, he possesses a marvelous faculty of appearing in one or more places at one and the same time." The same journal adds: "It is alleged that the boy has been seen at intervals during two days in Paducah, Ky., and at the same time was helpless on a sick bed in this city. He had been seen bathing in the Mississippi River, when his mother was leaning above and expecting him to expire every moment. And he had been seen at the residence of a cousin in Sangamon Co., Ill., when he was incapable of leaving his couch."

The account proceeds: "What is stranger still, we are told that this ubiquity, as it must be called, is involuntary on the part of the boy; that at times, when he is thus ubiquitous he is seized with violent spasms, and seems to be afraid of all who approach him. He is perfectly conscious of all that is transpiring, and relates conversations and describes all that he sees away from where his body really is." The story of his having been seen in Sangamon Co., Ill., while he was still in St. Louis, is confirmed by a Mr. Enlow, of that County, who says that he was seen at his house several times during three days in April last, at which time his parents assert solemnly that he was at home, and expected momentarily to die. In one instance, he was seen walking to the road near the house. A little girl who knew him, thinking he had suddenly come on a visit, ran out to meet him, but returned in a few minutes, saying he had disappeared, and that she had seen a ghost. Mr. Enlow is the boy's uncle, and told the editors of the Republican that on a certain Sunday evening, while sitting in a private chamber conversing with the parents, the boy entered the chamber as if he were in perfect health, and walked up to the table in presence of them all. The mother almost fainted, and rushing into the next room, found her boy in a violent spasm. He is daily wasting away and cannot long survive.

There are peculiarities in the facts of his short life, which may in a measure increase the interest felt in this history. We undertake no comment here on the manifestations of spirit power in the conduct of this remarkable boy, but are content to point to it as corroborative and assuring proof of the fact of such power being present and active about us. There is no sort of use in pool-pooling these manifestations down; they only return in a new form to discomfit and overwhelm those who vainly make the attempt.

### An Agreeable Entertainment.

Mr. Henry Nicholls, for a long time reader to the Cyntral Palace, proposes making a professional tour in the United States. We had the pleasure of attending an entertainment given by this gentleman in Chickering's Hall, on Tuesday evening, Sept. 24th. His programme embraced selections from Shakespeare, Tennyson, Dickens and others. The most noticeable feature of the entertainment was the inimitable rendering of Poe's poem of "The Bells." The recitations from Shakespeare were given with remarkable precision. We vouch for Mr. Nicholls' great success in his tour.

N. Frank White is lecturing in Worcester.

### Movements of Lecturers and Meetings.

Isaac P. Greenleaf gave a course of four lectures before the Society of Spiritualists, in our neighboring city of Charlestown, in September, to the general gratification of the audiences which filled the large hall. Last Sunday he spoke in Taunton. Mr. Greenleaf, without question, is one of the very best lecturers in the spiritual ranks, and has been actively engaged in that capacity for some eight or ten years. He is a terse and philosophical reasoner, and never fails to handle his subject with great ability. He is a fluent speaker, and possesses a remarkably clear voice, full, well-toned and agreeable. His pleasant countenance is a fair index of a genial nature. He is a true gentleman—though perhaps a little too modest and retiring. His address is 82 Washington Avenue, Chelsea, Mass. Secure his services at once. Mr. G. speaks in East Boston, October 6th and 13th.

Cephas B. Lynn, of Massachusetts, has been lecturing in Buffalo, N. Y. He was there three weeks and gave very general satisfaction, according to a letter written by our correspondent, J. Swain. He bespeaks for our young friend a glorious future, judging from the ability with which he handled his subjects when speaking there. He advises our friends in the West not to be afraid to engage Mr. Lynn. While stopping in Buffalo, he was the guest of Mr. Litchins, who says he is a very pleasant and agreeable friend in the home circle. We have no fears of young Lynn's success as a lecturer. He lectures in Sturges, Mich., the first two Sundays of this month.

J. H. Powell, Esq., late editor of the London Spiritual Times, having taken up his abode in this country, is ready to answer calls to lecture on the great truths of the Spiritual Philosophy. For the present he can be addressed at 200 Spruce street, Philadelphia, Pa.

Dr. H. B. Storor lectures in City Hall, Charlestown, each Sunday during this month.

Mrs. Fannie Davis Smith is engaged to speak in Tremont Hall, Chelsea, during October.

Abijah Woodworth is lecturing in Coldwater, Mich., and vicinity, during this month.

Charles A. Hayden goes West again this fall on a lecturing tour.

Prof. William Denton has returned to this city after a sojourn of many months in the West. His address is Wellesley, Mass.

Ed. S. Wheeler, of this city, who has been speaking before the Society of Spiritualists of Cleveland, Ohio, during September, is engaged to remain through October.

Mrs. Jennett J. Clark, late of Fair Haven, Conn., an excellent clairvoyant, has removed to Charlestown, Mass. Read her card in another column.

Miss Julia J. Hubbard lectured before the First Society of Spiritualists in East Boston, Sept. 22d with marked success.

Mr. M. C. Bent has changed his address to Almond, Wisconsin.

### Festival in Maine.

The Spiritualists of Verona, Bucksport and vicinity met at the former place August 30th, and held a two days' Grove Meeting. From the notes sent us of the proceedings we judge they had a real pentecostal season. Mr. S. C. Vyles presided, and Dr. S. Roe, Jr., of New York, and P. E. Hayford, of Bucksport, acted as Secretaries. Among the speakers we notice the names of Charles A. Hayden, Dr. Colby, Dr. Lewis, of Bangor, Dr. S. Roe, Jr., Mrs. Moore, of Ellsworth, Mrs. M. J. Wilcoxson, D. H. Hamilton, Mr. and Mrs. Wentworth, of Knox, Mr. Clark, of Dover, Mr. Barton, of Addison, Mrs. Field, and Mr. White, of Dover. The meetings were enlivened with songs by a glee club. On the afternoon of the second day the weather looked threatening, and the large assemblage adjourned to meet under cover, and reassembled at Bucksport, distant about a quarter of a mile, and soon filled to overflowing Parker's Hall and Lyceum Hall, and the streets were thronged with those who could not gain admission. C. A. Hayden delivered an address in one hall and Mrs. M. J. Wilcoxson in the other. The whole affair was under the direction of a committee of arrangements, consisting of S. C. Vyles, D. B. Hall and N. Bassett, and passed off agreeably. Many good things were said, and it proved to be truly a spiritual feast.

### Music Hall Spiritual Meetings.

Next Sunday afternoon, Oct. 6th, Judge Edmonds, of New York, will deliver the first of the course of lectures on the Spiritual Philosophy, to be given in this city during the next seven months, in Music Hall. Many of the ablest men and women in the spiritual ranks have been engaged as lecturers, which gives assurance that this will be the best series on this subject ever offered to the Boston public.

The season tickets are offered at the very moderate price of four dollars, and they should all be taken up at once, as we trust they will. They can be procured at the BANNER OF LIGHT Office, 158 Washington street, at BELA MARSH'S, 14 Bromfield street, and at HORACE FULLER'S, 245 Washington street. Securing tickets beforehand will save much delay in procuring them at the hall.

### To Needless Patrons.

We have repeatedly notified this class of our patrons of the importance of forwarding the names of the town, county and State where they reside, when they send us their subscription money; but many still neglect to give us any information whatever in this respect. We have dozens of such cases on the docket now. Here is a specimen:

"Mr. Editor:—Enclosed you will find one dollar and fifty cents for the BANNER for six months. Yours with respect, DUTY MOWRY."

The above was received in August last. Now comes another note to this effect:

"Mr. Editor:—My paper is not at hand. Please write the reason why. Yours with respect, DUTY MOWRY."

If you will inform us where to write, we will gladly comply with your request, and also forward the paper. Can anybody tell us where Duty Mowry lives?

### The Children's Lyceum and Meetings at Mercantile Hall.

The Lyceum progresses finely. The Philosophical Class, or Adult Group, which meets at 21 1/2 St. M., is largely attended, and the subjects presented are highly interesting. The Lyceum now numbers one hundred and twenty members. Duplicate groups will be commenced immediately. Henry C. Wright will speak on Sunday next, at 7 o'clock.

PERSONAL.—Our friend, Dr. George B. Bacon, a geon dentist, has returned to this city, and resumed his avocation at his office No. 60 School street. The doctor has been absent six months in Vermont, at work on his farm. He is looking robust, and it would seem that the life of a farmer agrees with him.

### New Publications.

THE PRINCIPLES OF NATURE, THE DIVINE REVELATIONS, AND A VOICE TO MANKIND is the first of A. J. Davis's books; and he has never put forth a profounder or a better one. Like Emerson's first series of essays, it contains all the hints that have been only developed in the works since produced through his organization. This is an exceedingly handsome edition of a favorite volume, from the press of Bela Marsh of this city; and no better likeness of Mr. Davis is to be seen than that which is prefixed to these fair pages. All who are bound to the author and his writings will welcome this really elegant, though plain, edition with sincere gratitude and pleasure. Of the character of the contents it is not at all necessary for us to speak here; that is universally understood and valued. But the great reading and thinking public will thank Mr. Bela Marsh for presenting them their favorite work on Spiritual Truth in a garb so attractive and enduring.

ADIN BALLOU, of Hopedale, Mass., one of the most vigorous and well-balanced minds of the age, presents the public with two recent Discourses in one neat pamphlet, whose titles are as follows: On the tendency of the age to dispense with specialities and personal responsibilities of religion; and On the ultimate conviction of progressive minds in favor of the pure Christian religion and church. The course of his argument is stirring and impressive, while acceptable to reason; and his conclusion is distinctly, that we are all of us personally put on the Christ part of humankind, of self-forgetfulness, of love, truth and righteousness, before we can find the way to holiness or anything related to permanent happiness. We have read these discourses with profit, and know that others would receive benefit from a like perusal. Adin Ballou is a professed Spiritualist, which fact he properly insists should make him all the more truly a religiousist. He is one of the most consistent reformers and humanitarians of the time.

THE NURSERY FOR OCTOBER.—Now is the time to subscribe for the best little monthly magazine for children under nine years of age, namely, The Nursery, edited by Fanny P. Seaverns, and published by John L. Shorey, 13 Washington street, Boston. The price is only one dollar and fifty cents a year, and it can be had still cheaper where clubs are formed. Send to Mr. Shorey for a specimen. Every number is liberally embellished with some fifteen or twenty admirably drawn pictures. The drawings of Oscar Pietsch are alone worth the price of the magazine. We know of no artist who can compare with him in sketches of children. They are at once full of humor and of truth. Pietsch is engaged to furnish drawings to the Nursery for the year 1868. Volumes begin with January and July. Parents should acquaint themselves with the work and judge for themselves.

We have received a pregnant little monogram on the "SPIRITUALISM OF CHRIST, APOSTLES AND PROPHETS," to which is added a Full Explanation of the Three Unclean Spirits like Frogs; Seducing Spirits, and Doctrines of Devils, and Antichrist." By William Bole. Published in London, Ontario. It is a compact, vigorous, and searching exposition of the Spiritualism of the Bible, and combats with marked success the many imputations which prejudiced enemies of Spiritualism are so ready to hurl at it. The disproofs of the writer include and involve such a multiplicity of positive proofs, directly from the Scriptures, too, that it will give the reader solid satisfaction to peruse a little treatise which is composed with so much clearness, force and conclusiveness. It would require no mean mind to meet him on the ground he has so strongly taken, to demonstrate that the Bible abounds with proof of the doctrine of Spiritualism, and that none of the images of the early prophets could possibly be interpreted against our blessed faith.

THE TREE OF LIFE. By Isaac Jennings, M. D., New York: Miller, Wood & Co.

This volume is divided into two parts, and treats of both the spiritual and physical degeneracy of man, its causes and remedy. In its very fair and readable discussion of the related topics, it bases the remedy for the disease of Degeneracy on the elevating principle of Orthopathy, or the right path. The discussion of the subject will be found to be extremely clear and intelligent, and will interest all who have the least thought about the laws of health, both of mind and body. The author's observation must have been extended, and his reflections show themselves just and profound. The public would get great good from giving a careful perusal to such a book. Medicine is to be placed on a basis where ideas from all quarters may be allowed to come in as allies in its service.

A very excellent list of excerpts is the "SCRAP BOOK," published at Reading, Pa., and composed of terse and thoughtful selections from the writings of such men as Pascal, Temple, Parker, Beecher, Frances Cobbe, George Combe, A. J. Davis, Gerrit Smith, Colenso, Dr. Hedge, Buckle, Robertson, Goethe, W. R. Alger and Martineau.

ELSIE'S MARRIED LIFE, by Mrs. Mackenzie Daniel, from the press of T. B. Peterson & Brothers, Philadelphia, is for sale by Lee & Shepard, Boston. It is a popular and attractive story from the pen of a practised and gifted writer of fiction.

PETERSON'S LADIES' NATIONAL MAGAZINE for October shows a pretty picture for a frontispiece, entitled "Love's Young Dream," and proceeds with the usual quantity of fashion-plates, patterns and letter-press. It is a truly brilliant number.

THE LADY'S FRIEND for October comes to us with a very attractive plate of fashions, and its variety of illustrations of the styles, embroidery and pattern-work is marked in this number. Its original tales and verses challenge, for merit, the competition of magazines professing to be wholly literary.

HARPER'S MONTHLY for October opens with an illustrated article, "Bobinette Berloque," concludes the racy illustrated series of "The Dodge Club in Italy," gives some stirring pictures and descriptions of "Rides through Montana," and supplies the missing papers as "Eight Castles in Spain," "The Old Woman who lived in a Shoe," "The Belle of France," "Toads," "The Queen's Life of Prince Albert," with two illustrations, one of the Prince at twenty and the other of him at four, besides the always readable editorial mélange and miscellany, including the Record of events and the philosophical discussions of current themes.

All the above magazines are for sale by A. Williams & Co.

The Mercantile Library Association present in very neat form their statement to the public, being the 4th Annual Report of that prosperous literary body. The reader will find the report, interesting from its very evidence of effort to entertain the public and profit the Association socially and intellectually.



## ALL SORTS OF PARAGRAPHS.

We call especial attention to S. J. Finney's speech, delivered at the Fourth National Convention of Spiritualists, which is embodied in the official proceedings given on another page of this paper. It is sound to the core, and will open a "sealed book" to the theologian, as well as to the scientific student in Nature's laboratory—the scientist.

We shall publish in our next issue an interesting letter from St. Louis, written by Mr. Chas. A. Fenn, giving an account of the progress of Spiritualism there.

The flag at the BANNER OF LIGHT by the BOSTON INVESTIGATOR is beneath our notice. We have invariably treated that journal with respect; and now, at this late day, it seems to us inexplicable that the editor should so far forget himself as to allow any correspondent to disgrace its columns by insulting us.

We cordially thank the many friends in the West and elsewhere for their emphatically expressed declaration that they are determined to sustain the BANNER OF LIGHT at all hazards, against internal as well as external foes.

The *Spiritual Republic*, we are sorry to say, has been suspended; but we learn that S. S. Jones, Esq., who formerly controlled the *Religio-Philosophical Journal*, will resume the publication of the latter paper instead.

The list of suicides in Great Britain for the last year comprises about thirteen hundred victims, the usual percentage for the last ten years. It still stands second to that of France in this particular, and considerably above that of other European States.

The Universalists in convention at Baltimore recently reaffirmed a belief in "the divine authority of the Holy Scriptures and the Lordship of Christ."

A Children's Lyceum has been established at Corry, Pa., Charles Holt conductor.

Boston.—The annexation of Roxbury to Boston makes the latter city the fourth in size and population in the United States. The citizens of Dorchester are also taking the preliminary steps toward annexation. It will not be many years before Boston will rank third among the large cities of the Union.

We recommend all to read the article on uncharitableness in the October number of the *Atlantic Monthly*.

Alexander Dumas is coming to this country.

A prominent citizen of San Francisco has offered, upon certain conditions, to give \$50,000 for the foundation of a "Labor Exchange"—an institution for the protection of labor, and the advancement of industry; a place where every one who seeks employment can find it without fee or reward, and where the minutest information and statistics respecting every branch of industry shall be collected and imparted gratuitously. Such an institution is needed in every large city.

A Jerseyman gathering mushrooms was told they were poisonous. "Thank you," he replied, "I am not going to eat them myself—I sell them at the hotel."

The Paris papers have much to say about a Zouave belonging to the French army, who is said to have a wonderful power for healing the sick and infirm. He cures in an instant cases of paralysis that have existed for years. Hundreds of men and women are continually visiting him, and the papers say he never fails to cure.

Women may vote under the Reform bill which has lately become the law of England. The act of 1850, for shortening the language used in acts of Parliament, provides that in all acts words importing the masculine gender shall be deemed and taken to include females, &c., unless the contrary is expressly provided.

A certain church of no little pretensions in this city, has been trying a year and a half to get a pastor. Either the church or the clergy must be hard to please.—*Boston Post*.

Two-thirds of the congregations of this city bestow more thought upon their clothes than on their creeds.—*Boston Post*.

It is no part of the duty of a choir to observe the religious portion of a service, and it is evident that they never go beyond their duty.—*Boston Post*.

Port wine is manufactured from the common blackberry. There is an advantage in this, since it can be made at home—a cheap and healthy drink—while most of that imported—ninety-nine casks in a hundred—are not real port, and is far less healthy than that made from the blackberry.

The population of San Francisco is now 130,000 an increase of 74,000 in seven years.

A few families increase for a few generations very rapidly, and rise in influence, because they form a superior stock, until some habit, or vice, or peculiarity of employment or disposition, injures the race and renders them inferior, and then they decline.

Among the curiosities of the Paris Exhibition, was a Buddhist machine for saying prayers. It was a small square box with a handle to turn at one side, attached to a barrel, on which were fastened twenty prayers. When a prayer was to be offered, the crank was turned, and the work was done; and done, we will venture to suggest, just as effectually as it is done by many human praying machines, in which the heart is not found.

The Wisconsin State Medical Association resolved never to admit nor return as members those who are in "any way concerned in producing abortions."

A farmer in Taunton, England, went to law to resist paying a four dollar church rate. He got off in the end by paying the original, and seven hundred and thirty-nine dollars costs. Religious toleration with a vengeance!

The London Art Journal pays a high compliment to the bronzed iron works of the Tucker Manufacturing Company which are in the Paris Exhibition. The articles so highly commended were made by the convicts at the Charlestown State Prison.

On the occasion of the visit of the Emperor Napoleon to Amiens, the bishop gave permission to make use of animal food though it was Friday. It is quite convenient to have a creed that can be suspended at will.

A MYSTERY IN NEW HAMPSHIRE.—The town of Merrimack, N. H., has the novelty of a sensation as well as some other places, in the shape of a haunted house. It is located at a place called Robbins's Mills, and has remained untenant for some time. Recently strange sounds have been heard upon the premises, and strange lights, not borne by human hands, have flashed by the windows, and illumined the old deserted dwelling. When human feet approach, or a human voice is heard, these sounds and lights cease. The strange phenomena have attracted many of the town's people to witness them.—*Haverhill Publisher*.

## New York Department.

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Mrs. Spence's Positive and Negative Powders. Dr. H. R. Storer's preparation of Rodda's Nerve and the Nerve-Pain Balm all continue to bring words of approbation to our office. Ring's Ambrosia for grey hair is also on ourselves.

**Practical Work.**  
One of the important steps taken at the Cleveland National Convention, was to authorize, by resolution, the Vice Presidents for the several States in which there are no State organizations, to call conventions, and if practicable, secure a future representation in the National Conventions. Each State being entitled to the same number of delegates that it has representatives and Senators in Congress, will, when most of the States are organized and represented, give a sufficient number for all practical purposes, and the local delegates can be left out for State Conventions. A more thorough and systematic plan would be for local societies to be represented in State Conventions, and State organizations only in National. This plan would enable each State Convention to select from the whole State its delegates, whether in local organizations or not; but delegates should be required to reside in and be citizens of the State they represent.

Arrangements were made at Cleveland for State Conventions in Ohio and New York, so that these two States can be fully represented in the next National Convention; and perhaps a sufficient number of States may be there represented to make the necessary change for a more efficient and practical organization, which could only be effected by the steps already taken, which thus far have been successful and fully satisfactory to most of those who took part in effecting the present organization, with a design to make it ultimately a Spiritual Congress—or Congress of Spiritualists. Not, of course, with power to make laws, but with power to make truth popular and error unpopular, even though found in Orthodox creeds or Christian Bibles; and with power to do something toward freeing our system of education from the false and foolish ideas of God, as taught to the young from Jewish script and Christian pulpits; and with power, also, to do something toward raising our social system from that unjust and corrupting condition in which woman holds an inferior and degraded position to man.

As Vice President for New York, we shall soon issue a call for a State Convention, at one of the localities selected by the delegates and others in attendance at Cleveland, and trust the State will be fully represented, and hereafter take and hold its place in the National organization to which it is entitled, as not only the first in population, but the State in which this greatest movement of the age has its rise, both in phenomena and in literature.

It is time New York had two or three missionaries in the field, after the plan of Massachusetts and Connecticut, and carrying out the enterprise so nobly started in our sister States. The missionary work is no doubt to be a great work, and should take up the establishment of Lyceums, lectures and libraries. The speakers should take with them books and papers, and make it an especial business to get subscribers for our papers, distribute tracts and other literature. We like much the earnestness and spirit with which Bro. Foss enters upon his mission in Connecticut, as well as the perseverance and success of Bro. Wheeler in Massachusetts, and hope our friends in New York will come to the Convention, prepared to start at least one such worker in the State of New York.

**Mediums.**  
No class of persons in our country have received more abuse or borne it better than the mediums for spirit manifestations. Attacked and abused in every way by the enemies of the whole subject of Spiritualism in all its phases, they flee to the speakers and writers and believers for shelter, protection, sympathy and encouragement, and too often meet here the same or worse treatment from those of whom they had reason to expect at least kindness and sympathy. That any one or more defenders of the new religion are pure and honest enough to sift, sort, single out and stone to death the defective ones, we have yet to learn.

In the aggregate we believe the mediums are as honest as the writers and speakers, and certainly do as much good as either. If the honest believers could do to-day relate their experiences, more than four-fifths of them would attribute their belief or knowledge of Spiritualism to physical manifestations, and very many to those received through the very mediums most violently denounced by some of the leading and influential Spiritualists of the day. There are few mediums perfect, and few of any class that we know of; but if the good works of mediums, as parties or instruments, were offset against the charges, we are of opinion they would have a larger balance on the side of good than any class of writers or speakers, including clergymen and spiritual lecturers. The New York Herald, whose popularity renders its morals and religion unquestionable, is of course an exception, as it has a right, from its high position of purity and true religion, to stone the whole of us to death, unless some of us run under its protecting batteries and throw stones and clubs at others of the general household. In its attack of news and want of other subjects of general interest of late, it has devoted large space to Spiritualism, and given the fullest proof of its truly Christian standing by its scandal and slander of our glorious but still unpopular philosophy. The public will know when we are popular, for the Herald, true to its policy, will wheel about all its forces and defend us; but what will become of that class of persons, mediums and others, who, like the bat in the fable, fought first on one side and then on the other until they were traitors to both?

both, we cannot say, or what will be the fate of those who, after climbing the ladder, stood at the top clapping down others who were trying to get up the same way, we dare not guess. We only ask earnestly for ourselves that in every contest we be registered on the side of the spirits, whenever, wherever, however and through whatever channel they choose to come. We will not break, or bruise, nor abuse the vessel which bears them or their messages to us, however leaky or imperfect it may be. But while we forgive all the shortcomings of mediums, and bid them God-speed in their glorious and heavenly work, we will heartily and cordially support and encourage every good and practical movement, from whatever source, that offers to be a blessing to mankind, and with the angels overhead, the blessed earth under our feet, and a whole race of human brothers and sisters about us, labor and wait for the good time coming.

## Spiritual Phenomena—Charles H. Foster.

"The test medium," do you mean? Verily, the same, Mr. Churchman; the same medium whose name is in all the land, just as was the name of Paul in all the churches, in his time. Let me commend to your careful and prayerful, if that word suits you better, consideration, a word or so of Paul's scripture. This great apostle of Spiritualism was born of a breed of philosophers which in after centuries culminated in a stock that produced the celebrated Lord Verulam, whose system of inductive philosophy revolutionized the dominion of ideas. He thought that was a baseless pretence of philosophy which did not rest on a substratum of facts. He taught this method—facts first, then the theory—never theory first, then the search for facts in support. But Bacon was not original in this, and should not have received the great credit awarded to him. Did not Paul adopt this method in his teachings of the Spiritual Philosophy? He wrote thus, "concerning spiritual phenomena, brethren, I would not have you ignorant." (1 Cor. chap. 12, v. 1.) Here he insists on a knowledge of facts as fundamental to belief. No man can believe without evidence; with evidence, unbelief is impossible; and this accords with the constitution of man.

But your church fraternity say to us, *cut, bono?* What good? Let our spiritual philosopher, your apostolic guide in religious matters, answer your question. "The manifestation of the spirit is given to every one for his profit." (1 Cor. chap. 12, v. 7.) These manifestations—these exhibitions of spirit presence and spirit power—these angel visits not "few and far between"—in these blessed days of "communion of saints," realized in thousands of instances, are, according to your great and accredited author, matters of mighty moment—are given for man's profit, benefit, advantage.

Why do you profess and say every Sunday, like Poll Parrot, mouthing it after a hireling priest, *I believe in the communion of saints*, and in practice and conduct of life, make your solemn profession a patent hypocrisy and transparent falsehood? Why say you believe—what evidence have you for belief? We say to you that in this you are not practical as in other matters of human interest; be wise and remain no longer ignorant concerning spiritual phenomena—taking Paul at his word and wish. Be as bold and honest as he was after his enlightenment. Hear him—"Immediately I conferred not with flesh and blood."

Now, Mr. Churchman, whoever you are, dwelling here, or visiting New York on business, let me advise you to call on Mr. Foster, at his rooms, No. 29, 4th street, and there take a lesson in Spiritual Philosophy which you will never forget and which shall profit you withal in this life and also in that which is to come, so shortly.

Mr. Foster combines in his mediumship more of those gifts inventoried by Paul in the chapter above referred to, perhaps, than most persons of his profession. Let not the priestly clamor of *works of the devil*, deter you from an ever-to-be-remembered meeting there, with the loved ones now dwellers in the glory-land. Go and be made glad—glad tidings await you—the gospel of the Nazarene is there illustrated. Methinks I hear a host of happy throngs joined with me in this advice and direction to you, and that voices all around me are chanting the angel anthem:

"As well may the butterfly hope to be known  
By the worms of the earth from which it has flown,  
As the angel of beauty, from heaven's bright sphere,  
Be known by the friends that are mourning him here;  
So I came in the way you said it was done,  
To prove to you, father, that I was your son!"

DR. HORACE DRESSER.  
New York, Sept. 1867.

## Lyceum Banner.

This winged messenger has at last reached us. Numbers 1 and 2 are on the counter, and full of gems from the pen of a ready writer, for such is Mrs. H. F. Brown. We are glad this little sheet has gone into her and her sister's hands exclusively, and gladly add our testimony in its recommendation to every household. Save one dollar and send it for the Lyceum Banner; better go without tobacco, tea, coffee, meat, almost anything to save enough to get the paper for the children, if you have any; if not, you can afford to take it and give it to some poor family that has more children than money.

## From Australia.

A letter from Australia, acknowledging the receipt of books and papers sent by us, says, "Spiritualism is spreading steadily in that far-away country. The missionary D. D.'s and snapping-to Mr. D. D.'s ought to attend to the explanation and shut it in, or it will get all over the world before the nine days of its natural life are out. How our country is blessed with prophets and scientific explainers of curious phenomena. Adding the devil-seers, no country can beat ours for wise and self-righteous teachers."

## New York State Convention.

In pursuance of a resolution of the Fourth National Convention, requesting the Vice Presidents for the several States, to call State Conventions, &c.; and in accordance with the expressed wishes of the delegates, and others from the State of New York, in attendance at said Convention, I do hereby announce to the Spiritualists of the State of New York that there will be a State Convention of Delegates, and others, holden in the city of Rochester, N. Y., at such place as shall be announced in the daily papers of said city, on THURSDAY and FRIDAY, November 7th and 8th, 1867, commencing at 10 o'clock A. M., on Thursday, and to be continued longer than the two days above named, if the business requires it. The Convention proper, will be composed of delegates from such local organizations in the State as are entitled to representation in the National Convention of Spiritualists; and in the same ratio of representation, and all local organizations, are hereby requested to elect delegates to said Convention accordingly. The Convention, when organized, will be competent, if requested, to admit on application others who may be present and not

appointed delegates. The object and purpose of said Convention is to effect a State Organization to cooperate with and be represented in the National Organization of Spiritualists, and also to inaugurate missionary and other measures as deemed expedient for the furtherance of the phenomena, philosophy and religion of Spiritualism.

WARREN CHASE,  
Vice President for State of New York.

## Mass. Spiritualist Association.

We print the following important Circular, just issued by the above-named Society, and hereby call the attention of every Spiritualist throughout the State to give it that consideration which its importance eminently demands.

Notwithstanding the Association has maintained some of the best lecturing talent in New England, for many months in the field, that was wholly engaged in this State missionary labor, still there are those who do not as yet know the primary object of the Massachusetts Spiritualist Association. To such we will say, it is to furnish speakers gratuitously to every town where there is no organization, and of course where they have no spiritual meetings. This necessarily requires considerable funds, which the friends should see are not lacking. The purpose of this Circular is to replenish the treasury. See to it, friends, that this worthy object is abundantly secured.

## AN APPEAL TO THE SPIRITUALISTS OF MASSACHUSETTS.

Friends:—Six months of successful effort has demonstrated the wisdom of the thought which originated the plan of associative labor. Much has been done worthy of record in the past, but that which is accomplished is chiefly valuable as showing the possibilities of the future, and suggesting improved methods of action. The beginning of any great movement of this character must of necessity be marked by more or less delay. Remembering this, we are convinced of having made great advancement in the right direction. The one thing needed now, is to have it completed and increasingly followed up.

Spiritualism, when fully appreciated, recommended itself as a system of universal education and development. Being at once a fact, a science, a philosophy, a religion; it concerns alike the most practical man, the student, the thinker and the spiritualist mind. While keen research and careful analysis, have been encouraged in every other department of human attainment, all that relates to the domain of spirituality, has been ignored as a matter of scientific demonstration, and left to the selfish speculations of theological quacks. As individual character, social organization, the forms of government, and the conceptions of Deity, all have their origin and derive their nature from the ideas which possess the popular mind, none can fail to see in this connection, the necessity of substituting knowledge for assumption, intelligence for ignorance, truth for error, religion for superstition.

To furnish something of this progressive education—an education not confined alone to books, but which including the ministry of the Beautiful, must pertain to Nature in her simplest and most complex forms—in every mood and tense; to contribute toward such an education is an imperative duty, binding upon all who have spiritual powers and sympathies, or material means to all the cause. For our own safety, as well as for the benefit of the whole, the work imposed upon us, by the fact of our having received the light and life and love which have come through Spiritualism, must be performed. Means must be had to ends. Association, order and system are already at hand. Funds are needed to carry forward the work now waiting for this very help. Our best mediums and lecturers should be sent to the people that we may be understood; that those now ignorantly opposed to us may become our friends and share with us the happiness of Liberty and the blessings of Truth.

Inaugurated here, our example will become contagious, and the Massachusetts Spiritualist Association become the forerunner of similar organizations all over the country, whose influence shall be world-wide. A power shall be evoked among the people, institutions shall be reformed, societies reformed, and individual phases of character reformed in "the light of that new day which shall be built out of heaven to God."

To this end, the Executive Committee of the Massachusetts Spiritualist Association especially request every meeting or gathering of Spiritualists throughout the State, however small or large it may be, to make a general and concerted effort on the second Sunday in October, to consider the claims of the State Missionary Cause, and to take up a collection in its behalf. Will the president, or one of the officers, graciously attend to this important matter? Let the respective speakers before the various Societies unite with the friends on this occasion, to secure as large a contribution as possible. The present continuance of our Association as an active cooperator in the cause of Spiritual Progress depends upon the result. The amount may be forwarded to the Corresponding Secretary.

We remain, very fraternally yours,  
LYNARDUS B. HITCHCOCK, President,  
67 Purchase Street, Boston.

GEORGE A. BACON, Cor. Secretary,  
Boylston Market, Boston.

EXECUTIVE COMMITTEE.  
John H. W. Toney, Vice President; John Welherbe, Treasurer; Cephas B. Lynn, Sec. Secretary; Isaiah C. Ray, New Bedford; Mrs. Susie A. Willis, Lawrence; John Puffer, South Haverhill; Mrs. L. B. Wilson, Boston; Thatchler Hinckley, Haverhill; Mrs. M. J. Mayo, Charlestown; Harvey Lyman, Springfield; Mrs. Martha P. Jacobs, Worcester; Anne Smith, Providence; C. F. Pannell, Albany; North Middleboro; Samuel Story, Essex; Mrs. E. J. Sherman, Newburyport.

## Verification of a Spirit Message.

The cause of Spiritualism is surely advancing in this part of the State of Wisconsin. I have been speaking to excellent audiences in Portage and Waupaca Counties, and there are many seeking for the evidences of spirit communion.

I wish here to state that the communication, in the Message Department of the BANNER, of Sept. 14th, from Daniel B. Frost, of Almond, Wis., is recognized as correct by his family, not only in regard to the time of his departure and requests made by him before he passed away, but also the style of expression is in the main characteristic of the man.

M. C. BEST.

## Meetings in Manchester, N. H.

The Spiritualists of Manchester, N. H., have engaged the Police Court Room, and hold free meetings every Sunday, at 10 A. M. and 2 P. M. This is as it should be, and we hope our friends will be able to sustain the meetings free. If all will help it can be done.

## Another Plenic.

By reason of the rain on the morning of Sept. 18th, and the consequent disappointment of hundreds who wished to visit Walden Pond Grove, arrangements have been made for another Plenic, to be held at that beautiful spot, on WEDNESDAY, OCTOBER 9th, provided the weather will permit. Particulars next week as to time of leaving Boston, price of tickets, &c., &c.

H. F. GARDNER, Manager.

## Garibaldi.

Gen. Garibaldi was arrested by order of King Victor Emmanuel, September 24. The General was about to make an invasion of the Pontifical territory, with the intent of marching immediately on Rome. France and Austria objected to Garibaldi's project, hence the action of the King of Italy.

RELIGIOUS INTOLERANCE.—By the new Constitution of Peru, no other religion but the Catholic will be tolerated in that country.

**Dr. J. H. Newton**  
Is in Rochester, N. Y., healing the sick. He has rooms at the Empire House.

**To Correspondents.**  
(We cannot engage to return rejected manuscripts.)

If our good friend who writes from Richmond, Conn., enclosing \$2, for one copy each, of "Joan of Arc," and "Reichenbach's Dynamics," and also for Photographic of Thomas Paine, will give us his name, we will send the books and photograph to order.

G. M. U., LANCASTER, OHIO.—Yes.

## Business Matters.

STRENGTHEN the nervous fluid by partaking of Dr. TURNER'S Tonic, or UNIVERSAL NEURALGIC PILL, and you will be free from NEURALGIA, Nerve-ache, and all other painful nervous diseases. It also imparts new life to an enervated system. Apothecaries have it. Principal depot, 120 TREMONT STREET, BOSTON, MASS. Price \$1 per package; by mail two postage stamps extra.

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

Mrs. L. F. HYDE, Test and Business Medium, 462 6th Ave., between 28th and 29th sts., New York. S2860.

Prominent over all the remedies for the cure of CHILLS and FEVER, stands the GREAT SPIRITUAL REMEDY, MRS. SPENCE'S POSITIVE and NEGATIVE POWDERS. Read the eight cures reported in another column.

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

COUSIN BENJA'S POEMS, for sale at this office. Price \$1.50.

THE RADICAL for September is for sale at this office. Price 30 cents.

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

DR. L. K. COONLEY, healing medium. Will examine by letter or look of hair from persons at a distance. Address, Vineland, N. J.

## Special Notices.

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

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

No one can read the letter of Mrs. Lavinia L. Ingalls, in an other column, without being struck with the incalculable value of Mrs. Spence's Positive and Negative Powders, as a FAMILY MEDICINE, ready for any emergency of sickness or disease, even of the severest kind. A few Boxes of the Positive and Negative Powders, in Mrs. Ingalls' hands, cured a dangerous and distressing cough at once, a case of Dyspepsia in a short time, a terrible and prolonged attack of Neuralgia in 30 hours, a violent attack of Lung Fever in a few days, and another case of Lung Fever in a day and a half. Read the letter. It fearlessly challenges the entire medical profession of all schools of medicine, to produce a record of such successful practice, or even anything approximating to it.

A TRICK STORY.—Tripping down the staircase one, long ago, we fell, shattering a large, lighted fluid lamp. In a moment the blaze wrapped us around like a fiery serpent. Every tragedy has a comic side. Bridget tossed the baby on the bed, and ran for water; Aunt Mary seized the spread to extinguish the flames, and pulled baby down on the floor; Jane came up from the kitchen and put out every light then burning. "Because the house was dark," and Bridget, returning with a tub of water, tumbled down, upset the water and lit her head on fire. Meanwhile we rolled over and over on the parlor floor, till the fire was extinguished, when one arm was found to be terribly burned.

Then how quickly Davis' Pain Killer soothed the pain, and to-day, with a hand and arm unmarred by any scar, we write the praises of Pain Killer, valuable for many an ill and ache.—*Worcester Free Press*. 2nd-Sept. 2.

In the treatment of CHILLS and FEVER, and all malarial diseases, the GREAT SPIRITUAL REMEDY, MRS. SPENCE'S POSITIVE and NEGATIVE POWDERS, are sweeping everything before them. The People say: "The Powders are faith in the Physicians say they are unequaled." The eight cures reported in another column, challenge competition.

## ADVERTISEMENTS.

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

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

## THE EDDY MEDIUMS.

WESTERN TOUR will be delayed about ten days, at the earnest request of friends in western Massachusetts. They will hold seances at STOWINGFIELD, Oct. 11th; CHILMARK, Oct. 20th; perhaps the 31st at HITCHCOCK, Oct. 21st; CHILMARK, Oct. 22nd; ADAMS, Oct. 23rd; WEST STOWINGFIELD, Oct. 24th; PITTSFIELD, Oct. 25th; then through North Adams, to the prairies of the West. A. N. CADWELL, Agent for Eddy Brothers.

## DR. J. R. NEWTON

Will Heal the Sick at  
**EMPIRE HOUSE,**  
ROCHESTER, N. Y.,  
Until about November 10th,  
Oct. 5.—11

## Consumption can be Cured.

THE TRUE REMEDY AT LAST DISCOVERED. UPHAM'S FIFTH GREAT CURE.—Prepared from the formula of Prof. Geo. U. UPHAM, of Paris, cures Consumption, Lung Disease, Bronchitis, Dyspepsia, Malaria, General Debility, and all morbid conditions of the system dependent on deficiency of vitality. It is pleasant to taste, and a single bottle will convince the most skeptical of its virtue as the great healing remedy of the age. \$1 a bottle or six bottles for \$5. Sent by express. Sold by S. C. UPHAM, No. 25 South Eighth street, Philadelphia, and principal druggists. Circulars sent free. GEORGE C. GOSWELL & Co., Agents, 38 Hanover street, Boston. Oct. 5.—12w

## VALUABLE USES OF MAGNETISM!

DR. J. WILLIAMS' MAGNETIC HEALING METHOD, located at 728 and 384 Van Buren street, MILWAUKEE, WIS., cures the sick with a pleasant touch. The system is cured by magnetized paper. All that is required is a supercharged envelope, and fifteen cents. Oct. 5.

## PERSONS

WISHING to engage me to lecture on Geology or other topics, can direct to Wellesley, Mass. Oct. 5.—3w

## TREATISE ON DEAFNESS, CATARRH,

A Consumption and Cancer, their causes, means of speedy relief and ultimate cure, by a pupil of the Academy of Medicine, Paris. Sent free for 10 cents. Scrupulous diseases are costlessly treated. Dr. T. H. STILLWELL, 31 East Washington Place, N. Y. 4w-Oct. 5.

## DEAFNESS CURED.—DR. STILLWELL'S

Organic Vibrator. It fits into the ear and is not perceptible, removes slugging in the head, and enables deaf persons to hear distinctly at church and public assemblies. Oct. 5.—4w 31 East Washington Place, N. Y.

## DR. J. C. HOWES, Medical Clairvoyant and

Healing Medium is eminently successful in treating all chronic complaints. He can be addressed at Volney, Iowa. Oct. 5.

## MARGARET CONNITT will accept calls to



## Message Department.

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

Mrs. J. H. Conant.

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

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

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

### The Banner of Light Free Circles.

These Circles are held at No. 153 WASHINGTON STREET, Room No. 4, (upstairs), on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

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

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

### Invocation.

"And God said let there be light." And there was light. Our Father, and our Mother, too, we thank thee that we are able to add, and God says let there be light, and there is light. We thank thee that no Church or State, no caste or creed has been able to obscure thy light. We thank thee that in the midst of all kinds of darkness, still thy light shines on, though the darkness comprehendeth it not. We thank thee that though clerical lips cry out against thy light, still thy light shines with a steady brightness, and no soul can dim its rays. And we thank thee, also, that thou art drawing all souls out of darkness that have been so long kept from the light. We thank thee that thy voice is heard in the churches; that thy voice is heard in national halls; that thy voice is heard in the cottage; that in the highways and byways souls are turning to listen to thy voice.

Oh our Father, and our Mother, what can this mean? If it meaneth not the New Dispensation, that the souls of thy children are ready, what can it mean? Even as these fair blossoms, (referring to a bouquet on the table,) in obedience to a command from the centre of the Solar System, come forth to bless the heart of humanity, so these radiant blossoms of Truth, in obedience to thy command are coming forth everywhere. Thy children are beginning to learn that there is no death, but all is life; that thou art a God all perfect, all full of wisdom and love; that thy mercy reaches out unto all thy children; that the gates of thy heaven are closed upon none.

Oh our Father, and our Mother, too, we thank thee, oh how earnestly thou must know, for the light that is flooding this life. We thank thee that we in our spirit homes live to see thy children coming unto the altar of Truth, reverently bowing down and worshipping thee. We thank thee that thy children are no longer exclusively worshipping in gilded churches and cushioned pews; but in the cottage of the poor man thou art found, in the hearts of little children also, and in the hearts of these fair blossoms. Though they are children of Nature, they are also children, aye, yes, children that belong to thee. They are of our family. We recognize them.

Oh our Father, and our Mother, too, grant that our mission to earth may never end, until those souls who seek so fervently for light from that better land, shall be furnished with an abundance. For thine is the Kingdom and the Power and the Glory, to-day and forever. Amen. July 2.

### Questions and Answers.

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

CHAIRMAN.—I have a question to ask respecting the star Halcyon.

ANS.—Your speaker is unable to give such information as might be given by those who have made that question a subject of study. If you will propound that question at another time, it will doubtless be answered to your satisfaction.

Q.—By H. Scott, of Lancaster, O.: I am a subject of incubus, (nightmare.) Some of its phases are marvelous. When the attack is on me, I have a duality of consciousness. First, I know I am a nightmare, and cannot move a muscle or utter a sound. Secondly, I leap from my bed and perform superhuman feats; demolish glasses, clocks and windows; strike my sleeping family furious blows in the face; throw furniture upon them to crush them, and utter loud screams. During all this I am as consciously awake, and know myself as well as while I now write, and even feel amused at the scene. The room to me is as light as day, and every door, window and article of furniture in place, and natural. I say to myself, this is not real. I am in bed and motionless all this time, and then open my eyes in profound darkness, and know that nothing has occurred. These scenes seem as real to me, and are as well and as long remembered as the occurrences of real life. How am I to understand this double action of my mind?

A.—It is a well known fact—to medical men, at least—that whatever tends to obstruct the free and natural flow of the fluids of the system, tends to produce a corresponding disturbance in the brain. And if the person afflicted be at all sensitive, or, in other words, mediumistic, at such times the spirit will partially retire from the animal life of the individual, and be able to take cognizance of the inharmonious or disturbed pictures that are represented upon the brain. For, be it known, that all things, all circumstances in thought that pass over the brain, are registered there, fixed there, and the spirit in its clairvoyant state is able to perceive these pictures. Sometimes they are exceedingly fair, sometimes they are the reverse. Now it would seem, in the case of your correspondent, that there is some physical obstruction in the fluids, magnetic and electric, which is the cause of all these wild conditions. The very best remedy which we know of may be found in magnetism. We believe it might be used upon him with most excellent results: might be used in restoring that which is in a measure lost, and removing those obstacles which exist in the circulatory system. Medical men will tell you that case is not a rare one—by no means an isolated one. July 2.

### Brigadier General George C. Strong.

I feel a most profound sense of gratitude to God the giver of all good gifts, and to yourselves as his angels on earth, that I am able to return manifesting in this way to the friends I have left. I had no expectation that I would be able to return in this way when I was called to exchange

worlds. A very brief relation of facts pertaining to myself will doubtless be sufficient to identify me to my friends.

I was born in Stockbridge, Vermont. I was appointed as a Cadet at West Point in 1853, and graduated, of course, in the class of '57. Shortly after, I was ordered to a post at Selma, Alabama. Still further on, I occupied a post in the Ordnance Department at Watervliet. And when the voice of rebellion grew hoarse in the land, and there was need that the army should come into active service, I desired to be put in the field. And my desire was gratified.

I was a personal friend of General Butler, appointed to the army from civil life; and was engaged at the storming of Fort Wagner, where I was wounded, on the 18th day of July in the hip. I was carried from the parapet to the hospital in the rear, and on the following day conveyed to New York, where I continued to sink until the 29th day of July, when the lockjaw set in, and on the 30th I died.

In coming here I experience the same sensation that I did before I was unable to speak. There was a sort of paralysis, and a tendency to closing of the jaw, on the day before it was a settled fact that I was the victim of lockjaw. I presume there is a fixed law governing these manifestations. I presume, also, the law is in the hands of the Giver; therefore it is legitimate that I am visited again with similar physical experiences to those which I have passed through.

The name I bore here was George C. Strong, and the commission I held was that of Brigadier General.

I am aware that my friends—and I presume a good share of my comrades in arms—do not know that I can return. I did not know it myself, but I know it now. And as God has been kind enough to open the way, and kind enough to assist me to walk therein, I earnestly hope that my friends, my military acquaintances, will be wise enough to avail themselves of one of the greatest blessings that God ever vouchsafed to man; namely, the return of the spirit after death. July 2.

### Ephraim Harris.

The General, you see, has left a pretty strong dose behind him, and I've got to swallow it whether I want to or not. [You do not like the feeling the lockjaw produces, probably.] No, not so well when you want to talk. But I'm good for overcoming all difficulties, and I rather think I shall master this.

My name was Harris, Ephraim Harris, and I occupied the honorable position of private in the army.

I'm from the 2nd Indiana Cavalry, and I'm a deadhead in one sense, in another sense I'm pretty well alive. As far as I'm able to look back—and that is about thirty-three or thirty-four years—I was nearly all the time in a very happy frame of mind. It would take something pretty steep to give me a fit of the blues. So you see when the time came for me to change from this country to the other, I kind of made up my mind that it was about the best thing that could happen, seeing as there was no help for it. "No use of crying for spilt milk," the old woman said, "cause it can't be helped." And there's no use in my folks crying for me, because that won't bring me back again, only in this way—that is, I can come and stay a little while and go again.

Now, you see, stranger, I am here for several reasons. One of them is, to inform my folks that I don't see any meeting-houses where I live. I don't think there's one in a day's ride, now. You see, they'll understand that, because it's like this, stranger: Some of our folks was pretty well inclined to religious meetings, and I used to say to them, "I wish there was a meeting-house within seven days ride, because you do n't get any good in going, don't get any better. I can stay at home and take care of the truck, and get as much good as you get at meeting." Now, I ain't where there's any meeting-houses. So tell them so, I'm pretty well off in the spirit-world. Now the general was brought up in a meeting-house nearly all the days of his life, and that's why there's so much go about him. That makes me think so. But I wasn't because I didn't want to be. I'm just as well off as if I had been. It isn't those who go to meeting most who are the best, you know. No, it's n't. It's those folks who do about right, no matter where they be. I do n't know how much of your toes I'm treading on, stranger, but you see I can't come back here and preach religion when I haven't got it. It would be deceiving my folks to do so. Why, they'd think I joined the church here, experienced religion before I died, which was n't the case. But it's all right. And if any of my liberal minded friends want to know about me, tell them how I come. I haven't got anything to sell. I have n't got even a tract to peddle; no, I've nothing of the sort to sell. But I'm here, at any rate. I'm just as comfortably off and happy if I didn't go to meeting. That's all the religion I had, and if it don't suit, why, I can't help it. It's all God gave me.

Now, good-by to you, sir, if I get a chance to come again I will. [Did you mention the town you were from?] Did I mention the town? No I did n't. I'm from Princeton, Indiana. Oh, bless you, I tell you my folks are kind of in the dark. [Who do you want this to go to?] It's an Indian paper, is n't it? [Yes, to some religious.] Then I'd better take care of it myself. Might as well send them "Tom Paine's" paper, "The Investigator," that's published in Boston, is n't it? [Yes.] It would get burnt up as quick as it got in the house. No, it's got to go in a round about way, else they won't swallow it. It's too big a pill. Good-day, sir. July 2.

### Clara Pope.

It seems that the church has arrayed itself against the light that is shining through modern Spiritualism; and from various pulpits you may hear, if you listen earnestly, words that are not exactly friendly to modern Spiritualism.

It is true that many of the clergy tolerate it, because they do not deem it advisable to endeavor to kill it with blows. And there are some very noble exceptions, where the clergy do not hesitate to go down from the pulpit out among the masses and gather whatever truth exists there.

There are some who are not afraid of God, or his manifestations; while there are others who seem to be afraid that God will vouchsafe some new manifestation to his children on earth, that will not be in keeping with the old.

It seems to me, that if your moral teachers, your spiritual advisers, did indeed possess that love for God and that trust in God they profess to, they would hardly fear any light which might be given, however different it might be from their own. There are stars in the West as well as in the East. There are other spiritual lights than those that shone upon the plains of Bethlehem, and it is not wise to determine that God would be small minded enough to allow the light of his wisdom to shine upon any chosen few, or cover it up under the bushel of any church. No, God to me sets his light upon the hills. It shines down into the

valleys, and it illuminates all grades of minds. He does not cover it up. It enters the heart of the little child, it enters the heart of the laborer, it enters the heart of the king. This liberal, this glorious catholic truth, to me is shining everywhere.

It is true I did not so understand it when here, because I was hedged about by circumstances that forced me in one groove, although I had much freedom of thought, and to a certain extent, clear perception of spiritual things. Whatever was shown me I was able to see, and was "ever satisfied concerning any new truth, until I knew where it came from, and whither it was going."

Now I hear, aye more, I know that my good brother, who is a clergyman in your city, thinks that he is doing the will of God by speaking against modern Spiritualism. He says it is all a delusion. He says it is one of the devil's traps, into which he entices foolish minded men and women; and when he has enticed them into this trap, then he springs it upon them by the psychological influence that is exerted upon impressionable minds by mediums and by persons who profess to believe in this great delusion; all new comers into this field of delusion are suddenly enfolded about by psychological influence, which corresponds to the charm of a serpent, and when once in its power you cannot withdraw from it.

Well, my dear brother thinks he is right in this matter. However, he has determined very unwisely, for I know that he has never thoroughly investigated modern Spiritualism. He has never made it a study; he has only heard that this wild thing and that wild thing is done in certain places, by persons calling themselves Spiritualists; and being naturally opposed to it, he believes all that is untrue concerning it, and takes no pains to seek out that which is true.

He says it is of the devil. Well, allowing it is, if he expects to successfully cope with this devilish influence, he must understand it. If he attempts to overthrow an influence he has no knowledge of, he will be constantly kicking against the pricks. They will pierce his feet at every step, and he will do no good to either himself, or his hearers. He thinks he is dropping seeds that will do good to all who come under his religious influence. He is greatly mistaken, for the seeds have been dropped upon rocky soil, and the scorching sun of this new truth will shed its rays upon them, and they will wither and die. They will never take root; rest assured, they never will. He has sown in ignorance. If he had sown in wisdom, in all probability they would have germinated and borne fruit.

Now he knows very well, if he will reflect a moment, that whenever I believed in whatever was presented to me, I was not ashamed or afraid to promulgate it. I was ever ready to give it to others.

And when I heard that my good brother was preaching against modern Spiritualism, I said, I'm going back to earth, and I shall do all I may be able to do to oppose him in his position, but to convince him there is a better way for him to walk in than the one he now treads, ere he has a right to say that there is none. When he says it is a delusion, the people should ask him how he knows it is a delusion? By-and-by they will, and certain minds will not be satisfied until he is able to prove what he says.

No judge is fit to sit upon the bench until he has passed through all the spheres of Coke and Blackstone. He must come up step by step, so he will know all the little minutiae pertaining to law.

I would advise my brother to come down among the people, and learn whether or no he has spoken the truth. If he finds he has; if he is still satisfied after a long and earnest investigation that modern Spiritualism is a delusion, surely he will have a right to preach against it.

Do not think I am severe in speaking thus. I should tell him the same were I here in the body talking face to face to him, instead of communicating in this way. He is my good brother, child of the same father and mother, and I love him most dearly. And I shall be only greatly rejoiced, when I see him lifted out of that clerical darkness in which he is enshrouded, into the clear light of truth.

I am the sister of Rev. Mr. Fulton. I believe you have such an one here. My name was Clara. I passed through a series of unfortunate circumstances when here, and no doubt they developed me to what I am. They were no doubt aids in making me rely upon myself, in making me step out beyond the fear of what the world would say, when I knew I was right.

I would have my brother know that I have not come from that lowly grave in the West, by no means; but I come to him from my glorious spirit-home. I want him to know something concerning that spirit-land, ere he shall join me and the loved ones that have preceded me.

Clara Pope was the name I bore last when here. Farewell. July 2.

### Lowell Wood.

I've come back to assure my friends, in particular my wife, son and mother, that they are not deceived in regard to this spiritual truth. Although I do not find everything as I thought I might, still in the main it's all what we have been taught by returning spirits.

I want to thank good brother Peebles for the words of consolation that he spoke at my funeral. They were all true. When he said, "There is no death," my spirit responded almost audibly, for I felt that I was alive—that I had only changed tenements—that I was still alive!

I hope I shall be in the way of doing a great deal of good in the spirit-world, and I mean to do all the good I can, anyway. And it gives me most unspeakable pleasure to know that my friends know where I am, that I'm not obliged to feel that they don't know what place I've gravitated to, and that they would be startled if I returned. Oh no; they know I can come, but still I thought it would be a satisfaction to me at any rate to come. I shall do better next time.

I died by accident, not by any lingering disease, so you see I'm able to come back very quick. My name, Lowell Wood. [Do you want to speak to your wife?] I can do it. Thank you, however. [She is here.] I know it, and that's what brought me. [Were you at your funeral?] I was chief attendant upon that occasion. [I'm happy to meet you.] I'm happy to come, I assure you. I'm happy to be free from all those ills that physical life are more or less heir to. But because I'm free from that life, separated from it, I do n't mean to forget to do all the good I can to my friends, assisting them through all their trials, for I surely will. And when they cross the river, I shall be there to meet them; and it's only a step across. You shut your eyes here, and you're over. It's something like drawing a tooth.

Good-day to you. I thank you for the way that you've opened to us. God grant that you may never close it, while there's a single soul that wants to come; that you may always keep it open just as long as you can, and that will be as long as there is a doorkeeper. All right. We'll

be satisfied, then. If the folks on our side furnish the doorkeeper, I suppose you'll do the rest? [Yes.] All right. God bless you!

(Turning to his wife, who was on the platform, he said:) Good-by, dear, and not good-by either. July 2.

This séance was opened and conducted by Theodore Parker, and adjourned by him until the first Monday in September, when, he remarked, the dwellers in the spirit-land hope to meet you again. Letters answered by Clara Pope.

### Invocation.

Thou Sacred Presence, whom neither men nor angels can divine; thou who art formless, and yet who hath all forms; thou who art nameless, and yet hath all names, thy children who are gathered here to-day would worship thee as becometh their heirship to the heaven of heavens, the holy of holies. They bring their doubts and these are very great; they bring thee also their fears, and these are still greater; but they bring thee also their loves, and these, like the divinity of children, shall find entrance into the kingdom of heaven. Thy ways are so mysterious that thy children cannot understand them, and thy power is so vast that thy children cannot comprehend it. When the shadow falls upon them, they fail to see thee; when darkness comes in the shape of crime, then they do not behold thee. But thou Infinite Presence, we thank thee that it is our mission to point out thy dwelling-place as being everywhere; to show to thy children in mortal that thou hast reared thy altars wherever there is life. We purpose, by thy blessing, to unfold to thy children these realities, which come so near unto mortal life, even though they are of the spirit and seem to belong to immortality. Oh Spirit, thou life, thou presence, who abideth in the flower, in the mountain, in the valley, in the ocean and on the dry land, our prayers thou hast, our praises are thine; do with us as seemeth good unto thee. Sept 2.

### Questions and Answers.

QUES.—Shall we have a righteous government here during this century?

ANS.—Righteousness is a term which is very imperfectly understood, and it possesses as many different phases as there are different minds to consider upon it. The righteousness of one man or woman is not the righteousness of another man or woman. He who bows down before an image of wood or stone worshipping thereunto as God, is altogether righteous in his own estimation, but altogether unrighteous in the estimation of those who bow down before other kinds of idols and worship at other shrines. But believing, as we do, in the omnipotence of God, we believe that this eternal presence determines concerning the so-called affairs of earth as concerning the affairs of the so-called spirit-world. Therefore if our standard be the correct one, all governments are to a certain extent righteous; righteous unto those who believe them to be righteous, and unrighteous unto those who believe them to be unrighteous. But to pass to the extreme point of the subject, we will say for ourselves, and it may be for many others, that we believe that the present confusion that exists on this American continent; the present seeming desolation that exists at its head will finally be wrought out into a more perfect form of government and those persons who have appeared to cause our confusion are used in the hands of the great All Powerful to bring about a more perfect government—a government that shall better answer the demands of this age. You have been told many times that parchments do not grow; but the people's heads and the people's hearts do grow, therefore they outgrow parchments and from time to time have need of new ones.

Q.—What is the disease of mind called catalepsy? Is it induced by the influence of spirits, or is it a diseased condition?

A.—There are certain physical conditions into which the spirit may enter or by which we who are spirit may influence and pass beyond the realm of external sense and enter the realm of internal sense. Catalepsy is one of them. It is dependent sometimes upon the action of friendly spirits, but often upon physical conditions, physical disturbances; and generally the disturbance begins at the heart and ends at the brain.

Q.—It is known that physical disease is transmitted from parent to child; we believe equally that moral diseases are transmitted. I wish to know whether in both cases alike it is not possible to reach the child through the parent, who may be in the other world? Having such a case in mind, I would like to be satisfied on this point.

A.—All disease, which is a disturbance either of physical or spiritual forces, may be transmitted from generation to generation, because all bodies and all souls are inseparably connected; therefore those little globules called disease may pass from one condition of being to another very readily, and wherever there is soil, either physical or mental, that is adapted to their growth, there they will germinate and come forth, perhaps bearing more terrible fruits than they ever have borne before. And as you can reach all kinds of disease through the mental more readily than through the physical, and disease is in existence in the spirit-world as it is here, if a child remains on earth who has been diseased by the parent who is in the land of souls, the cure can be effected by the magnetic play of the forces between the parent and the child. Ignorance has persuaded you that there is a great gulf lying between the two states of being; while the truth is, they are so closely interwoven that no angel could draw the line between the two.

Q.—There appears to be a conflict between Congress and President Johnson. Which will succeed?

A.—Neither. But the power that plays between President Johnson and Congress will succeed. There may be a seeming victory upon the part of Congress and a seeming defeat upon the part of President Johnson; but the real truth will be that the Great Congress of Spirits that are acting between the two will win the victory. Johnson is but acting his part, and acting it well. Congress is but acting her part, and acting it well. The great power between the two shall bring out of the confusion a fairer state of things, a more acceptable form of government.

Q.—Are the business affairs of men ever influenced and controlled by the spirits?

A.—They are. There are many spirits in the land, unseen to mortals, who find their heaven oftentimes in mercantile pursuits on earth. In all the various branches of human life, and for such their work is not done upon earth. The body may have performed its mission and have been cast off by the spirit, but the spirit's work may not have been done in regard to earth. Sept 2.

### Jonathan Peirce.

I knew I should come here. Blessed be the power that gives us victory over death. I was so anxious to add my mite to the testimony of those who have already returned, that I could scarcely wait the proper time. But I wanted to tell my

friends that Jonathan Peirce is all right. All right I am! blessed be the power that takes care of all our souls. The bridge is strong enough to carry every one of you over; yes, if there is a pack on your back as large as Bunker Hill Monument. It seems to me now that I have the greatest work before me that I ever had, and the way is the most clear and the most perfectly defined. I seem to know just what there is for me to do, and it is not greenbacks that are wanted to open the way. Not at all. It is only the earnest desire of the soul to do what is before it to do, that clears the way. [Do you find things as you expected?] Almost just what I expected. And although I left as good a family as God ever blessed a man with, yet I would not return to earth again if I could be blessed with their unbroken society throughout eternity. No! I would not return again. I know how they are coming to me and what I am going to do for them; and I know, blessed be God, that Spiritualism is true, and that is better than all the rest. I doubted it sometimes when they used to tell me such "large stories," but now I know it is true. Why, there seems to be so many thousand windows open between my home—blessed be God, it is mine now; I have the right to call it so—and this earth-life, that there ought not to be a single soul left in darkness; the light should shine on every living soul; that there is a life after death, and the spirit can return when conditions are suited to its return, after it is liberated from the body. I told my family that I should come back as soon as I could—and here I am. God has helped me to keep my promise. I will do all I can to help every one of you. Good-by. God bless you! My love to all those who loved me and to all God's children. Spiritualism is a glorious fact. Persevere, and if you sometimes falter, gather yourselves up again just as quick as possible. Good-by. Good-by. Sept 2.

### Professor Faraday.

In the midst of the confusion that exists at the period called death, the passing soul is sometimes wont to think very swiftly and determine very correctly.

I had supposed by my investigations, so far as I had been able to investigate the phenomena called death, that when the soul was passing through the change, it was neither cognizant of the things here nor of the things that were beyond; but my own experience has proved that I was mistaken. I found myself surrounded by a company of those I knew were dead when I was passing through the change, and all my forces in the realm of thought were roused, and I said, "Spiritualism is true." Oh what a mistake I have made! And immediately, feeling the remorse that temporarily grew out of the mistakes made in the earth-life, I thought of the promise I had made to certain friends. It was this: "When I shall die, if Spiritualism is a fact I will return."

I have returned, and I will acknowledge that I have been wrong in my estimation of Spiritualism and of Spiritualists.

Like my brother with the great earnest soul, who preceded me, I could scarcely wait for the time to come when I might be enabled to say even one word in favor of what I once deemed a delusion. Say to my friends in England I am living, and also that my presence here proves the power of a return. And to those who believed in a return of the spirit after death, I beg that you will forgive me for any word I may have uttered or any line I may have written against your most glorious philosophy. Though it has its dark side, it has also its sunny side, and there grow flowers that the angels may pluck to deck their brows and not demean themselves. I am Prof. Faraday, late of London. Sept 2.

### Susie Hammond.

My name is Susie Hammond, and I have got a mother in Cincinnati, and I want to go there. [Have you ever seen her since you have been in the spirit-land?] No, I have not. I am nine years old now. And I want to hear from my mother. I died last winter. I had the fever, and Eddie had it, too; but he staid here—he got well.

Uncle Edward is here. He was killed in the war; and he brought me here so I could go to my mother, and he wants me to tell her that he shall come just as soon as he can, and that he sent her his watch and his papers; but the man he sent them by was afterwards shot, and the rebels took all there was in his pockets, so my mother did not get the watch, and the papers nobody has got.

I am nice here. I don't want to go back to live. My mother's name is Esther, and she does n't know how I can come; but I know somebody that is going to take my letter to her when it is printed. He said he would. I don't want her to die, but I wish she was here. Next time Uncle Edward will come. He says he will. Sept 2.

### Victoria Perkins.

I have got four sisters and a brother in Alabama. I have been dead myself only about four months, but I knew all about this thing. I was a medium myself, and I got all the information about this thing myself. My name was Perkins—Victoria Perkins. I had that name from my master. But since we've all got freed my folks are comfortable. They got the paper, and I said I should come, and I was told I could go straight to them from here and they get the communication. [That is true.]

The old grandfather Perkins was with us some. He believed in these things. He first told me about it. He said I was a medium, and then he died and came back to me many times himself. He has helped me to come here. He is very glad to see people are all free, and I want to go straight to them so I can talk to them just as the spirits talked to me. They told me I wasn't going to live a great while on the earth; and I want to go to them and tell them what things I have seen, and what a blessed, good place it is, and everything is just like what I was told it would be. It is a heap better than anything on the earth, and I wouldn't go back, not if I could be mistress myself I wouldn't go back. And I wish you would say, too, that I met Miss Harriet—she that was married and went to Georgia and had so much trouble. She is a heap better off than she was on the earth, and has got her baby here, too. She was about the first one I seen when I got here, and she said to me, "Oh, Vicky, is that you? I am so glad you have come!" She married some poor white trash from the North, and he took her down to Georgia. She thought he had a heap of money, and you see, he thought she had a heap, and that made the trouble. He didn't have, nor she didn't neither; and they had to sell off the slaves, and they had a heap of trouble; and when the baby came, she took the baby and came here, too.

Oh bless the Lord for this good time, this blessed time, when all the children of the great Father-Spirit can be just what he designed they should be! Every one can perfect themselves as they can. No matter if I am black, if I was a slave—it is no matter; I am just as good. It is all the same here as if I were the mistress.

(To the Chairman.) Massa, don't forget my







