VOL. XXII.

{85,00 PER YEAR,}

BOSTON, SATURDAY, OCTOBER 19, 1867.

{BINGLE COPIES,}
Eight Cents.

NO. 5.

[OFFICIAL REPORT.]

### FOURTH NATIONAL CONVENTION OF SPIRITUALISTS, Held at Cleveland, Ohio, September 3d, 4th, 5th and 6th, 1807.

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

the Secretary.] SECOND DAY-WEDNESDAY, SEPT. 4. MORNING SESSION, 10 A. M.

Song by the Bailey Quartette.

The Business Committee suggested that the morning session be devoted to the consideration of reports and resolutions; the afternoon session to the consideration of the interests of the Chil-

den's Progressive Lyceum; and the evening session to addresses by Dr. R. T. Hallock, Mrs. Wilhelm and J. S. Loveland.

On motion of E. V. Wilson, the above report was amended by the following resolution:

Resolved. That speakers be limited to twenty minutes, and to speak only once upon each subject, and the essays shall not occupy more than thirty minutes.

Dr. H. T. Child, proposed, the pages of Miss. L.

Dr. H. T. Child proposed the names of Miss L. Whittier, of Wiscousin, and George A. Bacon, of Massachusetts, as Assistant Secretaries, and they were appointed.

Mr. Toohey, Secretary of the Committee on Resolutions, presented the following Preamble

Whereas, in a recent number of the Banner there was an Address to the citizens of the United States, by the Third National Convention of Spiritualists, in which occurred the following language: "Before we, as Spiritualists, will consent to have the infallibility of the Bible, the delty of Jesus, and the political authority of these quendam friends of God crammed down our souls as part of the Constitution of our Republic, we will fight until the buzzards are gorged with the spoil. And of this we give all timely and ample notice;"

Republic, we will fight until the buzzards are garged with ine spoil. And of this we give all timely and ample notice;" therefore,

Resolved. That the above declaration misrepresents the Spiritualists of the country, who are law-abiding citizens, and would not inaugurate rebellion and civil war because of chunxious amendments to the Constitution by the regulsite two-thirds of the country. And after the experience of rebellion, blood and suffering which we have witnessed for the last few years, it lily becomes us, as good citizens and professed ref runes, to threaten the wickedness of war as a remedy for grievances real or imaginary. grievances real or imaginary.

E. V. Wilson said this address amounted to a declaration of war. On more than one occasion, in Illinois, he had been asked, "Is this a declaration of war? Is this your ultimatum? Do the Spiritualists mean to fight?"

dectarations as are contained in that address, and I believe there are others who have not authorized it: and if we are to have any declarations, let individuals make them on their own account. I know that many of us hold radical sentiments against old theology, and I know, further, that men in our ranks, Spiritualists to the core, are elected to the highest offices in the gift of the people we have well as the colorable when the support of the people were represented to see the last vestiges of liberty depart from this country? and in such case would we not rather fight for that liberty than live? For one, I would rather stand until I am crushed the received to the pigest of the people of the pie. We have not these wrongs and grievances; but there is a system that makes out that if there is any evil in religion or in politics, we must have a war to put it down. But have we not had enough of tears and blood? What family circle enough of tears and blood? What family circle is there that has not lost some member? Are there not enough of human bones yet bleaching upon the Southern soil? Do you ask me to do this in the name of reform? I do not accept these partial features of reform. I believe the idea of Spiritualism is for universal reform. You, as advocates of freedom, of equal rights, have done well. I only ask you to be reformatory in all departments. I claim that there are other rights incumbent upon us than those that belong to our country alone. It is a question whether a man country alone. It is a question whether a man owes his first duty to his country, or to his reli-gion, or to his family. The question is, Has not the child a right to his father, as well as the coun-try? I know that it is sometimes put before us in the light of the future as a prophecy of human destiny. There are other prophets who predict the coming of equal rights and of justice, the triumph of spirituality and not of sensuality.

A. T. Foss said: I suppose that there is really a division of feeling and sentiment in this Convention upon the question now before us. There are portions of our friends who are led on by that pestilent fellow, Henry C. Wright. Now there are some of us that do not happen to be non-resistants. If I were a non-resistant, as Bro. Jos-lin is, I should speak as he does; but I have not yet attained to that virtue, if virtue it bo. I be-lieve that every man and woman in this wide world should have their rights. What is the view taken by the writer of that article? That when the time shall come that certain things are to be "craumed down our souls," we will resent it. I believe there are many who think that time is coming; that all religion is on the way to Roman-ian, and all freedom is moving toward Spiritualism; and the time is coming when they will be ready to do this very thing, and I will fight—and I say that the man who will not fight for his rights is not worthy of the blessing. My only son died in battle for his country, and if I had a thousand sons, in such a cause as this I would give them up, and I would go down gladly with them. When the hour comes that we are to be silenced, I shall be ready to fight, and I shall not ask how many boys are to be sacrificed. I say to you that many boys are to be sacrificed. I say to you that we are bound to give to our children freedom. It is better than bread. It is better than to have a father or a son and be a slave. I am not in favor of war; I don't believe in war; I don't believe in war; I am opposed to all military schools; but I say that when the time comes that we must give up our liberties or fight, I will inaugurate which remarks. I will drill the boys in gurate a school myself. I will drill the boys in the morning, and fight in the afternoon. I have the greatest respect for my non-resistant friends. I live them, and I suppose they love me. I thought I was a non resistant once myself, but I went to Boston when poor Simus was being dragged away, and the Court House was in chains, and I caved in

Mr. Loveland said: I deprecate war, but there has been considerable war on the last Spiritual nas been considerable war on the last Spiritual Convention. That was the most harmonious Convention that ever was held in this country. The resolution which is before us assumes in the beginning that the report itself is only a pretended one. I have to say that the report was written by the man who was appointed and authorized by the Committee to write it. Again, the report is objected to because it announces beforehand what we would do in certain contingencies. Now I suppose it is known to you that there have I suppose it is known to you that there have been immense efforts made to bring this country under the domination of the Evangelical sects (as they are called.) You know that these sects have been billing and cooling until they have succeeded in forming a tolerable union. I know that they have been circulating petitions to secure a change

should have anything to do with the government. If any of you have a five cent piece you will see that the inscription on it is, "In God we trust." That is a falsehood; this nation never did trust in God. Funds, to the amount of millions, have been raised within the last two or three years for this very purpose, and the address through their Chairman announces that in a certain contingency, whick is not improbable, it is intended to secure as shall give these bigots the entire control of free expression. And this will certainly take place if Catholicism and Protestantism can unito. And another thing is clear, that the whole negro population will vote solidly in that direction. This will place us under the domination of the mostrelentless tyranny that the world has ever seen; in that case we say we will fight because we must. There has never been a community in the world's lentless tyranny that the world has ever seen; in that case we say we will fight because we must. There has never been a community in the world's history when sectariauism has thus gloated over ts power, but what the free hearts' rebelled, and pointed their cannon and unsheathed their swords in defence of their rights and liberties, and we will do the same. If our friends mean simply to say that they are non-resistants, and that they have a different method of doing this thing. I have no controversy with them. But I believe that the Spiritualists of the country are ready to say and to do all that is contained in that paper. Therefore we will not condemn this able address, which sets forth our views so clearly, because there is in It a rhetorical flourish which appears to some like declaration of war.

Mr. Finney said: As the resolution and its preamble are aimed directly at me, I may be permit-ted to explain. There are other gentlemen who know that a vote of the Committee was to give thow that a vote of the Committee was to give me carte blanche to write that address, and under that authority I have done it. Now, sir, what does this declaration mean? It is simply a declaration that, under certain circumstances, the hour will then have come for political revolution. Are these gentlemen such wonderful peace men that they will stand serenely and smillingly by while our decrease rights are extracted down and while our dearest rights are stricken down, and our liberties all taken away from us? Have they become so dehased that they will stand still before the bigoted sectarians and allow them to detore the bigoted sectarians and allow them to de-termine on what conditions they shall be allowed to cast the ballot and to hold office?—the possibil-ity of every American boy, and to be of every American girl? This is all there is in this address. It is a simple declaration that when this state of things comes, then the time for discussion is gone and nothing but the bayonet can save us in this last great struggle for library. L. K. Joslin expressed a hope that we should all be allowed the right to our opinions, and to express them. There are points of that address that I approve of; and if it had been published as the opinion of the writer, I would not object to it. I have no disposition to call in question the right of any one to express an opinion on any subject. As a Spiritualist, I have not authorized any such declarations as are contained in that address, and I believe there are others who have not authorized any declarations, let it; and if we are to have any declarations, let.

Third sequences, then the time for discussion is gone and nothing but the bayonet can save us in this derest struggle for liberty. I, too, want peace, sir, but I want it in obedience to principles. That peace is cowardice which does not demand this, but tamely submits to be trampled under foot, while every blessing that peace can claim is blotted out by the iron hand of oligarchical power that has been crippled in the old country and is now struggling to attach itself to our institutions, and get a foothold in this democratic government. than to abandon this principle. I speak for my-self; let me say that if the peace men will do what they did in this last revolution, they will say I do not believe in fighting myself, but you who do believe in fighting do it. My friends, Henry C. Wright and Mr. Garrison, I have no doubt you would believe in fighting.

On motion of A. T. Foss the motion was laid on he table.

SECOND PREAMBLE AND RESOLUTION. Whereas. We deem it just and fit to put ouncives on ecord, and thereby give our indicace for the right and the risid questions of the day; and since we believe that only in rectical appreciation of the great principles of justice and recedom to the conduct of private and public affdirs, is safety, remain, beauty, peace and true life for individual or nation,

herefore,
Resolved, That we urge all to work faithfully and persistmitly for equal-rights, for the use of the ballot and the other
privileges of citizenship in a free government impartially to
ill—women as well as men.

The following Preamble and Resolutions were

Whereas, The Philosophy of Spiritualism embraces within s range every movement tending toward the elevation and Whereas, The Philosophy of Spiritualism embraces within is range every movement tending toward the elevation and eformation of mankind, and Whereas, Crime, sickness, suffering and poverty are visible hroughout the length and breatth of American society, detroying alike the hopes and happiness of mankind, be it herefore

stroying alike the hopes and happiness of mankind, be it therefore Resolved, That we, the Spiritualists of the United States of America, in National Convention assembled, recommend to all the Societies within the jurisdiction of this Convention, and to Spiritualists everywhere, the organization of Moral Police Societies in their respective cities, towns and neighborhoods, whose special objects shall be, 1st, To scarch out and relieve the poor and needy, no matter what their belief, creed or opinion. 2d, To scarch out those who may be suffering from sickness in their special locality and extend to them sympathy and all in their misfortunes.

3d, To scarch out and reclaim fallen and misdirected men and women, and work together in every practicable way to promote health, temperance, virtue, fraternal love and the practical reformation of society.

Adjourned till half-mast 2 o'clock P. M.

Adjourned till half-past 2 o'clock P. M.

WEDNESDAY AFTERNOON.

The Convention was called to order by the Presient, who introduced Mr. Dyott, of Philadelphia. ADDRESS OF M. B. DYOTT, ON THE CHILDREN'S PROGRESSIVE LYCEUM.

One year ago Providence not only permitted one year ago Providence not only permitted but invited the National Convention of Spiritualists to hold their Third Annual Meeting in the State of Rhode Island. The objects for which that assembly convened and the subjects of its deliberations were paramount in importance with those for which any deliberative body ever net. To day you have assembled for purposes no less lo-day you have assembled for purposes no less momentous, comprehending the present or tem-poral, the eternal or spiritual interests and happiporal, the eternal or spiritual interests and happiness of untold millions of the human family. The Religion and Philosophy of Spiritualism were born of God, through the instrumentality of his ministering spirits. Its still small voice was first heard in the gentle rappings in the manger of Hydesville. Its glorious enunciation of "peace on earth and good will toward men" reverberated through the majestic arches of "Nature's Divine Revelations," and passing down the corridors of time left its ineffacable footprints upon the progress of humanity, and has proved a Saviour to millions of earth's children, freeing them from the fear of death, the terrors of an imaginary hell, a fear of death, the terrors of an imaginary hell, a mythological devil, and a more terrible God. It has emancipated reason, that glorious gift of the Infinite, and has made it supreme court, before whose tribunal all the actions of this life and all the interests of the eternal future must be judged.
It has given us absolute knowledge of a happy
progressive immortality in place of the terrible
uncertainty of a blind faith in the superstitious the Constitution, so as to make this nation, as progressive immortality in place of the terrible they ferin it, a Christian nation, to acknowledge uncertainty of a blind faith in the superstitious God, and Christ, and the Evangelical religion. In their sectarian associations they have put forth their sectarian associations they have put forth the dootrine which once ruled New England, that down the steeps of time, and overlooking the ten the earth belonged only to the saints, and that thousand glorious manifestations of beauty and only the men who believed in an Asiatic God of truth given by the angel-world to cheer and

sounded. Those who were the most zealous and foremost in the ranks of disintegrationists are now the champions and advocates of organization. The foundation stone of our magnificent temple was laid about five years ago, and our workmen have hewn from the quarries of the Children's Progressive Lyceum already fourteen or fifteen thousand living stones. Organization and united effort is the demand—the watchword of the hour. We want no grand majestic college for the education of a few. The period has not yet arrived for the unwise expenditure of a large sum of money for the erection and endowment of a monument to Spiritualism or its cherished oba monument to Spiritualism or its cherished object—education. But the time and age demand thousands of colleges, or Children's Progressive Lyceums, to be scattered everywhere throughout the entire world. Before we grasp at the unat-tainable or useless shadows of greatness, let us develop the innate capacities, the immortal pow-

The Lyceum movement is but a babe in swaddling clothes. It has not yet manifested the efforts of a child. It should be permitted to biossom into youth, and put forth the energies of manhood before preparation will be needed to

the hyceum. But it view of their features, their abilities, their exhaustless and immortal powers, they have done nothing.

What, then, do we need to unfold the powers and capabilities of Spiritualism and the Lyceum? Organization—united effort—cooperation. We and capabilities of Spiritualism and the Lyceum? Organization—united effort—coöperation. We want, first of all, buildings of our own in every results have been accomplished by organization and combined associative effort. What! though ings and lectures upon Sunday, for occasional lectures during the week day evenings, for disseminating a knowledge of our facts and philosophy among those whose early religious prejudices exclude them from our Sunday meetings. We may not obtain the unanimous voice or approval of all Spiritualists, must we abstain from effort until every person thinks exactly allke? All the people in the world are not Masons nor Odd Fellows, but there are a sufficient number of them to wield a mighty power. Nor does it necessitate disfellowship with the rest of the world because they are not Masons, or do not approve of struction in elecution, rhetoric and public reading; for dramatic rehearsals; for sejenting lectures agency and particular the contribution of one penny per week from each member! These that of the world associative effort. What! though we may not obtain the unanimous voice or approval of all Spiritualists, must we abstain from and combined associative effort. What! though we may not obtain the unanimous voice or approval of all Spiritualists, must we abstain from and combined associative effort. What! though we may not obtain the unanimous voice or approval of all Spiritualists, must we abstain from and combined associative effort. W for dramatic rehearsals; for scientific lectures upon chemistry, philosophy, physiology, and for social and society meetings. We want the best vocal and instrumental musical attractions at our

vocal and instrumental musical attractions at our meetings and at our Lyceums. Give the Lyceums the room-facilities they need, and they will have the first musical societies in our land. The same remark is also applicable to the other branches of education to which I have referred, all of which can be established upon a self-sustaining basis. The Lyceum movement in all its various departments has within itself the elements of self-sustance, and it is our duty to develop and exertenance, and it is our duty to develop and exercise those powers and teach them to our chil-At our last National Convention, one year ago, I made a few remarks in reference to the Lyceum, wherein I took occasion to suggest a change ces und**er which it** should

in my judgment, hold its meetings, giving reasons for the proposed change at that time, which anneared to meet with the general approbation of the representatives of the Lyceums then present, and upon the day succeeding the adjournment of the Convention, I had the gratification of seeing the Providence Progressive Lyceum adopt the suggestion and demonstrate its practical utility. Suggestion and demonstrate its practical utility.

Upon my return to Philadelphia the Lyceum with which I have the honor of being connected made an advance movement in the same direction; since which the change has been pretty generally adopted, and, I believe, in nearly every instance, with marked advantage to the Lyceums.

As time and experience have shown it to be a matter of importance, you will perhaps permit me to speak of the result of its workings and operation in our Lyceum the past year. I have also the pleasure to say that similar results have been experienced by other Lyceums with whom I have communicated upon the subject.

Before the change of time and circumstances under which our Lyceum first met, we were constantly appealing to the members of our Society for Leaders and Officers, and could not obtain them. Those we had were, many of them, so irregular in their attendance that some of our largest and most flourishing groups were disbanded on that account, and others were with great difficulty preserved from a similar fate. Our members, neither young nor old, attended the lectures upon the teachings and philosophy of Spiritualism. Our Leaders and Officers were also deprived of that privilege, or were negligent of their duties and attendance at the Lyceum—the labor of attending three meetings each Sunday being too burdensome to be within the bounds of possible continuance. Since our lyceum changed possible continuance. Since our hyceum changed its time of meeting from the afternoon to the morning, making its exercises precede the morning lecture, our membership has increased three fold. We have asked for no Leaders or Officers, always having as many as we needed, they being, as far as circumstances permitted, punctual in their attendance. We have twenty-three full groups completely equipped. A large proportion of the members who are old enough to understand and appreciate the lectures, and all the Officers and Leaders, not only remain after the Lycoun exercises and are present at the morning lectures, but have become so much interested in them that they form a large portion of our even-

ing audlence. The labor of those who assumed the responsi formed into an agreeable by the Children (many of them members of the Orthodox churches,) accompany their children to the Lyceum, remain to hear our speakers, and thus become interested in hear our speakers, and thus become interested in our Society and increase the attendance upon its meetings. Make your Lyceums in every respect as attractive as possible, and give them the best facilities of rooms, &c. Do not put them in the cellars and basements of your halls and separate them from full, free and complete association with your Societies—as is the custom of the churches, who have a devil to frighten and compal attendance upon their Sunday schools. Yes pel attendance upon their Sunday schools. Let the temples of the Spiritualists be decorated with all the beauty and taste that Nature and Art can devise. Let them be the embodiment of music, of painting, of art, of science and of philosophy. Make them the most attractive and beautiful resorts for the young and the old that can be found upon the footstool of earth. Let all their movements be attuned to harmony and music. Let

without money, and the Spiritualists have no hell of fire to shun or devil to frighten them, and they of fire to shun or devil to frighten them, and they feel so glad and happy that they have crossed over the bridge in safety, that they do not care whether the bridge over which they have passed goes to destruction or not." That, to some extent, is true. But has the stultifying and dwarfing influence of the doctrines of a vicarious atonement, an endless hell for all but us and our friends, and attentions the state of the them. other like absurdities, been so burned into their sordid souls that the love of God and of husordid souls that the love of God and of hu-manity cannot efface it? Then indeed is the Children's Progressive Lyceum an absolute ne-cessity, a gift to humanity worthy of the angels of God, though it should do nothing more than shield the young mind from such prodigious errors! But let us not be discouraged or dismayed by the shadows of difficulty; let us took them square in the face, and see if there are not intel-lect and brains enough in eleven millions of Brittualists to devise means whereby our hones Spiritualists to devise means whereby our hopes

and desires may be accomplished.

Let us glance for a moment at what the churches have done—with a religion that is as fifthy rags in comparison with the glorious teachings of manhood before preparation will be needed to build its monument. In fact, I believe it is a Spiritualism. They have erected millions of gorbuild of immortality, and will need none except that which its glorious deeds shall rear in the hearts of an emancipated humanity. Far be it from us to ignore or disparage what has been done in the past years, either by Spiritualists or the Lyceum. But in view of their resources, their abilities, their exhaustless and immortal powers, they have done nothing.

What, then, do we need to unfold the powers. use, all over the world—a number of which have been built and purchased by the contribution of

RECRET SOCIETY AND EMBLEM.

Believing in organization and cooperative effort, and that in union only there is strength, I respectfully beg leave to make a suggestion to this Convention; and in order to bring it before this body in a tangible form, I will conclude my remarks with a motion for the appointment of a committee for purposes therein specified. I think it desirable that the Lyceums and Associations of Spiritualists should have some Emblem or sign Spiritualists should have some Emblem or sign by which they may recognize each other, and some Association or Society of the character of a beneficial institution, requiring an initiation fee to constitute membership, and a weekly or monthly payment of dues analogous to the Masons or Odd Fellows, entitling its members to a specific sum per week when sick or disabled from labor. By some such arrangement an income may be real-ized in avery city sufficient to progress the progress ized in every city sufficient to procure the necessary buildings for their meetings and all other purposes. I wish distinctly to be understood that propose nothing that shall be in any manner ob-ligatory upon any one; but that whatever plan for the accomplishment of the proposed object may be instituted, everything shall be perfectly free and voluntary on the part of all who unite in it; and in pursuance of that object I offer the following resolution:

Resolved. That a Committee of one delegate from each State represented in this Convention be appointed by the President to suggest and present to this Convention an appropriate device or emblem to be wonn as a breast-ph, locket or other suitable form, by which the members of the Children's Progressive Lyceum and Spiritualists may be known to each other.

to each other.

Also, to present a plan of organization of a society to be known and recognized by the name of "The United Onder of Friedland or appropriate name as in the Judgment of this Convention may seem heat. That it shall be of the character of a Beneficial Society, having for its objects the elevation of human character, the alleviation of distress, and purposes analogous to those of the Odd Fellows and Masonic Fraternities. On motion, the resolution was adopted.

L. K. Joslin said: I hope that we will show

that we are in earnest. I do not accept this Chil-dren's Lyceum as coming to me with any authority, but subject to the most thorough and free criticism. And if in anything it is not adapted to the minds and wants of the children, it is subject to change and improvement as any other institution. We put down no stakes, and set no hounds and we have no system that may not be altered and improved. Under these considerations, I think the Lyceum badges and targets are subjects for examination. To my mind it appears that changes may be made in these that will improve them. I think there are those who could suggest improvement in these things. I cannot believe that these are are the only or the best things that we can have to influence the minds of our children. They are at least subject to discussion and criticism. I do not believe that an increase of ceremonials, that an increase of badges would be any improvement. For one, I think there are enough already connected with the Lyceum. We have targets and flags, and there are some of us who are not particularly pleased with so long a list of ceremonials as are to be found in the Ly-ceum. I know that there are many congregations that should have Lyceums numbering from three to four hundred members, that do not have one-third that number, and many of them not any, and I believe it is because there is too much of ceremonials. I would have it a broad, free, generous movement, and invite all men and women, whose souls are in the work of child-education, to take hold of the work and carry it on. Secondly, I do not agree with the view that it would be advantageous to the growth of the Children's Progressive Lycoum to adopt an emblem, which virtually is another ceremonial. We are known as reformers, and if a man is a true Spiritualist he needs no emblems about his person to make the fact known. We should make our lives known by our works. I regard as the most impor-tant work in this direction the gathering in of the children of the poor. Our friend, Dr. Hallock, referred to the poor children in our cities. I be-lieve no Lyceum has done its work until it has pleked up as many of those little neglected chil-dren as it can and shown its love to them. The treatment of the children in the Lyceums is entirely different from that in our schools; in f these the children are whipped. I think this is just as bad as the whipping of men and women on the public squares. It is time we took higher ground, and planted ourselves upon the

innate principles of right and reform, in regard to all these things.

E. V. Wilson said: Friends, I am a father, and E. V. Wilson said: Friends, I am a father, and have children about my home, and children in the spirit-world, and I have always had the greatest love for children. When we treat them kindly they always return our love; men and women make a mistake when they undertake to make children come up to their standard. You must go down to the child and bring it up step by ster. The children love the Lyconup: they must go down to the child and bring it up step by step. The children love the Lyceum; they love it for its display, for its groups, for its equip-ments, for the rights and privileges which it gives to all of them; they love it because it per-mits them to come upon its platforms, and make their little speeches. And solong as we can make the children love these, we need have no fear of success. I have often watched the children in these Lyceums, and sometimes I have lain down and cried because I could not do more. I have not the means. I have often rejoiced that the these Lyceums, and somatimes I have lain down and cried because I could not do more. I have not the means. I have often rejoiced that the principles of the Lyceum were presented by Bro. Davis, telling us how they were assembled in the summer-land, how they work, and of many things they were doing there. My friends, let us work in this as long as the children are pleased, and benefited by it, and then let us go to Bro. Davis, or some other seer, and get some further suggestions, that we may be prepared to meet the wew conditions.

Mr. Tooliey said he was glad we had come to Mr. Tooley said he was glad we had come to this subject of appointing a committee. There are several sides to this question. The only thing which I will ask you to give me your attention for, is this: Mr. Dyott, in calling our attention to this subject, tells us that we need halls. I am supposed to be speaking to an audience of Spiritualists, who know that we cannot carry on the Lyceum without money. In some places a general arrangement of means for this purpose has been made. Now in many places it has been customary to make use of fairs to raise funds to keep up ary to make use of fairs to raise funds to keep up the lectures; it has now happened that these fairs are entirely devoted to the interests of the Lyceum, and the lecture committee has been crippled. This is a point worthy of our consideration. Let it be understood whether the Lyceum is a separate institution, acting as a parasite, or whether it is an aid, and auxiliary to the Society. In one place in Massachusetts, a fund was raised to purchase an organ and a year, bitter dispute to purchase an organ, and a very bitter dispute has arisen as to whose property it shall be. My point is, that we instruct the committee to report whether we recommend the establishment of Lyceums as separate institutions, or in connection with the different Societies.

tion with the different Societies.

Mr. Wadsworth said: I am exceedingly glad that this subject of the Children's Progressive Lyceum has been brought before us this atternoon. I was much gratified in listening to the remarks of Mr. Dyott and the proposition which he put forth. I do not, with all due deference to Mr. Toohey, consider that there is any conflict or antagonism between the institution of the Lyceum and the organization of Societies for the promulgation of Spiritualism. I think they can and ought to go hand in hand. I have been Lappy to be connected with the Lyceums and the lecture associations which have existed in various parts of the country, and the testimony wherever I have been and found them, is that the Lyceum maintains and promotes the interests of the lechave been and found them, is that the Lyceum maintains and promotes the interests of the lecture association. In Chicago—which Lyceum I represent here—and Sturgis, I believe that but for the Lyceums in both these places, there would not be so deep an interest in the subject of the public meetings and lectures; neither would there in the Lyceums in the subject of the public meetings and lectures; neither would there be that degree of harmony which now exists there. I believe that this is the evidence that comes from all quarters. That whatever enhances the interests of the Lyceum movement, also enhances the interests of Spiritualism in its broadest, noblest and deepest work. I do not look upon what has been termed the ceremonials of the Lyceum as been termed the ceremonials of the Lyceum as detrimental to its progression, or its deepost, sweetest influences. It may be, as has been said, that some Spiritualists are not so much interested in the Lyceum as a speciality, as they would be if it were in some different shape, while there are others who by these organizations are led in the direction of the Lyceum movement more than they are to the Societies, because their feelings are drawn out best and furthest in that direction. Whether they be Spiritualists or not, I find that Whether they be Spiritualists or not, I find that the so-called ceremonials by which the Lyceum ideas are carried on, are but true and faithful symbols and emblems by which the purposes, the deep and important lessons are impressed upon the mind. The spirit of the Lyceum move-ment is practical culture, and this is expressed by the gymnastics, the badges, the silver chain exercises, the marching with the national emblem, and all the various inovements which tend to the exaltation of the spirit, and to bring about more harmony between soul and body than otherwise could possibly be. So far as this committee is concerned and the emblem suggested, I have not considered the subject to any great extent, but I can see in it the nucleus whereby the interests of Spiritualists may be concentrated. I can see in it a movement by which the interests of men, women and children can be united. And I believe, while it will not prove to any extent a means of producing sectarianism, it will enable us to advance further in the great work we propose. The Lyceums compared with the Societies will be found to a very great extent to be more harmonious. I know this to be so with reference to the Lyceum and the Society in Chicago. I know there is nothing better calculated to produce harmony than to have a practical work to do; and where the Lyceum and the Society are united the result will be a more harmonious could ton. the result will be a more harmonious condition. Mrs. E. C. Clark said: In regard to these Ly

ceum efforts, the objections to what may be called paraphernalia do not seem to me to be very real. With all due respect to the Quakers—and I believe these objections came from the Quaker element—one thing is certain, children are never Quakers; they all love colors, they all love beauty. We are so easily marred on the one side or the other, we are made up so angularly, that we are often mistaken in our judgment. I have three children, and I regret seriously that I cannot have them at the Lyceum. I know that my children have artistic taste, they have dramatic taste, but. how can this be cultivated in our little country, home? And if I pray for anything to the spirits, and the God above them and us, it is for some-thing of this kind to be sent to my children. Let me tell you, my friends, that if children have not settled convictions they are at least keen critics -they are nice observers. Let me tell you that in full harmony with this movement was the sentiment of Dr. Channing, when he said, "If you would make your homes pleasant and agreeable to your children, you must have them furnished and decorated as tastefully as your public halls."
Jean Paul says he would make a heaven of little children and send men there to learn their duty. I do not know of any more effectual way for the lecturers to reach the parent than through the

Mr. Finney said he was very happy to add his testimony to that of some of our friends here. I think our friend Toohey is mistaken in supposing that the Lyceum is a disorganizer. From long experience I know that in many places we have had no Societies until we could organize Lyceums. Many of our Societies began with the advent of the Lycoum among us. Ask the St. Louis people-

ask the people of New York, of Philadelphia, of —ask the people of New York, of Philadelphia, of Sturgis, where were the one hundred and fifteen Societies in this land, until these Lyceums awoke the spirit of organization? It is not a disorganizer, it is exactly the reverse. The suggestion that it was not spiritual, that it ought not to come to this National Convention in the name of Spiritualism, is preposterous! Whatever you may argue about this organization, its origin, or the persons who sustain it, if it is not directly the inargue about this organization, its origin, or the persons who sustain it, if it is not directly the incarnation of Spiritualism, then I know nothing about what Spiritualism is. What was the plea that came up from every corner of this land before we had the Lyccum? It was, what shall we do with our children? Parents have often come to me and said, it is all very well to come and preach to us for a week or two, but when you have gone the darkness closes behind you. We have no meetings, no organization, and our children go into Orthodox Sunday schools, or they are wandering uselessly in the streets. Mothers and fathers have said to me, what have you got for our children? How many parents in this for our children? How many parents in this our land have halled the advent of the Lyceum our land have hailed the advent of the Lyceum as a God-send; as a means which should enable us at least to plant the seed of progression, that should flow into the great spiritual democracy of this land. I say, Mr. Chairman, that I believe to-day the Children's Lyceum is the only salvation for the children of Spiritualists. Do you object to the display of flags and banners? Then you object to Nature, for she has hung the heavens with stars, has fringed the banks of her streams with flowers; she has clothed even the Azole rocks with plants and trees and flowers. All Nature presents her beauties in spring, and Azic rocks with plants and trees and howers. All Nature presents her beauties in spring, and summer and autumn. Shall we object to this? It is God's method of calling out the beautiful. Nature herself, according to the spiritual idea, is only a symbol of the Divine, and our children will learn from her. I am in favor of the passage of that resolution, and the appointment of a committee to find a badge, and so have another external symbol of that bond of spiritual unity—another emblem by which we may recognize each another emblem by which we may recognize each other everywhere.

E. S. Wheeler said: It is a well known fact that

science and religion once kept house together. Now they are unhappily divorced. If you go to the Masonic lodge you will find it arrayed in black, at least confined to those who dress in that color at least confined to those who dress in that color—I mean men. If you go to the church you will find that woman has something to do there, though she must occupy a very inferior position. Men support the lodges, and women support the churches. It has always been so, but shall not always be so. In the future the two sentiments or principles, represented by the right hand or positive in the lodge, and the left hand or negative an the church, are to grasp each other. The heavens and the earth will kiss each other and a glorious union be established. In the Lyceum plorious union be established. In the Lyceum this is more than prophesied. My soul is filled with wonder when I go back to the past. Its sounds fall upon our ears to-day in the utterances of the angel-world. Symbolism is something that bas a meaning in it; and there are two wings to this Lyceum movement, and I make it as a prophecy that Spiritualism will have its rituals of beauty as much grander than any that the world has ever had in the past as its ideas are grand-er and more sublime. Symbols are the forms and expressions of beauty and of truth. Every form, every ceremony is a representation of an interior principle. In my labors in the State of Massachusetts I have had the pleasure of sowing some Lycenin seed, and I have seen the seed vege-tate and hear fruit. In many places, however, I have missed the children; they have not been at our meetings, and it has been a great loss to us. I love to look into the faces of the children, and I always want to present the Lyceum to them. To-day I miss the face of my own little child, now in day I miss the face of my own little child, how in the spirit-land, and, as it has come back to visit me, I have felt to say, as I said to the children of the Boston Lyceum, "Children and friends, I love the Lyceum." I am willing to sit still and hear the children speak—fresh from the hands of God as they are. The Spirit of God is breathing forth in the forms of heavity and of life. Let us forth in the forms of beauty and of life. Let us take up the Lyceum with a strong hand and an energetic will; that means organization, and or-ganization means power—power to us and to all mankind. We must organize if we seek to do good, because by means of system and order we may accomplish more than in any other way.

Chas. A. Fenn, of St. Louis, said: I am no speaker, but I cannot let the present moment pass without contributing my mite of influence toward this out contributing my inte of influence toward this grand Lyceum movement, which, according to any judgment, is the most sublime and glorious movement of the age in which we live. The Ly-ceum is the nursery of Spiritualism, and it grieves me to see a desire manifested here to separate the one great interest into two. I tell you, friends, it cannot be done! The Lyceum is the life, the soul of Spiritualism. Who are its members? They are our children, "hone of our bone, flesh of our fiesh;" and why should we desire to be in any way distinct and separate from those nearest and dearest to us. I wish to record the testimony of ias been so eloquently by our Brother Finney. Our Society will compare favorably, in life, enterprise and success, with any similar organization in the land. Everything with us is moving on harmoniously, and with a will and rim that means triumph over all obstacles. But I tell you to-day, friends, our Lyceum is the pulsating heart of our organization. Without it we are a spasmodic body clamoring for the "bread of life." Heretofore we have en-deavored to be satisfied with the ministrations of some eloquent brother or sister for a month or two, and then rest until again, driven by our spiritual wants, we repeat the process. With our two, and then rest until again, driven by our spiritual wants, we repeat the process. With our Lyceum we are moving grandly on in the pathway of progress, all working together as one power and supplied regularly with our "feast of reason" and "flow of soul."

And now, Mr. President, with regard to this substrate hadre of brotherhood: in my estimation.

universal badge of brotherhood: in my estimation anything that has a tendency to consolidate or concentrate the immense powers of Spiritualism which fill the universe, must be of great advantage to our glorious cause. One of Nature's eternal laws teaches us that without concentrated action there is no force. Note the zephyrs which so lov-ingly fan our brows—Nature's most gentle and grateful servants to mankind; concentrate those zephyra in a hurricane, and you have a power be-fore which Nature's monarchs prestrate them-selves. See the light, feathery, foating snow-dake which you scarcely feel as it brushes your check in passing on in its mission of love, weaving a robe of beauty to cover the wintry maked-ness of earth; collect those delicate particles in the avalance and they become a power that is irresistible. So, friends, with Spiritualism: Marahal your forces in one grand army of progress and you become all powerful for right, and you will be felt and recognized. This hadge will operate beneficially in various ways; for instance, as I was coming up through the State of Ohio on my way to this beautiful "Forest City," to attend this Convention, I felt in my heart that there were men and women on the train who entertained the same beautiful, soul-satisfying belief that I

did, and I felt my heart warm toward them, but I could not go to one of them with the blunt quosion, "Are you a Spiritualist?" How did I know but his first thought might be, "Here is one of those lunatics!" and his reply to my query might be a knock-down, given in good faith to secure me, before I did him some mischief. I sat down but the tide of a good sall. Knutshief. by the side of a good old Kentucky farmer, and it seeming to me that he was one of us, I resorted it seeming to me that he was one of us, I resorted to strategy and came a flank movement on him. Salid I, "It seems that this is to be a busy week in Gleveland." "Ah, why so?" "I understand the Fenians are to hold a Congress, and the State Normal School holds a Session. The Spiritualists also hold their National Convention." Salid he, "Do you think there are many Spiritualists in Cleveland?" Thinks I, "I am on the right track," so, turning to him, I asked, "Are you a Spiritualist?" "Yes, thank Good," said the old man with tears in his eyes, "for fifteen years I have held sweet communion with my three angels in the spirit world!" Now you see, friends, if he and others, who I doubt not were there, had worn some little symbol—something that should say, "I, too, am a brother or a sister in this belief," all this circumlocution might have been dispensed

Spiritualist?" "Yes, thank God," as aid the oil and the spirit world?" Now you see, friends, if and the oil sweet communion with my three angels in the spirit world?" Now you see, friends, if and others, who I doubt not were there, had worn some little symbol—something that should say, "I, too, am a brother or a sister in this belief," all this circumlocution might have been dispensed with and precious time much more profitably by spent. Mr. President, I am in favor of the resolution.

Dr. M. H. Houghton, of Massachusetts, said: We have quietly submitted to the Church using Sounday as men use the rubbers on the ends of their diary pencils—to rub out mistakes of the week—long enough, and it is our duty now to will upon the Sunday margin of neglected duties, Children's Progressive Locura, and in bringing its interests before a Convention so important as this, in the case of the conditions of the residual provided and eventions of the less thanks of the provided and the provided in the chair. Alternoon Session.—A. S. Royall in the chair. Alternoon Session i

no time should be spent in proclaiming its beau-ties, which are as numerous as the cloud tears of heaven, but in presenting rules or offering suggestions by which it may be governed, and through gestions by which it may be governed, and through which its light and life may shine forth in unending harmony and undying brilliancy. It seems to me that the groups ought to be formed in accordance with the temperaments, instead of the ages, for children differ, as well as adults, in physical strength and mental power; and as widely as they disagree, to that extent must we bend the lever to lift them heavenward. You take a child of the lymphatic temperament—the indices of which are a fully developed body, a round head. which are a fully developed body, a round head, sleepy-looking eyes, light complexion, in a word, the action of the vital system p-edominating over the circulation and the brain forces—and it needs no physical training, or at least only such as comes through the mind. Place all such in a group by themselves, with a teacher over them qualified to bring out the mind instead of the body, and you have gained the living summit of their present and future welfare. Endeavor to keep them in groups at a similar age with those of the temperament. I am about to describe, and you must fail to mount to the heaven of practical action and float your banners and badges above and below the pinions of wrial light.

out preëminently over the muscular, vital and circulating powers; and instead of touching their soul-strings with the fingers of mental development, perambulate them up and down your halls and stairways, let them fold gymnastic exercises to their hearts, for they are indeed the gods of their salvation. I claim that what is true of the temperaments already mentioned is equally ap-plicable to the sauguine and bilious; but I have not time to enter into this profoundly interesting theme in detail, and can only cast shadows before, trusting that the time is near at hand when the bugle notes of this philosophy shall be fully sounded at the river St. Lawrence, and reverberate through every Lyceum to the Gulf of Mexico. While I endorse all that has been said on this floor in favor of this movement, and while claiming a love for this movement, and while claiming a love for the beautiful in Nature as she lifts up her little hands from the green velvet-lined cradle of spring, holding violets and daffodils, and smiling like a cherub amid the budding flowers of Eden, I feel that, instead of wasting our time in discoursing on silken trimmings and exterior equipments, we had better enter into the valhalla of the soul, and with noiseless steps ascend the untrodden paths that are growing moss-covered with theological notions, and grasp with profounder thought and deeper interest the earnest requirements of the present hour.

Mrs. Mary F. Davis said: My friends, I have but a few words to speak to you, and those are directly from the heart. I am altogether in favor of the appointment of this committee, in order that ways and means may be devised for another emblem, whereby the Lyceum movement may be promoted. I speak in behalf of the Guardians of Groups, many of whom are here. I speak in be-half of the mothers and fathers of the children who could not come here to speak for themselves. I am a mother. I too have been so placed as to be a Guardian of Groups. My lot has been cast among the children, and I am thankful to the angel-world to report to you as a mother that my children are in harmony with me in these beauti-ful spiritual ideas, which are to redeem our lives, and which are now being sown broadcast not only among the people but among the children. I rejoice that these ideas are being given to the children, because these children bave heretofore in many cases been educated in Orthodox Sunday schools. Too often they have strayed away from their parents, and their minds have become tinged with theological ideas and with prejudice against Spiritualism. The Lyceum brings parents and children together; it opens the way for parents to know each other better than anything else has ever done. Spiritualists, warm-hearted Spiritualever done. Spiritualists, warm-hearted Spiritualists have not known how to deal with their children. Their minds have been darkened upon the subject. They say, "We love this beautiful philosophy, but how shall we teach it to our children? We cannot compel them to attend spiritual meetings. We cannot compel them to go to spiritual circles when they feel that there is nothing to attract them there." In the Lyceums we have the badges and banners, with the paraphernalia and the beautiful songs and other exercises, which and the beautiful songs and other exercises, which are very attractive to the children, and which aid them in acquiring an education. Fathers and mothers, you who understand the tender natures of your children, you who study the interior na-tures of those beautiful immortal beings that God has placed under your care, do you not know that you will feel isolated and separated from them unless you draw them to you, unless you unito with them in this new and better system of education in the Children's Progressive Lyceums, and help them to understand the teachings that and help them to understand the teachings that are offered to their little minds, and you will find, when you go home, that there is a unity of interest and of feeling in the family, and the children will grow up firmly convinced of the truths of Spiritualism. Otherwise they stray away from Spiritualism and from our Societies, and they because attended to the children of the truths of the convenience of the truths of the truths of the convenience of the truths of the tru come scattered. The Lyceum educates them; it calls out the intuitive powers of their infant minds, and they grow up strong in the truth of the New Dispensation. They grow up side by side with their parents. The Lyceum movement is adapted for the development of the physical, the mental and the spiritual natures of all. I am therefore in favor of accepting it, at least until we have something better. It is a new type of educa-tion. It was much needed on this continent and in this age. It is a new type of the Sunday school. Cephas B. Lynn said this resolution had his hearty approval. As a young man being led forth into the work of Spiritualism, I wish to bear my

testimony to the usefulness of the Children's Progressive Lyceum. On motion, the resolution was adopted with great unanimity, and the Chair appointed the following named persons to constitute the committee: M. B. Dyott, of Pennsylvania; Mrs. Mary F. Davis, of New Jersey; J. M. Peebles, of Michigan; L. B. Wilson, of Massachusetts; Newman Weeks, of Vermont; Mrs. Alcinda Wilhelm, of Kansas; Isnac Corbett, of Maryland; Charles A. Fenn, of Missouri; Mrs. Mary M. Bailey; of Rhode Island; Hudson Tuttle, of Ohio; Frank L. Wadsworth, of Illinois; Selden J. Finney, of New York; Mrs. Lita Barney Sayles, of Connecticut; Bernard Shrafi, of Maine; Mrs. Amelia M. Brown, of In-diana; Mrs. M. A. Wood, of Wisconsin; Frank Chase, of New Hampshire. Adjourned to half-past 7 o'clock.

# Annual Grove Meeting.

The following is a brief synopsis of the Fourth Annual Grove Meeting of Spiritualists, of Boone

Co., 1ll.

Friday—First Day—Forenoon.—At eleven o'clock
A. M., the meeting was called to order by A. S.
Royall, President. The forenoon was devoted to
a conference meeting, Mr. A. J. Fishback and W.
F. Jamieson leading with some happy and appropriate remarks, predicting a good time during the
meeting, all of which was subsequently verified.

Afternoon Session.—Services were opened by invocation, by Mr. Fishback. The afternoon was
devoted to conference, holding until five o'clock. devoted to conference, holding until five o'clock. Adjourned to meet at Phonix Hall at half-past seven P. M. Evening lecture by A. J. Fishback, Saturday Morning Session.—The hour having arrived, the meeting was called to order by G. H. Ellis in the chair. Services were opened by a few appropriate remarks and invocation by Bro. Fishback. The usual hour was devoted to conference, after which W. F. Jameison addressed the andience. Subject: "Undiscovered Country.' Adjourned to two o'clock P. M.

Mrs. Harvey A. Jones, of Sycamore. Lecture by A. J. Fishback; subject: "Spirits and Angels." Adjourned to two o'clock P. M.

Adjourned to two oblock P. M.

An hour devoted to conference was occupied by Mrs. Packard, rehearsing her experience in the Insane Asylum, having been incarcerated therein by her husband for her disheller of the eternal damnation of nine-tenths of the human family; and Mrs. Parker and others, pleading for the redemption of women. Lecture by Mr. Jamieson. Adjourned to Sept., 1808.

An appointment was given out for an evening meeting at Phoenix Hall. The hall was filled at

meeting at Phœnix Hall. The hall was filled at an early hour, and many came who had to go an early hour, and many came who had to go away for want of room to sit or stand. The meeting was addressed by Mr. Fishback, and was one of his happiest efforts, and was listened to by the audience with the profoundest attention. The meeting was well conducted by the able and efficient President, A. S. Royall, and unanimously declared the best meeting we ever held in Belvidses.

dere.
One word about our speakers—A. J. Fishback, of One word about our speakers—A. J. Pishback, of Fond du Lac, Wis., and W. F. Jamieson, of Chicago: They are eloquent speakers, sound, logical reasoners and zealous workers in the cause of Spiritualism. Mr. Jamieson, like a bold mariner, leaves the old moorings and fearlessly launches out into the ocean of new thought and new ideas, and holds them up before the admiring audience. I would call your attention to the encephalic temperament, which is known as having a very large brain, in the frontal region particularly, an expressive eye, pale, sallow complexion, small vital organs, and still smaller lungs; in short, the action of the nervous system and mind standing out precedingly over the muscular vital and the love of Cod and envel to may a very standard the love of Cod and envel to may a very standard to the love of Cod and envel to may a very standard to the love of Cod and envel to may a very standard to the love of Cod and envel to may a very standard to the love of Cod and envel to may a very standard to the love of Cod and envel to may a very standard to the love of Cod and envel to may a very standard to the love of Cod and envel to may a very standard to the ocean of new thought and new ideas, and the love of the admiring a very leaves the old moorings and fearlessly launches out into the ocean of new thought and new ideas, and holds them up before the admiring audience as beacon-lights to lead them onward and up-ward. Mr. Fishback is more on the love-plane, and still smaller lungs; in short, the and speaks words of cheer to the bruised hearts of humanity, and tells with glowing eloquence of the love of God and angels to man.

D. G. ESTELL, Sec.

Belvidere, Ill., Sept., 1867.

Meeting of Spiritualists in Missouri. Agreeable to notice, the Spiritualists of the Missouri slope met in a grove near Crescent City, on the 7th and 8th of September. Owing to the weather the attendance was small. The Saturday morning meeting was called to order by M. E. Taylor, who made some excellent remarks. The meeting

who made some excellent remarks. The meeting then adjourned qutil half-past 2 P. M.

Afternoon.—Meeting called to order by M. E.
Taylor. On motion, Judge Bassett, of Little Sioux, was chosen President, and H. H. McKenney, Secretary. Speakers present, Messrs. Taylor, Holland, Boardman, Bodfrey and Warner. After remarks by Boardman, Godfrey and Taylor, all speaking to the point, showing the Spiritual Philosophy to be the great cable that must ultimately raise the world; the afternoon meeting adjourned to meet at Crescent City School-house at half-past 7 o'clock P. M. past 7 o'clock P. M.

Meeting called to order by the Chairman; attendance good. Some soul-stirring music furnished by Mrs. Craig and J. M. Holland. A lecture by M. E. Taylor, which was listened to with enraptured attention, was followed by Mr. Godfrey and Mr. Boardman, doing equal justice to the sublime

Sunday Morning.—Meeting called to order by the President; a chant read by M. E. Taylor; the poem "Come, darling, come to the Spirit-Land," was sung in a most excellent style by Mrs. Craig; invocation, by M. E. Taylor; remarks by Warner, Godfrey and Taylor, all of a most pleasing character. After a recess of half-an-hour, the meeting was called to order, when the following Preamble and Resolutions were presented for the consideration of the Convention: ation of the Convention:

Whereas, We believe that the objects of all religious move-ments should be an aspiration toward a higher and holler life, a soul-culture embracing the attributes of love, wisdom and justice, in all our pursuits after a diviner knowledge; under these principles and with these objects we would gecommend the frees' expression of thought and sentiment in our meetngs; therefore,
Resolved That our platform be open for the soher, candid
onsideration of all subjects that tend to the progress and elevation of the human family without distinction of sect or

Sex. Mesolved, That we, as Spiritualists and Progressionists, in Iowa and Nebraska, associate in an organized form for the purpose of carrying out the above Resolutions, believing said Resolutions require mundane efforts in the shape of dollars and cents, said money to be applied to the support of lectures and rent of rooms; without this important vitality breathed into it all must necessarily be null and void.

Resolved, That there be a President, Vice President, Treasurer and Corresponding Secretary chosen, to act as Central Committee; also an acting Committee in each locality.

Resolved, That the Central Committee call a general meeting semi-annually.

The following officers were chosen for a Central Committee: J. A. McKenney, President; G. Can-ning, Vice President; O. Godfrey, Treasurer; Mrs.

Craig, Secretary.

A Committee of seven, for Council Bluffs, consisting of the following; Mr. and Mrs. Childs, and Mr. and Mrs. Rain, Council Bluffs, Mr. and

Mrs. Bassett and S. J. Barton, Crescent City.
Corresponding Committee: Mr. Menary, Crescent City, Mr. Turner, Big Grove, Mr. Reeves, Omaha J. K Ipack, Big Pigeon, Mr. Eaton, St. John, Mr. Warner, Woodbine, J. S. Unthank, Bell Creek, Nebraska. Resolved. That the proceedings of this Convention be sent to the BANNER and REPUBLIC for publication.

The Convention then adjourned to meet at Council Bluffs on Saturday and Sunday, Oct. 26th and 27th, 1867. H. H. McKenney, Secretary.

Sunday Evening.—Meeting at the School-house. Addresses by the above speakers, delivered in their usual soul-stirring, eloquent style. The whole closing with a scance given by J. M. Holland, Test Medium, which was instructive, and gave convincing proofs of the Spiritual Philosophy. ophy.

# Annual Gathering

In Western New York-Excursion to Portage Bridge -Great Concourse of People-Addresses, &c

Pursuant to public notice and invitation of the Pursuant to public notice and invitation of the Committee, a general meeting of Spiritualists and liberal-minded friends of progress was held at the romantic locality of Portage Bridge, N. Y., August 20th. The day was fine. The dast had been laid, and the air of the groves had been refreshed by recent showers. Multinudes had already gathered in corriages and otherwise before the growded recent showers. Multitudes had already gathered in carriages and otherwise before the crowded trains—regular, and "long specials"—arrived from the different railroad routes. In good time the thousands of genial, joying and orderly excursionists mingled in a vast throng around the favorite rostrum. The exercises commenced by an appropriate address of welcome from J. W. Seaver, Chairman of the Committee.

On motion the following named persons were

On motion, the following named persons were elected officers for the occasion: J. W. Seaver, President; S. Cliamberlain, Vice President; A. R.

Miller and Francis Rice, Secretaries.

A Committee was also elected, consisting of G.
W. Taylor, J. W. Seaver and F. Rice, to present
Resolutions. Also one consisting of A. C. English, A. A. Waldo and L. O. Preston, to nominate offi-cers for the Genesee Spiritualist Association, and also members of Excursion Committee for the

A. B. Humphrey, of Darien, then gave in a spirited manner the song, "The World will be the better for it.

William C. Hosmer, the well-known poet and patriot, was then introduced to the audience, who listened with great interest to a poem prepared for the occasion entitled, "Glimpses of the Summer-Land." Of this fine production it is needless here to speak.

The President announced an hour for respite.

during which the people evidently enjoyed re-freshments, recognitions, rambles, and magnificent views long to be remembered. On reas-sembling, reports of Committees were called for read and accepted, after which, on motion, the same persons, with slight exception, were elected hoth for officers of the Association and Picuic Committee. Dr. J. M. Blaksley and F. Rice were elected delegates to the National Convention.

8. J. Finney, of Troy, was then introduced to the immense audience, and in a powerful, radical ad-dress upon the subject of Religious Liberty, held its profound attention to the close. A brief synon sis would not do justice to his speech, therefore we will not attempt it.

After the address, the following resolutions were read by the President, and adopted:

sons and degmas of past ages as true and useful, we are obliged to reject many others as untrue and unprofitable, among which are the doctrino of the "Plenary Inspiration" and "infallibility of the Scriptures" the "Miraculous Conception of Jesus" and "Vicarious Atonement," believing, as we conscientiously do, they are misappropriations and unwarrantable interpretations of events and lessons which if rightly construed might furnish lessons of instruction and use; therefore.

righty construct might uninshiresons of institution at set, therefore, Risolved, That as the deliberate conviction of this assembly, we believe a reconstruction and restatement of the religious institutions of this country and the world are as imperatively demanded now as is the political reconstruction of the States recently in rebellion, and that the release from physical slavary of four millions of human chattels should be fittingly followed by the immediate release of the millions from a theological bondage worse by far than the physical; and that to accomplish so high and holy an object we piedge our constant effort and unceasing prayer.

The President announced that G. W. Taylor was engaged and about to commence his itinerant labors under the auspices of the Association, and be-spoke for him a hearty cooperation. Signals for departure were then sounded, an adjournment was made, and cars and carriages bore away the crowds to distant homes.

It is cheering to lovers of progress to know that although many prejudiced minds stiff decline and HAVE CHRIST. to examine the harmonious truths and elevating My Saviour must be sentiments of the Spiritual Philosophy-turning away, in pride perhaps, or scorn—the hearts of the masses of free inquirers are loyal to truth and their convictions, and eager to learn more, as is shown by the multitude who gathered at our "feast of reason."

A. R. MILLER, Secretaries.

F. RICE,

Written for the Banner of Light.

# LIFE AND DEATH.

BY WILFRID WYLLEYS.

Oh ye who walk in simple faith, Ye hear the words that Nature saith, Her varied walk of life and death.

In all the world my steps around, In sea and sky and solid ground, My ear detects a changeful sound:

In cloud and wave, in flower and leaf, A mingled tone of joy and grief, Sweet and harmonic past belief.

Shall life and death perplex the land; A dual power few understand.

And ever walking, hand in hand,

Death ever wars on Life's domain, Forever bringing in his train The phantom forms, Decay and Pain.

Yet Death can triumph but a day, And Life may mock his transient sway, With flowery wreath and leafy spray.

And the green earth, through all her hours, Still feels the strife of warring powers, Alike beneath the snows and flowers;

While 'neath the winter's deathful sleep, The living germs, though buried deep, Their folded secret surely keep;

Until they hear, beneath their pall, In whispering winds, the spring's soft call Upon the meadows gently fall,

And upward strive her smile to meet, With myriad blooms her steps to greet, And bathe in flowers her emerald feet

Nor less the earth amidst her bloom, Foreboding days of deathful gloom, Still hears the brazen trump of doom,

That all its warning music pours-Like ocean's voice when wild it roars 'Midst the gray glooms on hidden shores.

Yet from the gulf to which she wends, A voice comes up of joy, that blends With Death's sad strain and makes amends.

"Thou diest!" cries the voice of Pain; Resurgas! answers back again A triumph shout from Life's domain.

With buried feet I stand afraid Amid the wrecks that Death has made, In sad confusion here displayed.

By angry winds revengeful cast, The dead leaves go in great clouds nast. And o'er my head the homeless blast

Howls mournful requiems o'er the Of field and wood made desolate, Where all was life and joy of late.

All Nature lies in solemn thrall, For Death has spread his solemn pall And awful influence over all.

And yet I wait, with listening ear, The still small voice of Life to hear, That sounds through all this wondrous sphere.

For well I know its thrilling tones Will throb electric through all zones, Till earth its magic potence owns.

Oh wondrous warmth of central suns. That through all planets throbbing runs. And warms to life the sleeping ones.

. . Then let Corruption seize and hold The earth's fair fruits within her hold, And Death, with marches overbold

And icy footsteps, rudely tread Above the fields so stark and dead. For Life shall soon be lord instead.

Oh ye, to whom the flowers are sweet, Decay's rude hands and Death's cold feet Shall make to you amends complete.

For from their dark domain shall rise The forest's robes, the garden's dyes, And all things else that glad our eyes.

For Life is lord of sullen Death; And this all Nature whispering saith To him who walks in simple faith.

### "YOU HAVE TAKEN AWAY MY SAV-IOUR."

The above sentence is taken from a letter recently received from the wife of a Methodist minister. She had heard me give a lecture on " We find what we deserve." If we deserve heaven we have it; if we deserve hell we have it. The consciousness of meriting heaven is heaven. The consciousness of deserving hell is hell. Christ's character and blood are not of the least use to us so long as our feelings and actions toward our fellow beings are such as to engender hell in our own hearts. Personal character, not the SACRIFI-CIAL blood of man or beast, must decide individual destiny. Salvation comes to me by my own righteousness, not by the righteousness of Christ. I cannot be saved by the merits of Christ, any more than he can be saved by my merits.

In saying this the good woman (for she is good true and noble,) thought I took away her Saviour! true and noble,) thought I took away her Saviour!
My reply is, In matters of religion or theology, what can be taken away ought to be taken away.
Truth is indestructible; error alone is destructible.
The Saviour that can be taken away ought to be taken away. The Saviour that is born in Bethlehem and cradled in a manger, may be, and certainly will be, taken away—as a sacrificial offering For the sin of others; for no truth is more selfered by the sin of others; for no truth is more selfered by the mander of the country of the sin of others; for no truth is more selfered by the last time. Thanking him for his kindness, she pressed her cold lips to his cheek, and came again no more. Render, this is a true story; can you evident than this: that the blood of one man can

never atone for the sins of another, nor can the merits of one ever be a substitute for the merits of another.

No man can be true, just, honest, pure, righteous, meritorious and noble for another. Only by being good can the results of goodness be ours. Only as we are in a heaven-state of mind can heaven come to us. That Christ was in a heaven-state is of no consequence to me so far as n.y destiny is concerned; but, am I in a heaven-state of mind and heart? Christ's merits saved him, but can save nobody else. When Christ's merits become mine, when I love as he loved, forgive as he forgave, return good for evil as he did, when his spirit becomes mine-in a word, when I become a Jesus, a Messiah, a Christ to mankind, to publicans and sinners, as he was, then shall I merit salvation as he did, and receive it. BE A CHRIST

My Saviour must be born in and with me. My SOUL IS THE ONLY MANGER IN WHICH MY SAV-IOUR CAN BE BORN AND CRADLED. No Saviour can be born any where else for me. A Saviour born any where else than in the individual soul, will and must be taken away. Christ, as a Saviour to others, by the sacrificial offering of his blood or his merits, is a MYTH, a DELUSION and a hindrance to human growth in knowledge and

Here is my one great issue with Christendom:

EACH ONE IS SAVED BY HIS OWN MERITS, NOT BY THE MERITS OF CHRIST.

HENRY C. WRIGHT.

### THE REALITY OF DREAMS.

Dreams are often used in the Old Testament to make known what would come to pass, as for instance, Joseph's dreams of the sheaves, of the sun, moon and stars, predicting his own future greatness and superiority to any of his father's family, Jacob's dream of the ladder, one end resting on the earth and the top reaching to heaven, on which he saw the angels ascending and descending.

It is said of Daniel and his companions, that God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams, a gift he used before Nebuchadnezzar, by interpreting the king's dream.

The prophet Joel says, "and afterward I will nour out my spirit upon all flesh; and your sous and daughters shall prophesy, your old men dream dreams, and your young men see visions."

We are therefore to look for such manifestations as come by dreams, as well as visions, and we find some in these latter times, like Joseph, who are called dreamers.

In Bramwell's life, p. 227, is recorded the dream of a clergyman, who, after his morning and afternoon services, laid down on his couch for rest previous to his evening labors, fell asleep and dreamed he was walking in his garden; met a friend, a minister, with a gloomy countenance. After the usual salutations, he first was asked the tme of day, and replied, "Twenty-five minutes past four." Then said his friend, "It is just one hour since I died." After he awoke, he proceeded to the chapel to the evening meeting, and on the way was accosted by a friend who asked if he had heard of the death of that able minister, Mr.

———. He answered, "No. When did he die?" At twenty-five minutes past three this after-

In the Biography of Hester Ann Rogers, compiled by her husband, he says: "Such were the habits of intimacy which my companion had with her Saviour, that even when her outward senses were locked up in sleep, he would frequently speak to her heart; and in dreams and visions of the night appeared to strengthen her in times of trial, warn her of danger, and prepare her for trouble beforehand."

In the "Life of Mrs. Fletcher," the wife of an English Methodist clergyman of the time of the Wesleys, whose tone of piety, by those of her compeers, was highly esteemed, are many allusions to dreams she had, which may be found on 23 and 43. On the 69th page, al e sneaks of her companion, Mrs. Ryan, dying as she had

dreamed—
"He would kiss her raptured soul away." She agreed to commune with her if possible, by dream or otherwise. She did not, however, until six months after, when in a dream she hovered over her and said,

"Mingle with earth we can no more; But when you worship God alone We then shall mutually adore.

The above are only the closing lines, "by which," Mrs. Fletcher adds, "I understood I was not in Mrs. Fletcher adds, "I understood I was not in that purity which was requisite for communion with heavenly spirits." On page 218, she says, "I felt Mrs. Ryan's spirit presence." Again she says, "I dreamed—my husband's voice awoke me, and I heard part of it awake." Again: "Last night I had a powerful sense of the presence of my dear husband in my sleep." On the 198th p. she expresses "a feeling of her husband's spirit presence." Mrs. Fletcher's study of inner life, led her into the fields of spiritual development, and had she fully comprehended it, would have given beautiful evidences of spirit communion, then but partially realized. partially realized.

The Monongahela Republican publishes the following account of a vision, but which it designates a dream:

"Not very long ago the young and heautiful wife of one of our citizens was called to her final account, leaving her husband disconsolate, sad, bereft. She was buried in the adjacent cemetery, berett. She was buried in the adjacent cemetery, and the husband returned to his desolate home—but not to forget the loved one. She was present with him by day in spirit and in his dreams at night. One peculiarity of his dreams, and one that haunted him, being repeated night after night, was this: that the spirit of his wife came to his bedside and told him that the undertaker had not removed from her face the removed from her fac removed from her face the square piece of muslin or napkin which had been used to cover her face after death, but had screwed down her coffin lid with it upon her; that she could not breathe in her with it upon her; that she could not breathe in her grave, but was unrest on account of the napkin. He tried to drive the dream away, but it bided with him by night and troubled him by day. He sought the consolations of religion; his pastor prayed with him and assured him that it was wicked to indulge such morbid fancy. It was the subject of his own petition before the Throne of Grace, but still the spirit came, and told anew the story of her suffocation. In despair he sought the undertaker, Mr. Dickey, who told him that the napkin had not been removed, but urged him to forget the circumstance, as it could not be any to forget the circumstance, as it could not be any possible annoyance to inanimate clay. While the gentleman frankly acknowledged this, he could not avoid the apparition, and continual stress upon his body began to tell upon his health. At length he determined to have the body disinterred, and visited the undertaker for that purpose. Here he was net with the same advice and perfections. Here he was met with the same advice and per-suasion, and convinced once more of his folly, the haunted man returned to his home. That night, more vivid than ever, more terribly real than before, she came to his beside, and upbraided him for his want of affection, and would not leave him until he had promised to remove the cause of all her suffering. The next night, with a friend, he repaired to the sexton, who was prayifed upon

# Children's Department.

BY MRS. LOVE M. WILLIS. Address care of Dr. F. L. H. Willis, Post-office box 89, Station D, New York City.

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

### NELA HASTINGS.

CHAP. III.-RAINBOW HUES. "Don't be always fretting at her," said Aunt Prue to Mrs. Jones. "Nothing so hinders children as fretting. Do look at that Nasturtion vine. In February I put in the seed, and kept the earth well watered, and the first I knew up came the little plant, and grew into so much beauty that my whole heart was glad in it. If I had kept picking off the leaves and twisting and turning the vines, I should have had a poor little dull looking flower. There's Nela. When I brought her here she was just like a plant in a barren soil; she could n't grow. I gave her a whole heart rosy-cheeked and strong and good as I want her | bles, and cares, and anxieties."

"But Lucy is n't strong, and she mopes about and don't want to do us'I say," said Mrs. Jones. "Perhaps you don't always tell her what is

right. Suppose you send her over here for a

month. P4 (1 -"If I could spare her I would." "Oh, you want her to wash the dishes while you scrub, and make a carpet. Let her have her

own way awhile. If you'll let her come I'A twist yarn for you a week." Good Aunt Prue, willing ever to take a burden on herself to give comfort to another! And thus she wove into her life so much sweetness and blessing, that her days seemed like 'a beautiful

meadow in spring-time-full of flowers and fragrance, singing birds and laughing waters. So Nela expected a visitor, and a great delight it was to her to think of having one all to herself to call her own. Aunt Prue gave to her the arrangement of everything that her little hands could do, for she was now eight years old and had quite an estimate of her own abilities. So she went into the little bedroom that she and Lucy were to occupy. She smoothed down the snowy white spread, and dusted the chairs, and wondered what she could put on the table to make it look nicely. She went to her own drawer, and brought out her special trensures. There was a little glass tumbler, a tiny pitcher and a

them in her little tumbler, and tried them in a ful eyes. dozen places in the room. First in the window, that the dear little roses might feel at home as they looked out to the clear sky; next before the glass, that they might look at themselves and be glad in their beauty. Then she put them on the stand by the bed, that Lucy might see them as soon as she waked; but no place quite suited her, because she thought of something that would be better. At last she settled the important question by thinking where she should like to be if she was a flower, and she put them on a little shelf in the corner that overlooked the whole room. Then she gathered some oak leaves already only half grown, but large enough to form into delicate wreaths. These she had a skillful hand in mak-

framed glass. "Now if I only had something to put under Lucy's pillow, that she might find it and call it all her own," she thought.

ing, and she lifted herself up into the chair and

festooned the wreaths around the little mahogany

She had one particular treasure, a little box given to her by her grandmother the last Christmas, but it perhaps would n't be right to give it | quick to it and peep my eyes in, and if there are away, so she ran for advice.

"Now, grandma, if I could make Lucy very more." glad, you know, it would be ever so nice. Do n't | Aunt Prue stole in soon after and found the you think I had better give her this little box? It's the prettiest little thing I ever had, and Lucy wants a hox, I heard her say so."

"Certainly, my good little one. If Lucy needs it more than you do she ought to have it."

"Bless her good little heart," said Aunt Prue to herself. "She's got her father's beart. Think I'd tell her no, that she must keep it, and make her mean, selfish, calculating? Let them have their own way of doing what is right-these little ones."

Lucy came over about twilight, with her little bundle under her arm, and a glad smile lingering over her usually sad face. She had a good home. a plenty of food and comfortable clothes, and her mother loved her dearly-in her own way-but with all this Lucy was like a half-starved child. home for the sake of the one luxury of doing She wanted what Nela got—a plenty of love, and the way to be happy as her heart desired.

The two little ones-for Lucy was not larger than Nela-now sat down to their supper with smiling faces. Aunt Prue had baked some of her most delicious custards and cookies with sugared tops, and Nela felt as proud when she helped serve her friend, as if she were a queen and dispensing the most bountiful of gifts. Lucy's face brightened as she listened to the merry chat of

"My mother don't let me talk at the table,"

"And that is all right when there are older people that wish to converse," said Aunt Prue. "But Nela and I have to talk, or else there is no talking done. I think little girls love to talk as well as birds love to sing. Look out of that western window, little ones, and see the sunset light, and I will tell you something about it. My life seems like a long summer's day that has come almost to a close, and I want to get all the glory in now, just as the day puts its greatest beauty into its last hours; and so I want to be as a child again, and to love all beautiful and childish and pure things. So now, if you please, Nela, you after they are unclothed of flesh, are not only will think I am a child also visiting you. What will you do to entertain us?"

Nels laughed a merry laugh at the thought of her new guest.

"If you please, my children," she said, "we'll wash the dishes first, and then have the play

Aunt Prue and Lucy sprang to their feet, and in a few moments this merry trio had put every spoon and dish in its place.

"I never thought it was fun before to wash dishes," said Lucy.

"That's because you didn't know the way to get the glory in," said Aunt Prue. "What next,

but Lucy looks tired, and you can't run, grandma, so let's tell stories about fairles and funny things. I'll begin, because grandma is the smallest and

Lucy do n't like to tell stories.

great dish full of cake and a plenty of candy, so she asked a fairy to bring it, but the fairy said it was washing day and she had n't baked, and the candy boiled over in the making. And then she asked for a new dress and apron, and the fairy said that the wool was all on the sheep's back, and the flax was n't grown.

Then the little girl asked for a gold ring, and the fairy said the gold was all as brittle as glass, and no goldsmith could work it. Then the little girl said, 'I don't believe you are a fairy at all.' But the fairy said, 'ask once more.' Then the little girl thought and thought, and said, 'I guess I'll have a bit of the rainbow.' So the fairy brought a bit, and put it round the little girl's head and spun it, and spun it, and wound it. and wound it, and that's what makes little girls so

"What a pretty story," said Lucy. "Oh, I didn't make it up," said honest Nela, "I read it, and I thought you two children would like to hear about it. Come, grandma, it is your

"Well, let me think. I believe I will finish your story, Nela, in my own way, and not mind what the book says.

"The sweet morning light shone into the bome full of love, and then let her act out herself. Look of a little child. It was as bright and golden as at her now. She is like a Blush Rose; like a Car- if there never was a cloud, or a mist, or a dark nation Pink; like a bunch of Clover; she's as shadow. But over that home came great trou-

> "I wish you'd tell what they were, grandma," said Nels.

"How could you know, my little pet, if you had never felt them? There was great unhappiness, and many trials that the little girl knew nothing about, but she sat in the shadow of these troubles till night came on. Then out of her heart went a little sigh. It was all the little girl knew about prayer, but the angels heard it, and they said, 'Let us do the work of heaven,' and so they bound about her head a rainbow. It was made of light, so glowing and radiant that it looked like a gossamer veil bound about her head, and the little one slept. The next morning she awoke in the midst of the shadows, but her little rainbow glowed and glowed, and set its glory against the clouds."

"I suppose you mean," said Lucy, "that she was so happy, that it made them all happy." "Yes, that is it," said Aunt Prue; "out of her little heart came a reflection of heaven's own light, and the rainbow was always brightest when

the cloud was darkest." "I wish we were all rainbow children," said

Lucy. "You are, you little darling," said Aunt Prue, giving Lucy a hug and a kiss. "Can't you finish the story, or tell one yourself?"

"I would like to, but I never tried much," said Lucy. "There was a little girl that did n't like to little doll's cradle. She ran into the garden and | do anything but just what she wanted to, and gathered some Cinnamon Roses, now just in she hadn't any rainbow. I can't tell any more, bloom, and some sprigs of Bergamot, and put said Lucy, and the tears gathered in her thought

> "I was just thinking that we would take a look at the stars, and then you and Nela could try your bed. I see a rainbow glowing over you both, you precious pets, and God has given it to every little child; it is the light that comes from your purity and your love.'

Nela and Lucy laid down in their bed, but their eyes had no sleep in them, so Aunt Prue left the candle burning that they might have a little talk. Nela felt all the importance of entertaining her visitor.

" Grandma says we may go and get some honey suckles down in the woods to-morrow. Won't it be nice? And we'll take our baskets and get some moss, for I am going to have a grotto, so if there are any fairies, they can come and live close to us, for you see I don'treally believe there are any."

Why of course there are," said Lucy; "do n't the books tell all about them?"

Well, did n't you see that grandma changed the story of the fairies to a story about angels? But we'll build a grotto anyway, and I'll run up no fairies then, I shan't believe in them any

Lucy as if to keep her safely within her loving embrace. A smile stole over Aunt Prue's face.

"These have indeed the rainbow light. Who could have a heart to shadow one of its radiant gleams? Let me be thinking what I can do for them to-morrow, to add a little to the brightness of their day."

So Aunt Prue sat down weaving delights into her own life by the pleasure she planned for others, and then she went out to carry gladness to others, and in the goodness of her heart to distribute just the best and most needed gifts. She could do all this because she lived so simple a life at home. She wasted no strength for mere show, and she saved all unnecessary expense at good, so she had money, strength and time for the many of offices of love that every village and home in all God's world needs.

[To be continued.]

### INFANTICIDE AND ITS PENALTY. FROM A SPIRITUAL STANDPOINT.

BY THOMAS R. HAZARD.

Some ten years ago I commenced investigating the phenomena of spirit communion, and soon became satisfied that the spirit of man survives the dissolution of the physical body, and not only preserves its identity, but continues to take cognizance of affairs pertaining to earth-life, and under certain conditions to communicate with friends still in the form.

The media through which these things are accomplished are as wonderful and varied in their character as they are-when understood-simple and beautiful, and are governed by Divine laws that can in no wise be departed from, let circumstances be what they may. In accordance with these laws it would seem that the thoughts of spirits transparent to each other in spirit-life, but that they have also the faculty of discerning, under certain conditions, the thoughts and intentions of mortals on earth, with greater certainty and distinctness than they can be conveyed to the ear in words. Of the reality of this fact I have had ample testimony in many scores if not hundreds of instances. This supervision of our departed friends, who in the order of Divine Providence seem to encamp about us constantly, and become our ministering spirits, must necessarily exert a wholesome influence on the lives of those who realize its truth, and for that reason, if for no other, it is to be hoped that the heavenly influx of spirit communion that seems to be now so widely "Well, I was going to say blind man's buff, prevailing Christendom, will not be stayed or perverted, as in past times it has too often been, but go on increasing until the whole world becomes partakers in its beautiful and consoling truths.

As a general rule, it would appear that such "Once there was a little girl that wanted a persons as have lived sincere and conscientions

lives on earth, when transplanted into the spiritworld, soon develop beyond the narrow and goes, teach us that man is a compound being, more so the longer I live; and I do like to concomposed of three primary elements, viz:

1st, The spirit, which is an emanation from Delty, and constitutes the life and light of the Boul.

2d, The soul, which is the inner and immortal body.

3d, The flesh, or animal, which is but a perishable clothing and instrument of the soul, adapted to its rudimental or earth sphere of existence

Endowed with intellectual organs, and gifted with reasoning faculties and freedom of will, the soul becomes, as it were, the battle ground in which a warfare is waged between the spirit and the flesh, or in other words between good and evil, the one ever striving through admonition and entreaty to draw its desires upward, and bring them in harmony and oneness with its Divine Father; the other, on the contrary, ever seeking to tempt it through the delusive seductions of the senses to disregard the gentle pleadings and remonstances of the spirit, and to surrender itself to the degrading pleasures derived from the gratification of animal passions and propensities.

Through the conflicts, sufferings and experiences thus induced the soul gradually becomes individualized and furnished with embryos of knowledge and virtue, destined by infinite wisdom and goodness to go on developing, and expanding through the countless ages of eternity, sure, sooner or later, to enter mansions of bliss prepared by the loving Father for all, although in their progress some may have to agonize through mental hells of unspeakable anguish created by remorse of conscience for crimes perpetrated in earth-life.

The earth-sphere being, as it were, but an alphabet of the book of life, our spirit-friends tell us that it is important that man should abide in that he may acquire the rudiments of eternal procome fitted and prepared, through its contrasts and experiences, to enter upon the duties and enjoyments of the higher life that awaits beyond the grave. They also tell us that those who are cut off in early life, especially in infancy, enter the spirit-world under disadvantage, being incapacitated by reason of their lack of earthly knowledge and experiences (notwithstanding their innocence,) to partake, for an indefinite period, of other than negative happiness.

If these teachings are true, and if crime is to be measured by the amount of injury we consciously inflict on others, it follows that among the most prominent on the list should be the willful killing or murdering of a fellow creature, and especially an infant-for such suffer most by the deprivation of their earth-life.

Again, our angel-friends tell us that spirit which is the life and light of the soul, being an emanation from God, can never die, and that from the moment of conception an individual organism is created that preserves its identity through eternity. Of the continuous existence of such embryo spirits I may say that I have no doubt, the fact having been demonstrated to me in such varied and striking forms, and under such extraordinary circumstances, that I could not, if I would, disbelieve in its truth. On one occasion, when one of these immature immortals was presented and identified to my satisfaction. I remarked to its spirit-guardian that the continued existence of such innocents must add a fearful chapter in spirit-life to the annals of earthly crime! The unswer came that it did, and that parents who had willfully aided in producing or had consented to the untimely death of their unborn infants, had a dreadful account to settle with their consciences when they came to recognize their murdered children in spirit-life-as by a law of being they necessarily do when they pass into the spirit-world. Vaucluse, R. I.

# Correspondence.

Letter from John Wetherbec.

Thanks to human progress, guided by unseen and spiritual forces, that I am able to be bodily sixteen hundred miles from you, and yet seventythree hours ago I could clasp your hands, Messrs. Editors. I am not thanking Progress & Co. that I am so far from the "Hub" and you, but I am thankful that I can be, if I so will. So great has been the material achievements within the rising and setting of this generation—so much beyond the pre-vision of any but the dreamer has been the actuality—who dares forecast what is to be in the next? The bright sun is shining on me today and making lovely the shores of the Missouri, on which I am now looking and trying to realize that there can be so many degrees of longitude between us. But my watch, thanks to Bro. Willard, which is always on time, though I am not says this same sun shining on you and me now, is an hour and a half younger here than with you. But with the miles of space, there are not miles of memory; the further I go geographically, the nearer I get sentimentally to my starting point; not that I love humanity and the Nation less, but that I love Boston more. I may be wrong to draw comparisons. I ought to be thankful that we have so many cosmopolitan people that feel moved to wander and locate further and further from early associations-and thus peoples grow and new "hubs" dot this wide domain, till in time the whole of it-ocean to ocean—shall blossom with civilization.

The children of this world are wiser in their generation than the children of light, said the Galileau. How true it is, in this age of material hope and desire for better worldly conditions, that we are indebted for this centrifugal expansion that planted Cleveland and Toledo and Chicago and Clinton and Boone and and Julesburg, which ere long will make this

aggregation. object is mean and worldly, we are building wiser this city—alone, obtained upward of five hundred than we know? The attraction of a little more names to said patition. money, sacrifice of home for a little less competition, is the force that prompts. The world asks a Progressive Lyceum has been successfully esfor room. The cities are overflowing. No one tablished. The little society of Spiritualists there emigrates except to better his condition; he do n't held a two days' meeting some time since, which go to civilize the world. But the Infinite, who was well attended and was a grand success. A. A. aims for human good, turns all to wise ends-and Wheelock has been with us, dealing heavy blows thus Romes are built, and God is praised.

In this city of mud, how activity prevails! will be paved, and the boots worn by humanity polished also. Then will come also the fops and drones, whose fathers will have stood the mud

pelled by human selfishness, but ever ultimating in human good. It will commend itself to all vitiated religious creeds in which many of them | who are spiritual in their intellectual organizahave been trained, and as far as my experience tions. I pretend to be, and am growing more and template the unseen workings of all human movements. The coral, ever fruitful, producing its kind, sees nothing beyond; but in time continents appear, and God's wisdom is manifest! So human coral, struggling for their bone, move in the same direction, and the thoughtful see heyond the daily act the continent of humanity taking higher

and larger forms and better conditions. Spiritualists, who have the rationale of life's logic more than any other body of people, can look with satisfaction upon the ups and downs of 11fe, and feel sure that everything is working for good, and that the end will be right. Believing that as my happiness is increased by my spiritual convictions, so I believe human happiness will be increased as men become more spiritual. It is with pleasure that I hear of the large estimate that some have named of the number of our order in this country. Feeling that to be a rather high statement, I still am glad we are numbered by millions-there can be no doubt of that number, though I cannot endorse the Judge's eleven millions, as it would not leave enough outside to make a respectable minority.

But it is a singular fact that I did not find a train of cars in my journey from Boston that did not contain something human that was spiritualistic. Sometimes my discoveries were quite accidental. For instance, a woman got into the train in the western part of the old Bay State. She had with her a gray-headed "gude man" and some other company. They began to talk and cat almost as soon as they were seated. They were Trinitarians, I perceived, by the sermons they were eulogizing as having been preached the Sunday before, (this being Monday); and then the plum cake and cold chicken, tea in bottles, to wash it down, was indicative more of Evangelism than Spiritualism, it during a full term of his natural life, in order Like a dog who looked hungry, I suppose, they offered me a bone. I was tempted to keep my ethgress at their fountain source, and thereby be ics in abovance for the sake of the inner man, "making friends," you know, " of the mammon of unrighteousness," but I learned, almost too late, that she had a hope, though she was Orthodox, (not by the way strong enough to hurt her much.) I found she had been to circles and with mediums, and owned up she "hoped it was true, for it was such a beautiful belief." I regretted exceedingly I had n't "spilled over" sooner, for the half-kour or so that my light broke into her sky was a pleasant half hour to both of us; and the chickens and the cake and the tea took a turn in my stomach I had eaten wiser than I knew.

I do not propose to give you the minutim of a railroad journey, but mention this incident to show that the thought works unseen, and many a pair who may be, as Emerson would say, but one couple more, still may be members of the elect. And this spiritual belief is very wide-spread; more in the heart than outside. No, I do not mean exactly that, but numbers instinctively feel and believe in the presence of angels, who for some reasons enjoy it and try to weave it into their ordinary religious belief, driving two horses that are not matched. But order will come out of chaos, things will stratify in the solution of time, and in the transition from new to old, matters are a little mixed, but the beautiful and the true and the natural and the elevating, will, in the long run, win; and narrowness, superstition and authority give place to reason, naturalism, and no authority, except the man's soul and a perennial inspiration. Omaha, Nebraska, Sept. 19, 1867.

# The Work in the West.

As I have been-to you-long silent, perhaps a few words upon matters of general interest will not be unacceptable to you and your numerous renders.

Coming recently into this section of the country, having located in this beautiful city, I found an ipathy and inertness among Spiritualists and reformers, so common in various localities thoughout this land of activity, progressive thought and miversal restlessness, in all other departments of human possibilities. How strange that in this infinitely greatest interest of all considerations to humanity, so much laxity and so little earnestness of purpose is apparent on every hand. And how painfully strange that with so large a portion of those cognizant of the beautiful fact of spirit intercommunion between mundane and spiritual realms of existence, so little practical results are worked and lived out in external every-day life. With this only positive demonstration of continned existence and progress as individualized beings, teaching, as it does, that the considerations of this world's interests are as but ciphers in the endless line of numerals which would compute human interests, powers and possibilities. compared to those which are based upon the eternal rock of truthfulness and fidelity to justice. charity, love and freedom to do right, as conceived and understood by the inmost perceptions of each

How strange! I again exclaim, that so little effort is manifested in the practical work of bringing up the action and status of humanity in the social and religious, the business and nolitical spheres of life to that level and plane where stands the magnificent TEMPLE OF EQUAL RIGHTS AND PRIVILEGES; OF DIVINE AND ETERNAL JUS-TICE. But, thanks to all the instrumentalities that have tended to that result, the stagnant waters have been stirred, and are now running off the sediment and debris which has collected along its dormant channels, and a clearer beverage, yea, a clearer atmosphere is already tangible to the refined senses of the denizens of the elevated realms of spiritualized thought and divinely quickened being.

From this city and vicinity has been wafted to the senses of those male representatives (?) of the "citizens" of this State, who compose that body known as the "Constitutional Convention of Mich-Omaha, and is now blossoming out North Platte | Igan," an earnest prayer, signed by numerous "citizens" of both sexes, asking that woman shall thriving spot, Omaha, a centre and not a frontier be justly recognized in the revised organic law of the State, and that impartial suffrage shall be Now is it not a pleasant thought that though the established. One true woman-Mrs. Hunt, of

At Deerfield, thirteen miles east from this city, at bigotry and error. With his efforts we bave been enabled to erect the framework of an asso-What a growing-place! Behold the budding out ciation, with articles and by-laws which, while of another St. Louis! By-and-by the city streets they secure system and order, do not bind to creed or dogma.

We now hope to attract those elements which will enrobe and adorn, both exteriorly and intedrones, whose fathers will have stood the mud addern, both exteriorly and integrated the privation for the almighty dollar. These sons, lawfully receiving the money, will forget how dirt looked, and die "snobs." Ever thus the world moves, and ever in the end is God praised. And beautiful charms that will wield a mighty influence of attraction and good upon humanity world moves, and ever in the end is God praised. Around us. We can only do this, however, by the proof of Let me apply a little philosophy to this pro- the most unselfish devotion, angelicly inspired air or sunlight down on my coffin, if you do not gress. I have referred to this widening out, pro- zeal and unfaltering perseverance. Let us see to want me to get up."

it, friends, that it does not fall; for we have but to will and do as becomes brave men and womenand success will be the bright star of our onward

march to good and usefulness. Bro. Wheelock spoke at Palmyra, six miles from here, and made a lasting impression, as evidenced by the fact that the few friends of the cause there raised sufficient means to engage him to speak four evenings, and hold a grove meeting on the following Sunday.

With him I visited our neighboring city of Toledo, remaining over Sunday. Bro, W. addressed good audiences in the forenoon and evening. We flatter ourselves that a good work was accomplished in arousing the dormant energies of Spiritualists there. And, as evidence that Bro. W. was appreciated, I have but to state that he was engaged to occupy the desk there for a longer period. This good brother is an earnest, ardent worker in the cause, a good and efficient speaker and a noble man. Let him not be idle or ansfer for want of material support compuensurate with

his zeal, ability and usefulness. Adrian, Mich., 1867. A. DR. J. K. BAILEY.

### Mr. Rouse, the Blind Medium.

Having completed my pioneer labors in Minnesota, I thought fit to write a record of my impressions. At Lake City, Minn., we sojourned for a week breaking the bread of life to hungry souls. Earnest workers going West will find Lake City a good point. Call on A. Dwelle. During May and June, I lectured for the Spiritualists in Rochester, Minn. They have an organization there with a few earnest workers. Lecturers visiting the State and desiring to stop at Rochester, should correspond with Sanford Niles. During July and August I performed a pioneer work, visiting Greenwood Prairie, Eyata and St. Charles. There is a good field of labor in Minnesota, but our beautiful philosophy has gained a foothold in but few places. In the Eastern and Middle States, there are thousands of Spiritualists, men of vast means who might, if they would but take hold of the work, establish some plan of missionary labor by which the harmonial gospel might be carried to every hearthstone in the land. Friends and brothers, awake to the necessity of prompt and energetic action while it is called for

On the first Sunday in this month I commence my labors here. My engagement closes the last Sunday in the month.

I have not heretofore trespassed much on the columns of our journals or the time of their readers, but I would say here that I am devoting my time, talent and energies to the great work of inaugurating the reign of peace and harmony on earth, and I shall be happy to respond to calls from any part of the United States, but more especially do I desire to make engagements in lowa, Illinois, Missouri, Kentucky and Central and Southern Indiana. I may be addressed, box 281, Beaver Dam, Wis.

I have noticed in the BANNER, a letter from Dr. Maykew, in which he proposes to establish at Washington City, D. C., a Central Spiritual Bucau, the objects of which he states clearly. I hope that speakers, mediums and Spiritualists generally, will hasten to supply the Dr. with the required information, as the interests of our common cause will be subserved thereby. The signs of the times are encouraging, and if Spiritualists everywhere will cultivate a spirit of unity and work with and for each other, the cause of truth, freedom and brotherhood will be irresistible in its onward march. With unshaken trust in the ultimate triumph of right, I am your fellow-laborer, J. T. Rouse.

New Boston, Ill., Sept. 11th, 1867.

# Mazo Manie, Wis.

I wish to say a word or two as regards our Society in this place. We organized last January, and number about forty members. We rented a hall, and meet every Sunday for discussion, lectures, &c., and next Sunday we intend to organiize a Lyceum. Our prospects are cheering, and I trust the Lyceum will crown all our efforts. Mrs. Warner, of Berlin, Wis., lectured for us last winter, at two different times-five lectures each, Never before have such a number of people collected to hear a public speaker. G. Rice, of Brodhead, Wis., was the first missionary out here. He came a stranger amongst a strange people, and depending entirely upon his own efforts and the beautiful subject he presented to us; and to him we attribute all our success as a Society, and proudly do I tender him my own thanks, He now lies on a bed of suffering, but I trust he will be spared many years to carry the good tidings, as he did here.

We have a magnetic doctor, W. Tambling, amongst us, and I am happy to say he has been most successful in the treatment of long standing JANE SENIER, Treasurer.

#### The Cause in Portland-A Word to Progressive Lyceums.

The Spiritualists of Portland, Me., have recently reorganized and set in running order their Children's Lyceum, and it is to be hoped that it will prove this time a permanent and most useful institution there. At the time of the great fire, the Society sustained a heavy loss in the burning of their entire Lyceum equipments and valuable library, and I take the liberty (unsolicited) of suggesting to the various Lyceums throughout the country (as also to individuals who may feel so prompted) the propriety of remombering this Lyceum in its present efforts at reëstablishing itself. Donations of books (or that which can purchase them) would certainly be very acceptable,. and no doubt gratefully received and acknowleedged. They could be sent to Mrs. A. W. Smith. 36 Salem street, who is, I believe, Librarian. Those who feel an interest in this heaven-originated educational movement, which seems yet tobless unborn millions, and to remove the shacklesof superstitious fear from a world of mortals, cannot find a better opportunity than the present totestify of their interest and to illustrate the golden-J. M. ALLYN.

IRON.-In England, the quantity of iron now annually employed, in various ways, in the production of iron alone, is greater than the whole yearly supply was sixty years ago. Not a hundred years ago, an Euglish dealer in iron was called "iron mad," on account of his "extravagant notions" of the use of iron. He predicted that the time would come when men would live in iron houses, and sail in iron ships. To day, the largest buildings, as well as the longest bridges and the largest ships, are made of iron; and we ride over iron roads, in iron carriages, drawn by iron horses. The first iron boat ever launched in salt water was a pleasure bont, built at Liverpool iu 1815.—Oliver Optic's Magazine.

Mrs. Parton (Fanny Fern) says she prespried her health in this wise: "I don't eat pastry, nor candy, nor ice cream. I don't dripk tea—bah! I

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

# Banner of Light.

BOSTON, SATURDAY, OUTOBER 19, 1867.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE. CHARLES H. CROWELL. 

LEWIS B. WILSON ...... Assistant Editor. All letters and communications intended for the Edito-ial Department of this paper should be addressed to Luther

### Music Hall Spiritual Meetings.

The first of the course of twenty-eight lectures on the subject of Spiritualism, was given in Music Hall, in this city, Sunday afternoon, Oct. 6th, by Judge Edmonds, of New York, to a very large andience. It is noticeable that quite a change has taken place in the public mind within a few years on this important subject. On the above occasion, the largest hall in the city was filled almost to overflowing with the most intelligent people of our city, and, in point of respectability, not inferior to any other congregation assembled for public worship on that day. All the daily papers had reporters present, who gave an impartial report of Judge Edmonds's address, without adding one word of slur or ridicule. This is only worthy of mention to show that intelligent minds from among all the religious denominations are auxious to become better acquainted with the truths of the spiritual philosophy. This fact was made evident, too, by the close attention each one gave to what the speaker was saving.

These meetings are under the sole management and direction of Mr. Lysander S. Richards, backed by a number of wealthy Spiritualists, who, have chosen L. B. Wilson to act as treasurer. The ablest available talent in our ranks has been secured for this series of lectures, and we are pleased to notice that the entire course bids fair to be a complete success.

Saturday afternoon Judge Edmonds telegraphed that the storm was too severa for him-old and infirm as he was-to undertake the journey to Boston. But as the storm abated toward evening, and not wishing to disappoint an audience, he took the night train and arrrived here Sunday morning, considerably fatigued, of course. In the meantime, Miss Lizzle Doten had kindly consented to speak in case the Judge did not arrive. She was present, however, and gratified the audience by reading her noble poem, entitled "Face the Sunshine," first given by her, under inspiration, in Philadelphia, two years since.

One of the most pleasing incidents of the occasion, was the appearance on the platform of the Children of the Mercantile Hall Lyceum, to the number of nearly one hundred, accompanied by their teachers. They marched through the streets with their flags and badges-creating a novel sensation for Boston, as it was the first appearance of the Lyceum in our streets-and, filing into the hall, took their places on the platform with as much regularity and decorum as grown people manifest. The children were particularly pleased with Prof. W. E. Thayer's performance on the great organ for half an hour previous to the lecture. Surrounded by these little buds of future promise, Judge Edmonds appeared as happy as though he had indeed found heaven upon earth. It was at his special request that they were allowed to occupy the platform, as he said, to give

Thomas Gales Forster, the well known inspirational speaker, follows Judge Edmonds, and speaks the next two Sundays. We need not urge any one to listen to Mr. Forster's eloquent discourses, for all will do so who can,

It may be well here to suggest that tickets be produced during the week, if not too inconvenient, in order to prevent such a continuous crowd around the licket-office and consequent delay in getting into the hall, as was the case at the opening lecture. Hereafter the season ticket holders will have their tickets numbered for seats, thus securing them a position in front of the platform. Single and season tickets can always be procured at this office, at Bela Marsh's, 14 Bromfield street, and at H. F. Fuller's, 245 Washington street.

Judge Edmonds spoke without notes, and our reporter has made the following synopsis of his

remarks. He commenced by saying-It is now some fifteen years since I first ad-dressed an audience in this city on the subject of Spiritualism. Then, I remember, when I rose to speak there broke from the audience one of those shouts of applause that we meet with so frequently at lectures and political meetings. It grated on my feelings, in view of the solemnity of the occasion, and I arrested the outbreak. I know not then the instinct that taught me to say, as I raised my hand to bush the outburst. "The Lord is in his

hely temple; let all the earth keep silence."

Fifteen years have passed since then. The cause that was then despised and disreputable, has spread through the world, and stands to-day triumphant. Now, fifteen years afterward, I can realize that indeed God was in his holy temple, and can trace his footsteps from that hour to this in the emancipation and elevation of mankind. To-day I come once again to your city. It is doubtless the last time you will ever hear my rolee. The allotted period of man's life, three score years and ten, is close upon me, and I am reminded, by many considerations, that the tasks I am now performing must soon coase with me. Henceforth there is little for me to do on the earth, and in saying that, and in coming here to speak to you, I can but realize in the profoundest depths of my heart that God is in his holy

In coming here at the opening of a new association, I may say these things to you with pro-priety. In speaking to you of that which this association is formed to further, I will not need to trouble you with any discussion of the manifestrouble year with any discussion of the mannes-tations, the outward symbols of spirit intercourse. For twenty years these manifestations have been tested by multitudes of people in all classes and conditions with the utmost faith and the utmost incredulity. They have borne the test tri-umphantly, and the witnesses to their truth are numbered by millions. I will not occupy your time here in discussing them. I take it for granted that there is such a thing as communion between us and those who have gone down to the grave. It seems to me most appropriate to speak to you of the effect of that phenomenon in our midst, the effect already produced, the object for which it has come, and the effect it is hereafter to pro-

The number of believers in this country has been variously estimated. My own idea was that they numbered from five to six or seven millions. But there has lately been a convocation of religious bishops in this country, who have made their estimate between ten and eleven millions. Hepworth Dixon estimates the number at three millions, and in a late review of his work in an English periodical, I see the statement that they cannot number so many as ten thousand. But he the number ten thousand or ten millions, the fact that there are vast numbers of people who believe, thousands and tens of thousands who are no longer afraid to investigate or to acknowledge their belief, is enough. It shows that the idea has gone forth among our people, and has spread with a celerity unparalleled in the history of mankind. And it is not alone in this country that the spread has been so great. In all parts of the world we hear of it. It is stated, on good authority, that there is scarcely a city or town in Europe where

in every known language. In Africa, in Asia, in the New Zealand, and in Australia. I may therefore safely repeat my remark in regard to the world at large, as in regard to this country. The spread of that no man could be a true Spiritualist who this doctrine has been unequaled in the history of mankind. What then is the object of all this, as surely as it came within his reach. I then made this prediction. Slavery is doomed: slavery made this prediction. Slavery is doomed: slavery

and what is to be its effect? I have examined and watched closely the whole movement since 1851. With all the acuteness that my profession or my nature would enable me to bring to bear upon it, I have watched its progress; have studied its teachings and have marked its operations. I auswer the question in this wise: From the bottom of my soul I believe it is the introduction of a new religion among mankind. It is no matter of mere philosophy, nor of mere lide curiosity. It is something mighti-er than that. It is God in his holy temple giving to man a new religion. Think a moment of the considerations I have presented to you, and judge for yourselves whether that is fancy in me, or whether there is foundation for it. In order to do that, it will be necessary for you to cast your mind back upon the history of the world and see how God has dealt with his people.

Mark you! that that which distinguishes man

from the other part of the animate creation is not his reason. The brute reasons. There is something in man which is not to be found in aught else upon God's footstool. That is the spirit of devotion. Man is capable of worshiping God. Man cannot help worshiping God. This spirit of devotion is the attribute and badge of our humanity. Go back to the early time. Men once worshiped stocks and stones, the fire, the thunder, the lightning and the storm. The reason why their worship was on so low a plane was because they themselves were there. No higher religion could be welcome to them; none higher could be comprehended. From that they passed to the worship of Pagan delties—Jupiter, Juno, Venus and Mars, acknowledging the existence of unseen intelligences. The next step was to the worship

Zoroaster came and proclaimed the great doctrines of one God and of attendant spirits upor man, inculcating the necessity of prayer, chedi-ence, industry, charity and truthfulness. Confu-cius, in Asia, proclaimed the same doctrine of one God, and taught the golden rule, "Do unto others as ye would that they should do to you." Four thousand years after came Moses, proclaiming the doctrine of one God, but not of man's immortality. Iwo thousand years after came Jesus, teaching the doctrine of one God and of man's immortality

Another teacher in Asia, Mahomet, proclaimed the doctrine of one God, of man's immortality, and of attendant spirits. Thus at every great advance of the race from barbarism a new religion ias come into the world, of a higher character, requiring more expanded minds to receive it. And now, when nearly two thousand years have passed, comes another revelation, and the object of it s the great question now presented to the human aind. It comes to reveal to us what is the state of existence beyond the grave. And from what other source could we receive it? Not from Nature. Humanity has tried to draw the inference for thousands of years, and failed. son, for the rampant infidelity raging over the world tells us what reason alone could do. You will find that this great truth lies at the founda-Whatever the contradictions and inconsistencies in their communications to us, in regard to the state of existence after death, there is the marvelous consistency of truth, and truth from

its highest source.

Take not my word for this. Investigate for yourselves, and decide whether I speak the truth. If I do, then see how yast is the wovement in which we are concerned; and there is more than that to show us that this has a divine origin. In this whole movement one of the most remarkfeatures of it all is the plan and system upon which it has been conducted from the beginning. In reference to myself, I have been in the habit for years of spending my summers in the country, during which time communication was for the most part suspended. And never once has that time passed but what, before I returned in September, the spirits have come and told me what was their plan of operation for the coming year, and I have never been told otherwise than

When the rebellion broke out, they said that spirit intercourse would be partially suspended during the war, to be afterward renewed with in-

creased power.

The curse of Christianity has been its sectarianism. Spiritualism was to be spread every-where broadcast among the people, and among none had it had greater influence than among the great infidel class who had turned their backs among the communicants at the table, among the occupants of the pews, and even in the desk.

The spirits said also, "We will have no man-

as sons and daughters of God. No man-worship shall stand between the creature and the creator." And who among us has ever thought of worshiping any of our mediums! You may give his English brethren, we see the clear tendency of them your love and your regard; you may hasten to their company; but no person has ever dreamed

of worshiping any of these mediums.

Not only does this revelation come to unfold to us what is the fact, the truth, in regard to our fuhome, but it comes to teach us how to use this life as a preparation for the next. It teaches that we are forever surrounded by spirits in the spirit-world, affecting our actions and thoughts. And if so, what is to be the effect upon our earth-life? One consideration has ever struck me as of great force, perhaps the more because it has been my fate to sit in judgment on those who are tried for committing crimes. The object of human law has been to prevent the commission of crime.

Now the strongest incentive I can possibly imagine to avoid offence, grows out of the reality of spirit communion. You know that you are or spirit communion. You know that you are surrounded by intelligences to whom every thought of your mind is known. They may be your wife, your child, your dearest relatives. Put the question to your own hearts, and tell me whether anything that man can devise could put so great a check upon sinful or vicious thoughts? What man would think of filching his neighbor's purse, or of running riot in the gratification of his owest passions, when he knows that the wife of

and suffer for it?
You will find in regard to what are called mere-

had seen and related events that were occurring at the time in various parts of the country, and also in Europe, the entire accuracy of which was

subsequently verified.

Another great truth now revealed to us is this: changes. It teaches that man is a creature of from his birth till his death, and his There may be impediments and obstacles. It may be arrested for a time, but ultimate progression is man's destiny, and from it he cannot escape. He can retard it by his sins, accelerate it by his virtues, but his ultimate destiny is beyond his control. And this idea of progression is of vast moment to man. He must work out his own salvation for himself. No man can atone for my sin; I alone am answerable. Again, we are taught by theology of a great judgment day, at which the whole universe is to be assembled This revelation shows what is the real judgment day: the worm that never dies, infinitely more

Jungment before an assembled mutatude that fine prospects of success. The Association has would follow that one single glance over the life certainly started right, by putting such men as of a worldly man for three score years and ten.

There is one other question to be asked." What

Friends in Michigan, put your hands in your

terrible than any assembled multitude of millions upon millions; the presenting to each man's view

Spiritualists are not numbered by hundreds or has abolished slavery in the United States. Yes, thousands. The manifestations have been given that has been done through Spiritualism. Thiras surely as it came within his reach. I then made this prediction: Slavery is doomed; slavery will be abolished, and Spiritualism will do it.
Thirteen years have passed, and that prediction is verified; and it is through the agency of Spiritualism that this foulest of stains has been wined from the fame of our nation. With regard to in-dividual progress it is not so easy to speak. One can hardly do more than to ask you, each one of you, to look round among your neighbors and into your own individual life, and say if Spirit-

with the soul to the other world, how much is left with the body. It can explain to us those things we have been taught were miracles. That which appears a miracle is only the operation of some law unknown to us. So of prophecies. I could mention many and many an instance where prophecies have been made and afterward found o be true. Spirits can prophesy better than we simply because, knowing causes better, they are capable of foreseeing effects.

One topic more strikes me as worthy of a mo-ment's consideration. My brother, who died a few years ago, was during his life much troubled at the idea of my periling my position in society and my reputation—of which he was a great deal and my reputation—of which he was a great dear prouder than I was—by the acceptance of so ab-surd a theory as Spiritualism. He was shocked at my folly. But some time before he died he said to me, "John, I know why your Spiritualism takes so with the people. It is so natural. It makes religion so comfortable." That compre-hends the great truth to which I wish to call your attention. Spiritualism, does make religion comattention. Spiritualism does make religion comfortable, happy, pleasant and attractive; and just in proportion as it effects that object does it draw us near to that God from whose beneficence we derive it.

### Greater Liberality.

Not only have we, of the liberal party in religion, been persistently calling out for more margin in ecclesiastical forms and observances, but we find now, much to our joy and satisfaction, that the same demand is being made, in a quite audible manner, within the church itself. We cite, for example, the address on behalf of the American Episcopal Bishops and clergy, before the Pan-Anglican Synod, at Lambeth, Eng., by Bishop Clarke, of Rhode Island:

"And now (said the Bishop) my brethren of the Church of England, permit me to say to you that if the Church of England is to do its work effectually, it, too, must enlist the laity heartly in its worship and work. You are dealing with a living people, an enlightened people, and the Church must be a living Church, adapted to the spirit of the age. Our Lord left us no set of doctrines—doctrines die out with institutions—but our Lord's life, the Gospel, remains the same-yesterday, to day, and forever. You, as well as we, must adapt the Gosnel to the necessities of the times, and illustrate it by our own godly lives."

"A living people"-an "enlightened people"the spirit of the age "- " no set of doctrines ' -"doctrines die out with institutions"-what phrases are not these, falling from the lips of an American Bishop in the presence of the ecclesiastical magnates of the wealthy and powerful Church of England? Verily, verily, we may say, and believe as we say it, that a power has gone out through the earth, before which nothing is able to stand. That is what Bishop Clarke styles "the spirit of the age." It is a living power-not a dead or dying one. It cares nothing for doctrines, but everything for the living truth. We rejoice that our lives have fallen upon times when we are permitted to behold the sight of Bishops themselves demanding that their church shall be liberalized.

This ferment which has long been going on in thought, is but an indication of the larger views of truth which were to follow. It never could be wholly useless, and we never believed it would come to naught. There can be no stir without a cause for it. When, only a few years ago, there upon Christianity; yet not there alone. Church cause for it. When, only a few years ago, there after church throughout the land has found it arose such a hubbub in the English Church over the "Essays and Reviews," which really laid the axe at the root of the tree of ecclesiastical superworship in this new religion. There shall be no stition and monastic traditions, we felt confident concentration. The mediums of our manifesta- of a result such as we see the certain dawnings of tions shall be so diversified in position and character that no man shall think of worshiping them down, and a real, living image was at length to be set up in the heart.

> things; the great results we must be content to wait for, if indeed they make their appearance in our day at all. That tendency is to liberal ideas and liberalism altogether. When "the necessities of the times" are talked of, it means only that the sense and reason of the age shall be respected, and allowed fair play, instead of continuing in that hampered condition which has made cripples instead of whole men of the human race. No civilization even—to say nothing of religion-is anywhere near perfect, or tending in that unmistakable direction, which forbids the common reason to be freely exercised, and restricts human faith with human proclamations.

# Mercantile Hall Meetings and Lyceum.

We witnessed the exercises of the Children's Lyceum, in the above hall, Sunday forenoon, Oct. 6th, and were highly gratified. Not many Lycoums can boast of a better class of children or-considering the short time it has been organhis bosom, the mother of his childhood, the daughter who has gone down to the grave, will know it, ing made to it every Sunday. Friends, this is an institution that needs your fostering care; it is ly temporal matters, this spirit influence is around you, disclosing to you what is going on in other parts of the world. Everywhere it is lifting out of the isolation of ignorance and vice the whole time this good work. Don't let this Lyceum The speaker gave several instances in which he dwindle for the want of a few paltry dollars.

Judge Edmonds came into the ball during the exercises, and before leaving briefly addressed the children, warmly expressing his sincere gratitude for the pleasure it had given him to be with that man when he dies is not suddenly changed them. It made him feel young again, and put into a condition from which he never afterward new life into his limbs. He closed by cordially inviting them all to surround him on the platform in Music Hall, while he was delivering his addeath is but one step in that progress, that is to go on, how long God only knows—a creature of progress in the three great elements which signalize his immortality: in knowledge, purity and love. And there is no stop to that progression. a system destined to work such wonderful changes for the benefit of humanity.

In the evening the hall was filled to listen to the discourse of Henry C. Wright, and all were highly pleased with his words of wisdom. Rev. E. C. Towne follows Mr. Wright, and speaks

Contagious.

# next Sunday.

We are glad to perceive that the successful experiment of sending out missionary laborers, inaugurated by the Massachusetts State Associaall the sins of his life at a single glance by the instrumentality of memory—which memory is the worm that never dies. Surely there could be no judgment before an assembled multitude that the states. By a notice in another column it will be seen that Michigan is moving in like manner, with full prospects of success. The Association has is to be the effect of this revelation upon us? What has been the effect heretofore? What has been the effect heretofore? What has pookets and help on the good work. A little from Spiritualism done for the world? One thing, it each will produce mighty results.

### The Walden Pond Picnic,

The last of the season, came off agreeably with the public announcement, Wednesday the 9th having organized a force for that purpose, and inst., under the management of Dr. Gardner. At | was arrested by Victor Emmanuel, King of Italy, the hour appointed, a goodly number of those and required to give his parole that he would not who appreciate a day's recreation in the woods pursue his hostile plan any further. But he reassembled at the depot and took the cars for this fused to comply with the request, and was next favored spot. The gathering was considerably sent to the island of Caprera, from which he augmented by the arrival of the second train, made his escape, was reitreated, and conveyed though the company was not so large on the back again, where he is now held under a strict whole as was to be expected. The weather was guard. Caprera is his home, as every reader take seats upon the platform. He abstained from calling names, knowing that speakers and meunintentionally omit some, he preferred not to mention any particular one.

Mr. Bacon suggested that the friends gather nearer to the speakers' stand for mutual aid, and tween Victor Emmanuel, of the one part, and in virtue of a law which all Spiritualists recog- Louis Napoleon, of the other part, agreeing that nized. After some preliminary remarks, he spoke the French troops should be withdrawn from with especial reference to the public recognitions Rome by a given day, and the Pope be left to of our picnics and gatherings generally, by the himself-to stand or fall as he might, provided so-called respectable daily papers; claiming it the King of Italy engaged to see that no interferreceive such treatment and mention, when no- fairs of the Roman States. It is in obedience ticed at all, that any other respectable body of men to the requirements of that treaty that Victor and women receive.

Traveller, present at our last picnic, and who was ently do no less. But when it came to a call on also in attendance at this, took occasion to caricature and ridicule the personal appearance and aid in suppressing the rising in Viterbo, the King the apparel of those who participated in our plat- absolutely refused to lend any aid of the kind, form exercises. Mr. B. properly characterized this This he is at liberty to do without infracting the as it deserved. In conclusion, he read from the conditions of the treaty, since all he pledged himsame paper, containing this abusive attack on the correspondent's account, of spirits interference in answer to an old man's prayer.

Miss Barbara Allen simply wished to acknowledge herself as a public medium, knowing as she did the source of her frequent control.

Lizzie Doten said, by way of introduction, that making a speech for the sake of a speech was the very poorest satisfaction in the world. She wished that Spiritualism was the forerunner of a new religion, in the sense as was affirmed by Judge Edmonds in his late discourse at Music with the disembodied spirits, was first to fully Commenting upon the definition of eloquence as given by Mr. Emerson lately, she made some most beautiful, pertinent and eloquent remarks, which no brief synonsis can do justice to.

Chauncey Barnes, the wandering missionary as pithily called by Dr. Gardner, took the stand, and said his say, as he remarked, without interruption or once being called to order—a fact which was almost unparalleled in his history. He thought this was a sign that the world was mov-

A. Bronson Alcott, of Concord, being interested in every progressive movement pertaining to the social, moral and religious elevation of the race. made, in his quiet, conversational. Emersonian way, not a few fine distinctions and criticisms about speech, thought, matter, soul, spirit, and the relative age of the body and the soul. We had a double duty to perform. There was need or more feeling and more correct thinking to in-terpret this feeling—a need of harmony existing ness that will doubtless have the desired effect." of more feeling and more correct thinking to inbetween head and heart. Spiritualism will not have done its full duty or run its whole career until it has exhausted all the great questions which vitally belong to human thought.

A. E. Carpenter, on being introduced as the State Agent of the Massachusetts Spiritual Association, made an earnest, practical and eloquent appeal in behalf of its claims, which was to carry the immortal beauties and truths of our heavenborn philosophy and religion to those places hear and know of the Gospel of Spiritualism. His appeal was heartily seconded by well-timed remarks from Dr. Gardner.

A. E. Giles, Esq., spoke of the beauty of the day, the autumnal glory of the year, the place render ed classic by the life and genius of Emerson, Alcott, Hawthorne, Thoreau, Parker and others.

Mr. Alcott related several anecdotes of Thoreau and Miss Doton closed these pleasant exercises by reciting with fine effect one of her most beautiful poems.

# The Indian Commission.

General Sherman has been called to Washington, but the Commission will proceed to have their second talk with the Indian chiefs without him. They were to hold a second interview sometime during the present month, when the chiefs engaged to have a final answer ready for General Sherman's proposal, which was the moving of them to certain reserved lands above the Pacific Railroad, and where their supplies from the Government could reach them without any difficulty We shall be curious to note the decision of the red men, and how they will proceed to come at it, with their views of the sort of treatment they have received at the hands of agents and traders. Considering that General Sherman is not to be there, the Indians may very likely feel relieved to express their minds more freely than at the previous interview. His address was "rough on them." in places, and his whole tone had fully as much of the spirit of extermination in it as anything else. And to men, whether red or white, who feel that they have been going through a course of wrongs, such syllables are not apt to be very soothing or satisfactory. We hope the result of the approaching interview will be altogether for peace and permanent justice.

Lyceum Inaugurated in Newburyport. On Sunday, Oct. 6th, A. E. Carpenter, the State Agent of the Massachusetts Association of Spiritualists, lectured in Newburyport, and also inaugurated a Children's Lyceum. Alively interest is manifested there on the subject of Spiritualism and the Lyceum.

# Dr. J. R. Newton.

Dr. Newton, the healer, will remain in Syracuse, N. Y., until Oct. 20th. Then he goes to Utica, where he will remain till Nov. 14th. From thence he will go to Newport and New Orleans.

The Questions and Answers on our sixth page are worthy of careful perusal.

### War in Italy.

Garibaldi set out to assail the States of Rome.

all that could be desired, indeed no fairer day knows. But the suppression of his personal freeever dawned. It was one of those rich and radi- dom appears to have had no effect upon his origant Indian Summer days which flood wood and inal movement, as planned; or rather, it has had field with golden beauty, and which has made the very decided effect to stimulate the spirit of New England justly famous the wide-world over. revolution from one end of Italy to the other. An hour's ramble after the arrival of the second | Garibaldi in durance seems to have more influtrain-dinner being served in the meantime-the | ence than Garibaldi left free. The various cities bugle call brought the company around the of Italy, outside those of the Papal dominions, speakers' stand. Dr. Gardner, officiating as chair- have been holding enthusiastic meetings for the man, invited all those accustomed to speak to unification of the whole peninsula by the absorption of Rome and the States of which it is the capital. Some of the most distinguished men of diums were peculiarly sensitive, and as he might | the kingdom have lent their presence to these meetings, and made exciting speeches in favor of the purpose for which they are called.

In September, 1864, a treaty was formed bewas but simple justice and common fairness, to ence should be allowed by the Italians in the af-Emmanuel has ordered and executed the arrest Instead of this, a correspondent of the Boston and confinement of Garibaldi. He could apparthe King by the Papal Government for troops, to self to do in that was merely to keep his own hands off the Papal dominions. He means by such a refusal, of course, to reserve to his own Dr. Gardner followed in a similar strain-relat- benefit every right and privilege in the premises ng an instance which showed the ingrained big- to which he is entitled. He cannot be expected, otry of the proprietors of the Traveller. Mr. in reason, to prevent any number of his own peo-Bickford said he did not much care for the criti. ple from crossing the border in such manner and cism of the papers; he felt independent of it; said at such times as they choose, provided only they we had much to learn; there was cause for rejoic- do not undertake invasion in an organized form. ing. He congratulated them on getting together | If there is anything to all this, it implies simply once more, and at this beautiful season of the that the King will look on and let the Pope help himself against his own subjects if he can. But every one conversant with the matter understands that there is no help for the Pontist against his own subjects, if they once become fairly alive with the revolutionary spirit.

It is rumored that Napoleon will, in the last resort, interfere on the Pope's behalf, practically setting aside the treaty to which he was a party. It is likewise stated that Italy has made an appeal to Prussia for aid and comfort in the exigen-Hall. The proper condition, in order to commune | cy, and that the latter has responded favorably. In such a case, therefore, it requires no flight of know how to commune with spirits in the flesh, imagination to foresee a general war in the end as the legitimate result of French interference and Italian opposition. This would only be the d fference between France and Prussia, long brewing, developed in another fashion. Instead of the treaty of Prague, or the other two causes of difference, being allowed to precipitate war, the casus belli would be Rome-the Rome which Napoleon is resolved to keep for the Church alone, but which the people of Italy are determined to make the capital of the then unified kingdom. The temporal power of Papacy is gradually passing a way.

### Speculation in Breadstuffs. We find the following paragraph in the Leavenworth (Kansas) Conservative. It speaks for it-

"A heavy attempt is being made by Eastern speculators to bull the grain and flour market. 'Short crop!' is the cry, and papers in the inter-

We do not fully know whether this attempt of speculators to run up the price of grain and flour for the purpose of swindling the poor out of their hard earnings the coming winter, should be denominated "capital" rascality, or rascality of capital. But this we fully know: that purely selfish capitalists, with bank facilities always at command to almost an unlimited extent, go into the market every fall and buy up and store nearly all the staple necessaries of life, by which they where the people had no public opportunity to run up the price to a certain figure, and then exact from the poor buyer sometimes double the real value of the article needed, thus realizing ofttimes immense fortunes by this procedure. It is, we repeat, no more nor less than (indirectly, to be sure.) the worst description of robbery under cover of law, and, besides, the cause of immense suffering among many of the very class that produces the wealth of the nation-the working men.

# Death of Elias Howe, Jr.

Elias Howe, Jr., the sewing machine inventor, died in Brooklyn, N. Y., October 4th. He was a native of Spencer, Mass., where he was born in 1819. Two months ago he returned from Europe in a very low state of health, and in a short time after his physicians gave him up as hopeless, and when all supposed he was dying, a clairvoyant and magnetic healing medium was sent for, who immediately proceeded to treat the patient, and so far restored him to health that he was enabled the next day to start on a journey to Connecticut and Massachusetts. He continued to grow better until he returned to New York and went down to Coney Island, where he took a severe cold which carried him off in a few days.

It is estimated that the sewing machine yields a value of labor of four hundred millions of dollars per annum. Since the death of Fulton, no American inventor has ever conferred upon the world fruits of genius which are so universally enjoyed by all classes. Howe's name will be recorded, among those who have made the world their debtor. He leaves a large fortune, accumulated from the manufacture of his machines, the original patent of which expired a few weeks ago.

THE LYCEUM BANNER, of Oct. 1st, opens to our view a bunch of beautiful flowers, but the word-picture, "A Visit Among the Flowers," by Lizzie Moore, is the most attractive. The children will appreciate it. Its brevity is its only obiection. Dr. H. T. Child, M. D., has a paper in this number on "Human Physiology." Wonderful Word," by Hudson Tuttle, is a good but brief story. There is much other interesting matter upon its pages. The last page contains a piece of music (with words) entitled, "The Spirits' Greeting," by Emily B. Tallmadge. The Lyceum Banner is doing a good work, and we hope it will not lack for ample support. The worthy women engaged in this work are a guaranty of its moral status, hence parents need have no fear of presenting it to their children. By giving the proprietor your aid at this time, you may be the means of placing her in a condition to enlarge and beautify the children's semi-monthly.

# Movements of Lecturers and Mediums. Hew Bork Department Moses Hull is engaged to lecture in Springdeld,

Iil., during October; in Rochester, Minn., during November and December; in Chicago, Ill., during January, and in Providence, R. I., during May. Thus it will be seen that Mr. Hull is coming to New England. He will make engagements to lecture in the Middle or Bastern States during February, March, April and June. He will also speak evenings in the vicinity of his Sunday engagements. Mr. Hull, as is well known, is a very able and efficient lecturer. Of late years his clairvoyant and healing powers have been so fully developed that he has done a great deal of good in healing the sick. Those wishing his services as a lecturer must speak soon. All will not be likely to secure him who may wish to do so.

Prof. J. G. Stearns, in a private note written from Painesville, Ohio, says: "I have many friends that read the BANNER who would like to hear of my whereabouts and what I am doing. Since the National Convention I have been lecturing in the city of Cleveland and vicinity. I lectured every Sunday night at the Turner Hall. on 'Psychology,' showing its analogy to Spiritualism, giving spiritual manifestations, &c. My audiences were chiefly composed of the most in- facts to show that all new knowledge and every telligent' Germans in the city, and the Hall was crowded, so eager were they to hear and know the by the Church, until the progress of general inteltruth. Last Sunday night one of my little sub- ligence and the pressure of public opinion comaudience, from his little spirit-brother, who was new thought. drowned near Camden, Maine-little Willie Armstead. On the same night that I lectured, Bro. E. in the pulpit the next Sunday after the Conven-

A. B. Whiting, one of our most gifted lecturers addresses the spiritual Society of Pittsburgh, Pa., during the month of November.

Prof. Samuel M. Strick is located at Carlise, Ky., where he is engaged teaching. He will lecture on Sundays if required, within riding distance.

Mrs. C. Fannie Allyn lectured in Masonic Hall New York, on Sunday, Oct. 6th, and gave excellent satisfaction. Mrs. A. is a fine trauce medium and capital speaker, and should be encouraged by all true Spiritualists.

Mrs. H. E. Wilson spoke for the Spiritualists of Hopedale, Mass., on the 6th inst.

Mrs. M. J. Wilcoxson is speaking in Taunton

### Meetings in Williamsburg, N. Y.

The Society of Spiritualists at Williamsburg are well established. Meetings are held every Wednesday evening, when a lecture is given. The Brooklyn Daily Times, in speaking of the Society, says: "Since its improved reconstruction quite a number of additional names have been enrolled as members—giving assurance of its stability, wide-spreading influence and success. In fact, there appears to be a growing desire on all hands to investigate and find out what the truth is in relation to these things," And then quotes the following lines from a poem given by Mr. D. Holmes, a trance medium:

Welcome, welcome, welcome ever Ye who heed the spirits' call, Nothing in the world can sever You from God, who watcheth all.

Pioneers have gone before you. Breaking up the hardened sod; Where are gardens watered ready. Waiting for the seed from God.

Scatter freely o'er life's nothway When the harvests all are gathered Yours shall be the reaper's song."

Warren Chase delivered a lecture there last Wednesday evening. Mrs. H. T. Stearns has recently given a satisfactory course of lectures.

### Capital Tests of the Reliability of the Banner of Light Spirit-Messages.

MESSES. EDITORS—In the issue of Sept. 21, I Howard M. Burnham, who asserts that his body was killed at the battle of Chickamauga, in Sept.

1863, while commanding Battery. H. 5th Artillery.

Knowing an officer of that name to have once belonged to that resimpant. I made appeal to the resimpant. read a message nurporting to be from the belonged to that regiment, I made special inquiry helonged to that regiment, I made special inquiry, in order to test the truth or falsity of the letter or message. At the U.S. Arsenal in this city Light Battery "G," of the 5th Artillery is stationed, and I inquired of one of the sergeants if he ever was not too strong. knew Lieut. Burnham during the war; also, if killed, to state when and how. His reply was so exactly in perfect harmony with the message, that I
at once showed it to him, when, after reading it,
he declared it to be true in every detail.

The phases in reference to every reform. 1st,

admitted the case in question to be true.

If this has sufficient merit to insure its insertion,

you are at liberty to use it, if it will in any way tend to advance the cause of our beautiful religion. Truly yours, ISAAC Little Rock, Arkansas, Sept. 29, 1867. ISAAC P. AIKEN.

Sept. 28, we printed the spirit-message of Susie Bridgman to her parents. It contains many test facts. George Filer, Esq., of Belchertown, in this State, informs us that he called at Mr. Bridgman's a few days since, and inquired if Susie's message was true. Mrs. B. assured him that every statement was correct, with perhaps one exception, which is this: Susie speaks of her father having had a "paralytic stroke"; but the in the pulpits and the pews of every parish. physician who attended him thinks it was not that, though he does not know positively what | lar. Then when it was respectable and safe to do the matter was. The chances are that the spirit is right.

# A Good Man Departed.

We regret to learn that our friend, Joseph Forsyth, of Buffalo, N. Y., has been obliged to succumb to disease, and close up his mortal career of usefulness. After a lingering illness of nine months his spirit left the form for the Summer-Land on the morning of Oct. 5th. Bro. Forsyth was no ordinary man. His soul was in every good work. He fully accepted the truths of the Spiritual Philosophy, and was very efficient in sustaining our cause. When Colchester and the Eddy mediums were arraigned and persecuted for possessing medium powers, he came to their aid and contributed means to defend them in the courts, and induced others to join with him. He was one of those great-hearted souls who will be missed from among his fellow men. We have received several highly eulogistic notices of his demise from friends in Buffalo, one of which we

append, as follows: BUFFALO, Oct. 5, 1867.

EDITORS BANNER—Prompted by "the instinct which makes the memory of the honored dead a trust with all the living," it becomes my duty to inform you that our friend and brother, Joseph Forsyth, departed this life this morning at half-past six o'clock, in the fifty-second year of his large, but only present your town the past. past six o'clock; in the inty-second year of his age. It is only necessary now to say that in all the domestic relations our brother was everything that a husband and parent should be, and that an his departure the poor have lost an open-hasedd, sympathizing friend, society one of its brightest ornaments, and the cause of Spiritualism an earnest, intelligent and consistent advocate:

Our brother, who has labored so faithfully in spiritualism and spiritualism an

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

WARREN CHASE ...... LOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

The Church and Reform.

Rev. J. E. Bruce, of Vermont, preached Sunday morning for the First Society of Spiritualists in Dodworth's Hall, New York, on the above-named subject.

The speaker set out with the statement that the Church is of necessity, and by virtue of its constitution, conservative. The Church is not so much a seeker after truth, as the repository of the truth. It has always stood for what is already attained and accredited as truth, and hesitated to advance to new truth. Hence reformers and discoverers have, in all ages, found themselves in conflict with the Church.

The reverend gentleman claimed all history as a voucher for his charge against the Church, and proceeded to present a most convincing array of radical reform had been denounced and resisted jects wrote a communication to his mother in the pelled it to pause and consider the claims of the

The persecution of Moses in Egypt, of the Prophets and Jesus in Judea, of the early disciples of S. Wheeler was lecturing to crowded houses at physical science and of the Church Reformers in Temperance Hall. So you see Spiritualism is not | Europe, of Ballou and Channing and Parker, and yet dead in Cleveland, as our Orthodox brethren the Spiritualist leaders in America, was referred would have us believe-killed by a Rev. Divine to as showing the attitude and spirit of the priestly party in all ages and times. It was shown that the Church, in dealing with these great leaders, never for a moment departed from her deeply seated conservative tendency, but treated them all at first as bold, reckless innovators, who must, at all hazards, be nut down.

Conservatism, the speaker thought, was not necessarily a had thing. The conservatism of the Church was not always bad. The Church, taken for all in all, was the grandest institution the world had ever seen. Yet all readers of history, would understand the paradox, that no institution has so helped and hindered the progress of knowledge as the Church. It had been the Church's merit that in each age it had held and conserved the highest knowledge which the past had risen to; but it had always been the demerit of the Church that she spurned and rejected all knowledge which the

present opened to her. Here the speaker exhibited, with much detail and clearness, the jealousy with which the Church had constantly watched and resisted the advance of scientific knowledge, and declared that a list of eminent names might be collected, reaching from Alhazen to Darwin, whose bare mention would be sufficient to show that the Christian Church had never failed to oppose and persecute any man who taught a truth in science not before familiar to men.

The speaker, after this general view, then turned to consider the attitude of the American Church. Here he found all the bad tendencies of the Church exaggerated. American Divines were fifty years behind the times in their opposition to Geology and other sciences which conflicted with current theories of interpreting the Bible.

In regard to theological knowledge, the case was worse still. American Divines were still reading Paley and Butler, Belsham and Priestly, apparently unconscious that such writers as Marti neau and Jowett, Stanley and Davidson, Ewald and Baun, ever lived. And if a ray of light from one of these great minds chanced to fall across the path of any preacher, instead of reverently using it, he did nothing but run away from it and raise the old cry of "heresy."

With this attitude toward knowledge, the speaker declared that the attitude of the American Church toward Reform was in no way astonishing. That attitude every intelligent American knew had been one of uncompromising hostil-

and most formidable opponent. And when he

The phase of ignorant indifference. 2d, The Now the sergeant is thoroughly adverse to anything that savors of Spiritualism, but he caudidly phase of infidel opposition. 3d, The phase of open opposition. The first phase is brought about by ignorance of the facts and merits of the case. The second is induced by unmanly and unrighteous fear of an agitation which may break up parishes and hinder denominational movements. The third comes in after the progress of public opinions, brought about by means wholly outside of the Church, has made it respectable and safe for the Church to participate in the reform.

In conclusion, the speaker encouraged his hear ers to wait and work on in nationce.

The Spiritualist reform was now hated and opposed by the Church; but its principles had already permeated all the Churches. They were Presently public opinion would make them popuso, clerical gentlemen who held by Spiritualism in private but affected a shudder when it was mentioned before the public, would be as eager as any to hail and adopt the new knowledge.

Mr. Bruce is not formally connected with the Spiritualist movement, but is a Universalist clergyman in regular standing with his denomination. Yet he is not so tied to his sect as to be unwilling to invite Spiritualists into his pulpit, or to preach for them when invited.

# Test Mediums.

Almost every day we hear of new and remarkable test mediums. It seems as if the spirit-world had been aroused by recent attacks upon its instruments, and determined to vindicate its own cause and defend its phenomena, both in the light and dark rooms. We have constant invitations, which we cannot attend for want of time, to test the tests.

# J. H. Powell.

We have received from our worthy brother. J. H. Powell, a few copies of his books, published in London, and can supply a few orders for "Spir-ITUALISM, with Fac-Similes of Spirit-Writing. By J. H. Powell;" price \$1; postage 8 cts. " LIFE IN-CIDENTS and POETIC PICTURES. By J. H. Powell;" price \$1,25; postage 12 cts. "CLIPPINGS FROM

begun his work in the American field by lectures at Vineland, where, we are glad to learn, he was well appreciated. His address is at present 200 ident of the bank, have passed resolutions holding Spruce street, Philadelphia. We were glad to see in grateful remembrance his integrity, urbanity three of his children in the Lyceum, on Sunday, and devotion to the welfare of the institution, and September 20th, and they seemed happy to be tendering his family their sympathy. there. We bespeak from our friends employment for the talents of this true and worthy laborer in the cause of Spiritualism. We are also happy to learn that Mrs. Powell is a good medium, and has done some good service in the cause.

### Books! Books!!

Our assortment of books has been recently extended and enlarged by quite a number not on our catalogues. We are thankful for past favors, and solicitous for more, hoping to extend the literature of Spiritualism and reform generally largely the present fall and coming winter. All books carefully wrapped and directed, and sent by mail when ordered, on receipt of price.

### The Spirit Artist,

W. P. Anderson, will return to New York about the 20th of October, and, refreshed and recruited by his trip in the country, enter again into his mission of linking the two worlds together by dollars. beautiful pictures from the other life for the friends in this.

### Complimentary.

EDITORS OF THE BANNER OF LIGHT-At a regular meeting of the Board of Managers of the Society of Progressive Spiritualists of this city. held last evening, it was unanimously resolved to offer the following testimonial to Dr. H. B. Storer for publication in your paper.

I. G. ATWOOD, Secretary of Society.

No. 1 St. Mark's Place, New York, Oct. 8th, 1867. Having had the plessure, during the past season, of listening to soveral lectures from our esteemed friend and brother, Dr. H. B. Storer, and believing that these discourses evinced an unusual degree of inspiration, orginality and breath of thought, true philosophy and sound reasoning, and having the fullest confidence in the character of our brother for sincere and earnest devotedness to the cause of Spiritualism and human progress generally, we take great pleasure in recommending him as a speaker to Societies of Spiritualists and friends of progress everywhere.

[MRS. AMELIA GLOVER, H. G. ATWOOD. H. W. FARNSWORTH, H. G. ATWOOD.

MRS. AMELIA GLOVER,
" H. W. FARSSWORTH,
" JULIA M. PROUDFIT,
" A. E. MERRITT, G. ATWOOD, E. FARNSWORTH,

Tourd of Managers of the Society of Progressive Spiritualists, New York.

### ALL SORTS OF PARAGRAPHS.

Dr. J. T. Gilman Pike has removed his office from 70 Tremont street to the Pavilion, 57 Tremont street.

All right, Bro. Seaver.

Bound volumes of the Spiritual Reporter can be had on application to W. F. Jamieson, 84 Dearborn street, Chicago, Illinois.

See advertisement, in another column, of a fruit farm for sale in Berlin, Camden Co., New Jersey. Course will be given by Rev. Rowland Connor, in

Music Hall, on Wednesday evening, Oct. 16th. The estimate cost of the bridge proposed to be built across the East river from New York to

Brooklyn, is six and a half millions of dollars. It is officially announced that the centenary contributions of the Methodist Episcopal churches, as far as heard from, exceed four millions of dollars; and it is estimated that when the Western conferences are heard from the whole sum will

reach nearly six and one-half millions!

A. A. Low, the geronaut, thinks he has invented a machine that will make ice in any quantity, at a cost of three dollars a ton, and is going into the business.

California hoasts of a cling-stone peach that measures within a quarter of an inch of a foot in

Mr. Mortimer Wilson, a trance medium but recently developed, as we are informed by A. A. Frisbie, of Vassar, Mich., delivered an able discourse in the Presbyter an Church, Sept. 26th, on the occasion of the funeral of Charles Marble, a lad of four years' earthly experience.

The London Times says Garibaldi is determined to "go to Rome" at any cost.

An excursion party is forming in Helena, Montana, to visit the falls of the Yellowstone, where it is said the whole volume of the river is precipitated over a precipice sixteen hundred feet high and loses itself in a lake twenty-five or thirty miles in circumference, which contains an island of several hundred acres area, covered with boiling springs.

Susan B. Anthony, in behalf of the American Equal Rights Association, 37 Park Row, New York, has just issued in neat tract form, Wendell Phillips, Henry Ward Beecher, Geo. Wm. Curtis, and Mrs. John Stuart Mill, on Equal Suffrage for Men and Women.

The Muscatine (Iowa) Journal records the dis covery of an ancient brick, supposed to have been made something more than ten centuries ago, on the bank of the Cedarriver, near Lord's Ferry, four feet below the surface of the ground. Further investigations are to be made. Noah was running the Lord's Ferry about this time, and he probably lost this brick out of his hat, which will turn up in the "further investigations."

JUDGE EDMONDS'S TRACTS on "the Philosophy of Spiritualism," issued in an attractive style in two small volumes, at 25 and 30 cents each, by Henry Witt, 67 Fourth street, Brooklyn, N. Y., are having a large sale. A more concise and complete treatise on the subject has not yet appeared in

A foolish man in Hendricks county, Indiana, named James Adams, ate thirty-two peaches, a couple of muskmelons and one raw sweet potato, and drank two gallons of buttermilk. He leaves

THE PRAYING PRIEST. I do not like to hear him pray On bended knees about an hour, For grace to spend aright the day,
Who knows his neighbor has no flour; I'd rather see him go to mill,
And buy the luckless brother bread, And see his children eat their fill.

And laugh beneath their humble shed.

When is a ship like a book? When it is outward bound, of course.

The center of the United States has been definitely fixed. It is Columbus, Nebraska, ninetysix miles west of Omaha.

SUFFRAGE FOR WOMEN .- Five United States Senators, Wade, Sprague, Nye, Pomeroy and Ross. nine United States Representatives, of Kansas, Pennsylvania, Indiana, Massachusetts, Ohio. Iowa and Michigan, one Governor, Crawford, of Kansas, Wendell Phillips, George W. Curtis, Henry Ward Beecher, Gerrit Smith, Theodore Tilton, and a number of other persons whose names are less familiar, have issued to the voters of the United GRANT P. ROBINSON. | England in our cause, is now with us, and already! States an address in favor of Female Suffrage.

The trustees of the Quincy Savings Bank, on the occasion of the death of Josiah Brigham, Pres-

The defaulting cashier of the First National Bank in New Milford, Conn., was a deacon of the church, and town treasurer, altogether a very respectable man. He stole from the bank and from the town \$56,000, but was advised and allowed to make his escape, after turning over his property, about \$15,000, to partially cover his thefts. The Hartford Courant gets indignant, and says: "There has not been a 'respectable man' sent to the penientiary from Hartford these fifteen years, though there have been a dozen cases of gross frauds, theft, and defalcations, to the damage of our banks and insurance companies, and soveral cases of forgery, by men who stood high in the community and in some cases in the church."—Post.

When Spiritualists and materialists read such

When Spiritualists and materialists read such paragraphs, which are almost continually meetng their eyes in the daily papers, they become convinced that these "respectable" adherents of old Theology are "very lame ducks."

St. Stephen's Roman Catholic Church, in New York, has a pretty little income of fifty thousand

Avonia Jones Brooke, the celebrated actress, died in New York, Oct. 3d.

At Lowell Mason's recent golden wedding, all of the original bridal party, except one of the groomsmen, were present.

The Homeopathic College of Pennsylvania has determined to open its doors to women, provided a sufficient number offer to make it desirable as test of its benefits.

A correspondent of the Hartford Times calls for law to prevent the overtasking of children in the public schools.

Gov. Geary and wife united with the first church of Harrisburg, Pa., September 1, when their four children were baptized. Was it religious zeal that prevented him from staying the execution of poor Winnemore?

The Messrs, Stetson, of New York, it is said. are the lessees of the new St. James Hotel, now being built in this city. They will furnish it in the best manner from basement to attic.

A witty and popular clergyman being one day

asked by a lady parishioner what difference there

was between a clock and a woman, instantly replied: "A clock serves to point out the hours, a woman makes us forget them."

It makes a great difference whether glasses are used over or under the nose.

"I love thee still," as the quiet husband said to the chattering wife.

It costs one million dollars to collect in New York the news of the globe, and as no one journal can afford this expense, the leading newspa-The next lecture of the Mercantile Library pers of the United States combine for that pur-

Burrell D. Munson, of Williston, Vt., an old man of seventy-eight years, has completed an eight-day clock which will keep a record of the seconds, minutes, hours, days, weeks, months and years to the close of the century. It is eight feet high, occupied three years in the construction, and is valued at five hundred dollars. Mr. Munson made all the castings and moldings himself.

Better three hours too soon than one minute too late. Grane vines trained on the south wall of a build-

ing, with a full southern exposure, will ripen from two to three weeks earlier than the same kind of vine and the same exposure, with the vines upon an open trellis.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart-that makes man rich. He is rich or poor according to what he is, not according to what he has.

Look out for the man, or woman, who is always telling you to look out for others!

A coating of three parts lard and one part rosin applied to farm tools of iron or steel, will effectually prevent rust.

American cars are to be put on the railroad from London to Liverpool.

The man who was hemmed in by a crowd has been troubled with a stich in his side ever since. Somebody who has the figures, says that more cotton has been destroyed by fire and other casu-

alties within the last twenty-two years, than it

would take to pay the national debt. Consider how few things are worthy of anger, and you will wonder that any but fools should be in wrath.

# New Music.

Oliver Ditson & Co. have just published two more of Laura Hastings Hatch's beautiful compositions, entitled "Mozart's March of Triumph," and "Merrily, Merrily Sing." These pieces will be appreciated by all lovers of music. Mrs. Hatch is an inspirational composer, and many of her pieces are remarkable for their exquisite beauty. She will soon take rank with the most popular musical authors of the day.

Ditson & Co. have also just issued the following new musical compositions: "Strangers Yet," a song by Claribel; The Refuge—"Jesus, Lover of my Soul,"-quartet, with tenor and soprano solos, by George H. Martin; "While shepherds watch their flocks," and " I would not live alway," being Nos. 3 and 5 of the Melodia Sacra collection of Sacred Music, by A. Andrews; "God be merciful," No. 13 of L. H. Southard's collection of morning and evening songs; "The Prairie Rose Waltz," for plane, by W. Turner; "Shilly Shally Valse," by Harry Hardy.

#### To the Friends of Religious Freedom in, Connectleut.

Brother Foss, our State Agent, has made his report to the President of the Association for the month of September. For the encouragement you have given our

Agent in the work of reform, wherever he has been called to labor, in kind words and money, you have the thanks of the Executive Committee, and we trust that your donations will be contipued; and we assure you that whatever funds are received by our Agent, not required for curent expenses, will be deposited in bank, subject to the order of the Executive Committee, and economically used in promoting the cause of human progress.

For the Committee, W. P. GATES, President.

are not at fault for your not seeing it.

Windham, Conn., Oct. 7, 1867.

# To Correspondents.

[We cannot engage to return rejected manuscripts.] REY. J. P., PARISHVILLE, N. Y .- Your name has been in

the Lecturers' column in our paper for several years past. We

### Business Matters.

THE RADICAL for October 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 lock of hair from persons at a distance. Address, Vineland, N. J.

MRS. L. F. HYDE, Test and Business Medium, 462 fich Ave., between 28th and 29th sts., New York.

8280w 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 attacks. Many Vork

streets, New York. Preëminent 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 re-

ported in another column.

"T IS WELL TO BE REMEMBERED" that Dr. "TIS WELL TO BE REMEMBERED" that DR. TURNER'S TIC-DOULOUREUX OF UNIVERSAL NEURALOTA PILL is the positive remedy for NEURALOTA, nerve ache and all other painful nervous affections. Of this fact there is ample evidence recorded. Our leading medical men prescribe it. Apothecaries have it. Principal Depot, 120 TREMONT STREET, BOSTON, MASS. PRICE SI per package; by mail two postage stamps extra.

### Special Notices.

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

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

In the treatment of Chills and Fever and all missmatic diseases, the GREAT SUBSTIAL REMEDY, Mrs. Spence's Posttive and Negative Powders, are sweeping everthing before them. The People say they never fail; the Physicians say they are unequaled. The eight cures reported in another column, challenge competition.

DR GEORGE W. BARCOCK successfully treats the various liscases of the Hair and Scalp, Loss of Hair, Premature Greyness, italdness, &c. His pamphiet and circular may be ob-tained free upon application. Parties at a distance are requested to write for a pamphlet and circular, and they will be orwarded by mail or otherwise, free of expense. No charge is made for consultation, whether in person or by letter. American Dermatological Institute, Arcade Building, 28 Winter street, Room 8, Lower Floor, Boston. O19, N9 30, D14.

No one can reed the letter of Mrs. Lavinia L. Ingalls, in another column, without being struck with the incalculable val' ue of Mrs. Sponcos Positive and Negative Powellers as a Fanily Memciae, ready for any emergency of sickness or disease, even of the severest kind. A flow Boxos of the Positive and Negative Powders, in Mrs. Ingall's hands, extreed a damagerous and distressing Cough at once, a case of Erysipelasin a short time, a terrible and prolonged attack of Neuralgia in 36 hours, a violent attack of Lung Fe-ver in a few days, and another case of Lung Power in day and a half. Read the letter. I fearlessly challenge the entire medical profession of all schools of medicine, to produce a record of such successful practice, or even anything approximating to it.

### ADVERTIBEMENTS.

Our terms are, for each line in Agate type, twenty cents for the first, and afteen 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

### E. C. WEBSTER, Magnetic Physician,

ROOMS NO. 161 COURT STREET, BOSTON. OFFICE hours from 0 to 12, and 1 to 8. Other hours will visit the sick at their homes.

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TMIS ever faithful, efficient Medlum—Developing, Communicating, Speaking, Writing—and Physician, has removed her residence from Fair Haven, Conn., to No. 335 Main street, Charlesiown, Mass.

Mrs. Clark has by her snavity and amiable and correct deportment, won a hoat of friends in this vicinity, whose carnest prayers attend her in her new home.

Oct. 13. GYMNASTICS! HEALTH AND PLEASURE!

A LL Persons interested in physical culture are conflishy in-vited to attend the Thursday and Monday evening meet-ings, at 7% o'clock P. M., at 20 Essex street. 3w-Oct. 19. ings, at 7% o'clock P. M., at 20 Easex street. 3w-Oct. 19.

POOK AGENTS WANTED.—To canvass for Charles W Elliot's new work, REMARKABLE CHAR. ACTERS and MEMORABLE PLACES OF THE HOLY LAND. The following array of contributors is sufficient guarantee of its value: ILENEY WARD BECKERS; T. D. WOOLSEY, LL.D., Pres. of Yale Col.; JOSEPH CUMMINGS, D. D., LL.D., Pres. of Yale Col.; JOSEPH CUMMINGS, D. D., LL.D., Pres. of Wesleyan Univ.; RY Rev. Thousa M. CLAIR, Bishop of R. I., &c., &c. It is a new and original work by these authors, and its subjects are approved by clergymen of all denominations. Agents are meeting with unparalleled success, Librata inducements offered. For full particulars and terms, address the publishers, J. B. BURK & CO., Hartford, Conn. Oct. 19.—(w

INRUIT FARM for sale in Berlin. LABURY FARSH IOF NAME IN ESCRIBOR.
Cambel Co., New Jersey, situated near Railroad from Philadelphia to New York and Atlantic City, containing nine ty acres of auperior soil you FRUIT, grain or grass; location light and lealthy, buildings convenient, with large fruit trees; accessible by three public roads, and mor be divided into amail fruit farms. Enquire of F. KIMBALL.

Oc. 19. LAND AGENT, Berlin, New Jersey.

A NDY THE 1st.—His history: how he began, and what he has done; his Western trin, and other interesting matters, 50 pages and 40 pictures. All for 20 cents; 8 for \$1. There's hardly a man living that will not have it. Post-paid on receipt of price. Address, HUNTER & CO., Hinsdale, N. H. 2w-Oct. 19.

SMALL FARMS, near New York, for sale on very easy terms. Agents wanted, by B. FRANKLIN CLARK, I Park Place, New York.

DR. J. H. HERO will open a Boarding School for Young Ladies. at Willow Park Washing.

Mass, on Wednesday, Dec. 4, 1867. Physical Exercises and Heatriff a prominent feature. Superior Trachers for every branch of education. Send for New Circulars, giving full particulars. MRS. H. A. CASWELL, Clairvoyant and Test

11 Medium, examines and prescribes for disease, No. 58 Pressant street, Boston, Mass. Hours from 10 A. M. to 1 P. M., and 2 P. M. to 5 P. M. 2w\*-Oct. 19. C. B. ROGERS, No. 133 Market street, Philotophia, Wholesale Dealer in Field and Garden Sreda,

### **EXPOSITION UNIVERSELLE,** PARIS. 1807.

#### WHEELER & WILSON, 625 Brondway, New York, AWARDED.

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# FOR THE PERFECTION OF Sewing Machines, and Button-Hole Machines. I MIE only GOLD MEDAL for this branch of manufacture. BOSTON OFFICE: 228 WASHINGTON STREET, Aug. 31.—2m H. C. HAYDEN, AGENT.

# DRUNKARD, STOP1

THE Apirit-World has looked in mercy on scenes of suffer-ing from the use of STRONG DRINK, and given A REMEDY that takes away all desire for it. More than Eight Thoms-sand have been redeemed by its use within the last seven ears. If you cannot call, send stamp for Circular, and reso what

It has done for others.

The medicine can be given without the knowledge of the patient. Address, C. CLINTON BEERS M. D. No. 670 Washington street, Boston, Mass.

4w-Sept 28.

WANTED-AGENTS-\$75 to \$200 per month, WANTED—AGENTS—\$75 to \$200 per month, everywhere, male and 6 male, to introduce throughout the United Blates, the GENUINE. IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This machine will attich, her fell, tuck, quilt, bind, braid and embroduce in a most superior manner. Price only \$18 Fully warranted for five years. We will pay \$1000 for any machine that will see a stronger, mere beautiful, or more cleastic seam that out?. It makes the "Lisaste Lock Stitch." Every accord stitch can be cut, and still the cloth cannot be pulled spart without to a fin it. We pay agents from \$75 to \$200 per month sad exposes, or a commission from which twice that amount; an be made. Address.

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THE EARLY PHYSICAL DEGENERACT
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PERSONS WISHING to engage me to lecture on Geology or other topics, can direct to Wellesley, Mass.
Oct. 5.-3w\* WILLIAM DENTUN.

# Message Department.

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

Mrs. J. H. Conant,

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

The questions propounded at these circles by mortals, are answered by spirits who do not au-

nounce 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. 158 WASHING-TON STREET, Room No. 4, (up stairs,) on MONDAY TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Dona-

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

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

### Invocation.

Oh God, our Father and our Mother, though we

have ascended the Mount of Transfiguration, and have talked with Moses and Elias, still the burden of our prayer is " Nearer, my God-nearer to Thee," Nearer to that holy standard of justice, truth and love which every soul rears for itself, and unto which every soul strives to worship. Oh Lord, when we behold nations plunging into the whirlpool of war with each other, then it is that we would write for them this inscription, "Nearer, oh God-nearer to thee." For we know that every nation rears for itself a high and holy standard and endeavors to worship thereunto. But it is its ignorance, its weakness, that causes it to fall and stumble in the way, therefore we have pity; therefore it is that we pray earnestly for nationalities. And, oh Lord, when we enter social life. and find there thy children warring with each other, and find there from many a lip words of slander, hatred and ill-will, then it is for them, oh Lord, that we pray earnestly that they may come nearer to thee-nearer to that beautiful, divine standard of truth, nearer to that holy standard of love that all life perpetually rears for itself. Our Father, our Mother, we bow down at the foot of every cross and ask for strength to hear it up the steep of Calvary; and even if we are called upon to ascend the cross and become crucified again and again for truth's sake, we are ready to say "Amen-even so let it be." We thank thee, oh Divine Fashioner of every event in life, that thou hast allowed that we should return to mortal life taking upon our spirits the crosses of human life and bearing them up human Calvaries. We thank thee that we are permitted to again deal with human conditions; that we are permitted to again assist in liberating souls from the bondage of superstition, of error and of bigotry. We thank thee that out of all the confusion that surrounded our souls in the past we are now enabled to behold the divine harmony in the present. We thank thee, oh Lord, our God, for the cold words of bigotry and superstition that fell from the lips of our brother teachers in mortal life against ourselves -praying that our mouth might be closed; praying that thou mightst put a hook around us to draw us into the hell of annihilation-oh Lord, even for those dark experiences we most devoutly thank thee, for now we can perceive that it is by that darkness thou hast been able to give birth unto the ray of sunlight that now cheers us on our way. Father and Mother, Spirit all holy and perfect, thou hast no need that we pray, but we have need to pray. Therefore it is that we have prayer always with us; therefore it is that we ought ever to be found near unto prayer, for then we shall be near unto duty and unto a recognition of all those deeds of holiness that go to make up the heaven of the soul. Father and Mother, upon thine altar we lay our gifts. They are humble, but they are not unworthy. Nay, for thou hast blessed them, else they would not have been. Therefore we have hope that in the future they will become stars to guide us up the steep of eternity, stars to bless us, stars, oh Lord, to crown

# Questions and Answers.

every soul aspires. Amen.

us in that kingdom of peace and joy to which

CONTROLLING SPIRIT.-If you have queries. Mr. Chairman, we are ready to consider them. Ques .- Will the intelligence give his opinion

of the following text? "And Jesus when he was baptised went up And Jesus when he was haptised went up straightway out of the water, and lo! the heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him, and lo! a voice from heaven, saying, This is my beloved son, in whom I am well pleased."

ANS.—There can be but one rational opinion concerning that text, it seems to us. It is a wellknown fact, or it is generally believed by those who claim to have a knowledge of the manifestations of spirits disembodied, that Jesus was a medium for such manifestations; that his entire life was but a series of spirit manifestations. He seemed to stand with one foot upon the spirit shores and the other here, and there was a perfect distribution of spiritual power through his organization. The record tells us that the heavens were opened, and he saw the spirit of God, like a dove, descending upon him, and he heard a voice, saying," This is my beloved son." Well, why not? The spirit of God performs like so-called miracles even to-day, and has performed them in every age, for in every age there have been ears attuned to spirit voices; there have been eyes that could perceive spirit forms; there have been those, in their physical senses, who could take cognizance of the conditions of spirit-life. Now as Jesus possessed a highly developed physical and spiritual organization, or, in other words, as he was perfectly rounded in spiritual and in physical form. so then he would be well able to receive perfect manifestations from the world of mind. We believe it to be but a spirit manifestation precisely similar to the manifestations that have occurred in every age, and that are occurring on a very large scale in this age.

Q .- Could the ways and dealings of God with man be equal unless we alternately lived in the spirit-world and then in this—say about every two hundred years? A great writer says, "There were just as many spirits in the days of Adam as there are now, or ever will be." Please give me your opinion.

A .- That seems to be a very vague and singular question, therefore in all probability our answer will be equally vague and singular. I believe that God is identical with all life, and never can be separated from life. For if it were possible to separate God from anything, any state, any arate yourself from it, not in any one thought or do. But whenever I did oppose him, then he

annihilate it. Not to change it, for a change of law is clear, and obey it you must. And if the form does not destroy the life, by any means. But law says it is hard to give a name that is regisif you could separate God from anything, or any place, you could entirely blot it out from existence. You may say that the rose is blotted out from existence when it is faded and all its component parts are crumbled to dust, or cast into the atmosphere. This is not so; the rose is living still. It possesses its own distinct life just as perfeetly after it has faded as before. So with everything-all things are changing their form, changing their manifestations, but never losing their life. So, then, God is everywhere; as much with | their windings and turnings, various objects about you to-day as he will be two hundred years in the future, as much as he was two hundred years ago. God is the same yesterday, to-day and forever. The forms are perpetually changing, but the life remains forever constant. Well, then, God is just the same to-day as he was in the days of Adam. All spirit means God. All form means God's expression. There is just as much spirit to-day as there was then, and vice versa.

Q.-Was the idea of the Emancipation Proclamation original with Abraham Lincoln, or was it suggested by some other persons?

A. - Absolutely there is nothing original. Abraham Lincoln was, to a very great extent, acted upon by outside spirit influences, and he knew that he was thus acted upon. He knew that it was the will of God, and the will of the spiritworld, that the black man should be made free, and he took the Presidential duties upon him with the express intention of performing this duty, should God open the way. And he prayed earnestly and faithfully that God might open the way, and he ever promised that if the way was opened he would perform the work-and how well he did it is not for me to say. His works he has left behind him. You may judge of them.

O .- What became of the Ark of the Covenant, together with the written law of Moses, at the first destruction of the temple of Solomon?

A. - There are a variety of opinions concerning this. Some say it was destroyed by a certain class of priests or rabbis; some determine that it was caught up into heaven, being first spiritualized and etherealized to facilitate its ascent. There is another class who believe that it was destroyed by the Gentiles. This is to me the most rational belief.

Q .- Will you be kind enough to tell me if there is any hope of reformation of one of our family who has for the last six years become a drunkard?

A.—This is a personal inquiry, and demands a personal investigation, and the question should have been put in a little different form. And it would have been better to have addressed it to some person who was familiar with the family, who could come in rapport with them, and then the question could have been better answered.

Q .- Will the controlling intelligence please to tell us why spirits do not give their whole names when asked so to do while communicating through test mediums? They will give their first name, but seldom give the surname, when if the whole name were given it would give much better satisfaction

matter in communicating upon the plane of mat-

ter. You use the body which you call your own

to skeptical people. A .- All spirit is obliged to use the medium of

It is your medium, and by long assimilation you have become thoroughly used to its control. You know how to use it. It has become in the external a part of your spirit, because all the manifest ations of your spirit have been to a certain extent lone with the medium, the body; therefore through this medium you can more perfectly manifest as a spirit, than through any other. By-and-by death comes. It cuts the cord that bound you to the medium, the body. The golden bowl is broken, the cord is destroyed, or cut asunder, but the fountain of life remains. Now, then, if the fountain would manifest again upon the earthly plane, it must seek out a medium; and your own good sense will tell you that unless the medium could be used for many times by the spirit, and they become perfectly assimilated with it, the manifestations must be more or less imperfect. If the pirit can but manifest imperfectly through the medium that Nature has furnished it-your own bodies, namely-then surely you should not expect perfect manifestations through a medium that is simply taken up for the occasion. Spirits labor under a great many more disadvantages in returning to manifest here after death, than you have any idea of. When they return they are suddenly ushered back again to the world they have been taken from, and a thousand-perhaps ten thousand times ten thousand-things, thoughts, forms, conditions, press upon them, and their medium is imperfect, consequently they find their work very hard, and they struggle, oh how earnestly and laboriously sometimes, to given even one word. Names are hard to give; first, for this reason: When the sitter comes into rapport with the medium and the spirit who has a desire to possess the medium and to manifest through if the first, most intense, and most positive thought of the sitter is the name of the party that is to control. It is perfectly natural that this should be first; that it should occupy the most prominent cause the external limb has been separated. seat in the realm of thought, but its naturalness does not prevent it from being the greatest barrier to the giving of the name that could possibly be interposed. If it were possible for the sitter to render his mind entirely passive to what might come, the manifestations would be far more reliable, and names would come much easier. Why is it that there is scarcely any difficulty in giving names at this place? Now ask yourself the question as I have asked it. Is it not because you do not know who is coming? Because you have no expectation of what name is to be given? Surely it is. If you expected Edward Everett to speak to you on a certain occasion, all your minds would be possessed with the name of Edward Everett, and it would be almost impossible for him to give the name. He might identify himself in a thousand other ways, but to give the name would be hard. All persons who are in the habit of visiting mediums, should remember there is a great law governing all spirit manifestations. It governs you in the control of your own body. That is your medium while you are here. The great law holds good after you have left that body. If you desire to return through some other body, there is the law meeting you face to face. You cannot infringe upon it, cannot put it under your feet. It is there greater than you are, and you must obey it. And the nearer you come to an understanding of the law governing spirit manifestations, the better will be the manifestations, and the more perfect and satisfactory. But the further you are from an understanding of the law, the more vague will be the manifestations, and the more unsatisfactory. Therefore become students, every one of you. Enter the school of spiritual science, and there study day after day, year after year, if need be, till you shall be able to grapple with the law understandingly. Even then you cannot control it, but you will know how to take advantage of

be possible to destroy that condition or thing-to your speaker lives after death, it matters not; the tered upon the mind of the sitter, then the law must be obeyed. There is no going around it nor through it. You must bow down before it.

Q.-Will the controlling spirit at the Banner of Light Circle please explain to me why it is that I very often behold objects, places and things I never beheld before, when my eyes are closed, especially on retiring to rest for the night. At times I can at will see landscapes, houses-with their various shapes and locations-roads with a door-yard, etc., all of which come before me like a moving panorama. At other times these things appear to me of a sudden, when no thought had been taken of them, and all which appear very life-like and natural. Often I will see persons, men and women, that I never saw before; notice their clothing, expressions, etc. Often see machinery, pictures, and ten thousand other things. Now, is this anything more or less than what is commonly called imagination? Sometimes these visions are annoying to me; at other times very pleasant. It would be quite a satisfaction to me to see an explanation of these things.

A .- Absolutely there is no such thing as imagination. Everything that exists at all has a cause for existing. It is absolute. It has been born of something, not of nothing. Something that is simply imagination is born of nothing. This cannot be. I presume that your correspondent is to a certain extent spiritually unfolded in the perceptive faculties, or, in other words, his spirit sees these things without the aid of the usual medium -the eye. We have always told you that the spirit sees by perceiving, not by seeing as you see through the eye; it perceives. To you, who see differently, this is vague, cloudy, foggy, indistinct; but to those who have come under that condition, it is clear, perfect, real and distinct. The spirit. as a spirit, is able to recognize forms and conditions better-upon a larger scale-through perception than through physical sight. It can gather a larger amount of area. It can be here and see, and a thousand miles away and see. It can behold the doings of the bed-chamber, and the doings of the palace in a far-off land. It can behold scenes in the spirit-world and scenes here upon earth, for the soul in the absolute is perfect, and at all times clairvoyant.

Q.-By one of the audience: I understood you o say that the rose, after its component parts had mingled with the earth, or the atmosphere, still continued to exist. Was that the correct idea? Is that rose a spiritual rose?

A .- Yes, it is a spiritual rose.

Q.-How long does it continue to exist? A .- Its life exists forever, but it changes its form perpetually. The rose, and every other form objective, is constantly changing. Though you cannot perceive the change that is going on, still it is changing. By-and-by there comes a radical change. The rose fades. It is dead, you say. But is it really dead? No; it is living, blooming in the atmosphere still. Its life remains. It is a spiritual rose, precisely as it was a material rose—for every material form has its internal spiritual form, that corresponds to the external. Your atmosphere, such as the rose blooms in here, is the soil that the rose grows in in the hereafter. Your atmosphere is as dense to the spirit-the freed spirit-as the seil is to you. And it is in that that the rose takes on the other condition of life, and becomes a rose in the spiritland. Oh, this study is so grand, so beautiful, that when we once enter upon it we are never ready to leave it.

Q.-I can understand that the substance of the rose still continues to exist as a rose. But if this spiritual rose continues to exist, how long, and

what causes the dissolution of that spiritual rose? A .- The length of time that is required to perfect or bring about a radical change, is determined by the necessary conditions of the rose, or the conditions of the rose as allied to spirit-life. Under some conditions roses fade or change their forms very quickly; under others they remain without a change a much longer time. So it is with regard to the form of the rose in the spiritland. There are favorable and unfavorable conditions. Here if you cut the rose from the parent stalk it soon withers; there it only changes its form if you cut it from the parent stalk. Life rises by slow and distinct degrees; form changes also by slow and distinct degrees. There is no vacuum in Nature. There may seem to be, but really there is no great stretch between the death of the rose here, and the life of the rose in the spirit-land. Life is all connected. There is no separation, though a constant change is going on through a vast variety of form through which life is manifest. Still there is no break. There is perfect harmony, not with standing there seems at times yery great discord.

Q.—Is there a spiritual rose separated from the spirit stalk, at the same time the material rose is separated from the parent stalk?

A .- No, not necessarily; no more than a spirit limb is separated from the parent trunk simply be-Those who have lost their physical limbs, will tell you that they can tell by analogy precisely how the external limb has been disposed of. This they are able to do by virtue of the magnetic connection between the two. The spirit limb remains intact, while the material one has been severed. But the spiritual one can be severed just as the material one can be. There are quite as many amputations in the spirit-land as on earth. Jesus said, "If thine eye offend thee, pluck it out and cast it from thee," and he meant something more than that which was allied to the mere form external. If any member of thy spiritual body offend thee, cut it off. And if you have need of a rose—a spiritual rose—to bestow as a gift upon your earthly friends, cut it from the spirit stalk and convey it to your friends here, if you are able to do so.

Q.-Does the spiritual rose exist before the ma-

terial rose is clothed upon it? A .- No, not as a rose in form. It grows up from the material soil. It is a rose and the spirit of a rose, but its form is first perfected here.

# Mrs. Magilton, a Medium.

My name was Magilton, and I was a medium in Philadelphia. The cause of my death is too well known for me to speak of it. There is no need of that. I am here to defend the poor boy who murdered me. And not only to defend him, but to defend the spirit-world against certain charges that have been made-which charges are these: that if he was influenced and controlled by disembodied spirits, it was the disembodied spirits who committed the murder. It was neither George nor the disembodied spirits, neither one -but simply the abnormal condition that existed between the spirit-world and himself.

I had been in the habit of opposing his wild it, or, in other words, to act in harmony with it. | fancies, for I thought it was best that I should, and

me, could throw him into the magnetic sleep, then all that would cease; he would become very quiet, and I could lead him out of his wild fancame to me, I think about two months-it might be a little more or less-before my death, and he says, "The spirits tell me that I must cross the water: that I must go to England; that they have a very great work for me to do there, and that I shall be unfolded perfectly there, and see when I get there what they want me to do. And now I am going. I am going to raise money to go, and they tell me I shall get it, and I am going to set right about it now." Said I, "George, you will do no such thing. I do not think the spirits want you to do it. I do not think you are able to go, or fit to go, anyway." "But I will go. I will go. I feel as if I could murder you for opposing me."

I had a terrible struggle to overcome that wild fancy, and bring him under control, but I succeeded in doing it. When in the magnetic sleep he was perfectly manageable, and when he came out was perfectly calm. He says, "Well, I do not know but you are right, and I had better wait." And this was only one of many times that I turned him from some wild course. And he always said the spirits told him to do it. And he thought so, but it was only a wild freak of the abnormal condition. This condition was induced by physical ailments, and those physical ailments had been upon him for years, but I was strongly in hopes of overcoming them, of his passing beyond that stage and becoming sole master of his own body, and then if it was right that the spiritworld should use him here, they could use him perfectly; but as it was, all control was more or less imperfect; and from this Spiritualists should all learn a lesson. The lesson is this: To place the most perfect conditions around your mediums that are possible. Render them as harmonious as possible, and avoid all disease—organic disease. Functional disease, they tell us, has very little to do with spirit manifestations, but organic disease sometimes interferes terribly with it, and under such conditions you should constantly be on the alert. Weigh and measure everything that is given through that organization.

Poor George! he was poor here. He had many crosses to bear, and I can in all sincerity and honesty acquit him of the crime of murder. He was no more accountable for that act, and should no more have been held accountable for it, than for his natural birth. I pity him. And I have the same pity and love for him now that I had when

I saw he had good medium powers, if the body could only be made what was necessary to perfect control. So, by the advice of my spirit guides I did all I could to cure him of his terrible trouble, and to assist those spirits who from time to time aided me to control him legitimately and harmoniously. When these wild freaks came upon him, it was neither himself nor the spirits; so do not charge my murder upon them or him. Charge it upon the abnormal condition that attended him and upon natural laws.

When Gov. Geary shall come to the spiritworld and learn what a great mistake he has made, then the mantle of a terrible remorse will be thrown over him, and he will find it not a very comely garment for his spirit; but it will so cleanse that spirit from bigotry, that he will be enabled to rise through it.

I was sorry to hear him say, as he did to one of George's friends who called to plead for his life, that he would make him an example against all Spiritualism. So then it was Spiritualism that he executed, or tried to, and not George. And as God is greater than he, the very example that he intended to turn against Spiritualism, God will make use of to show up Spiritualism in a clearer and more perfect light. The very act that was perpetrated through his bigotry, God will turn to good account for his holy child, Spiritualism. And Gov. Geary and a thousand other governors cannot change his purpose or thwart his laws. He is the same-as our good teacher, Parker, tells usthe same yesterday, to-day and forever. And although you may commit a legal murder to annihilate Spiritualism, every day in the year, day and forever. Amen. Sept. 10. still Spiritualism will live and thrive, for it is of God. And by-and-by these very bigots will come and sit under its branches and acknowledge its perfectness and worth. They must see how they are destined to go beyond the little boundary of earth. They are destined to live as I am liv-

am satisfied to serve in that way. The poor rep- change, or immediately after. Is it so? resentations of certain spiritual forms that I endeavored to trace when in earth-life, were but the beginning of the glorious reality that shall be mortal soul. But it is sometimes shut out from the mine, I know, in this life. Sept. 9.

# John Hollingford.

It is thirty-four years this very day since I died. And the locality was Liverpool, England, St. Marks street. There was then some trouble attending my mortal affairs, and it was said that all was not right with reference to my death. And even now a stain rests, upon those who remain. And since I have learned I can come toward washing out the stain and making the wrong right.

The name of John Hollingford is a very common one, but there was but one of that name in myself, and the disposition of what belonged to me when here was made by myself, and were I here again I would not change it. And all attempts to change or to bring some expectant thing to light for the purpose of making a change will be futile. I gave what I had to those who had need of it. There was not a very large amount then, but it is quite considerable now. I gave to those whose pockets were empty, and I had a right to do so. I withheld from those whose pockets were full, and I had a right to do so. Now it seems that those whose pockets were then full have become empty, and so they seek to bring about a change whereby they shall be enabled to fill them. So they say I was dealt foully with, and at this late day strive to bring up something out of nothing for the sake of drawing to themselves what does not belong to them, and what, in my opinion, they can never gain.

I visit you here because there is one member of my family-who are about attempting a course which I think will fail-who is a believer in these things, and he has wished, if they were wrong, it might be possible for me to return. And I know that he would wish that I should return privately, but I could not do it. I have tried in many ways, but all have failed; so I have come here. And now I say that I am satisfied, and wish no change made. There are many reasons why I wish none made. They are not to suppose that I shall lend my influence toward making any, but the contrary. I would be pleased to give perfect and a tendency to diffuse a spirit of distrust over the The law is constantly by you. You cannot sep- indeed I was instructed by my spirit guides so to thorough evidence of my life, of my personality, people of the earth. But this is simply an opinion my identity, to those who are near to me. But of those who entertain it, and in no wise belongs

unmanageable. But if I, or the spirits through must furnish the medium, and, if I can, I will come and do so. But for want of better conditions I have made free to use what is offered here, and I am most thankful for them, though I would rather cles. To illustrate, let me tell you: One day he have made my communication in private. Still I am satisfied with it as it is.

Harry L. Simpson.

I died six years ago in Brooklyn, New York, My father's name was Samuel Simpson, and my name was Harry L. Simpson. I learned a great many of these things before I came here, and as my father was killed in battle, and my mother la left, I felt quite sure she would be glad I should come back and tell her how we are. My mother has since then gone to her friends in the Westin Illinois. Father wants her to know we have known all-how much she has suffered, and how hadly she has been treated by those who should have been very kind to her. My father was killed before Richmond, and he is very sorry he did n't leave things in a more settled way, so that mother would know what to do; so that she would not have been swindled out of everything that was hers. But he can't help it now, but will do all he can toward making her comfortable while she stays here—and I shall, too. I was in my eleventh year. I can't belp feeling just a little sad on coming here, because I would like to meet my mother, and I thought I should, so I am a little disappointed. I misunderstood those who assisted me to come here. I understood them to say I would meet my mother, instead of that I would reach her by coming. I'd like her to know that I met my sister, and that she is a beautiful spirit here. She was a baby-don't remember anything about the earth-has no recollection of the earth at all, she says. Mother must not feel had about that, because she has been taught to love her very dearly, and will be just as glad. when her time comes to meet her, as I shall. Still she do n't remember her here. She thinks it very strange that people can like to live on the earth, and are so loth to die. But it is because she don't know anything about the attractions of earth, and how hard it is to die. She don't remember anything about dying. But I do.

My father says when my mother learns to get used to these things, and gets over the first shock of wonder that will be produced by our coming, he shall try to do something tangible for her-try to help her by influencing her-by impressing her. I am going now, sir. Good-day. Sept. 9.

Séance conducted by Theodore Parker; letters answered by H. Marion Stephens.

### Invocation.

Oh Lord, thou art our Father, and we are all thy children. Thou hast gathered us together from all parts of thy Universe, and thy holy benediction rests upon every soul; and the voice of thine inspiration every soul has heard, and every soul has responded, each according to the abilities with which thou hast blessed them. We hear thee saying, "It is well-they are all my children.'

Oh Lord, thy servants who still linger in the confines of the flesh and still worship at changing and decaying shrines, they, and they alone, are in doubt. And for faith for those here, oh Lord, we most fervently pray. Gather them into thy bosom of holy trust; bathe their brows with thy living waters of truth; quicken their spirits with fire from thine own holy altar, and purge thou all souls in mortal from that most dreadful pestilence called fear. Oh! make thy children everywhere learn to love thee without fear. Make them receive thy baptism that casteth out all fear, and giveth the soul to know it is thine, and thine eternally. Father, God of nations and of souls, Perfect Love, around which every soul, like a satellite, revolves! thy voice we will ever follow. Thy love we will ever seek to understand. Thy greatness we will ever rest upon; to-day and forever we will praise thee; and in the deep places of our souls-there we will hope that wells of living water shall gush forth, that the nations

# Questions and Answers.

Ques .- We often see through personating mediums the death scene, as we call it, so faithfully enacted, that it seems but a repetition of the same thing. Now, what I wish to know is this: How is ing, notwithstanding poor George pounded me so it so faithfully reproduced? Is the departing spirit conscious all the time enough to remember Say I send much love to all I have left; and I so definitely all those motions of the physical? I am now—in the capacity of medium here—serv- have always thought there was a time when most, ing God in that line just as I did on earth, and I if not all, were unconscious - at the time of

ANS.—The soul never for one instant loses its consciousness-that which belongs to it as au imexperiences of human life, by the circumstances that surround itself and attend human life. Therefore it is that it is sometimes unconscious to external circumstances, but never in the absolute unconscious of its own soul realities. These repetitions of scenes, called scenes of death, are easily produced, because they make a very vivid and very clear impression upon the mind of every spirit. Though in the external there is no consciousness, in the internal the spirit is conscious back, I thought it best to do what I am able to and active, and the recording angel never fails to take down the most minute circumstances. Everthing is faithfully transcribed, and therefore can be, under proper circumstances, reproduced. These mediums are mirrors that seem to be hung between the two states of being, and if the surface is clear, the reflection will be correspondingly clear; but if it is spotted, the reflection will be correspondingly deformed.

Q.-From one of the audience: I would ask

what is the recording angel? A .- It is sometimes called memory. That name or term may answer as well as any other. You have often, been told that the attribute of memory was eternal-that whatever condition the soul passed through, that condition it retained by virtue of the power of memory, and under certain circumstances it was able to call it up again into active life. The circumstances through which every soul is called to pass, become the external characteristics of that soul, and no one thing, even the most minute, is ever lost.

Q.-What is the view of the intelligence of the new secret society which is proposed to be formed?

A .- All societies, as such, hold within themselves both the elements of good and of what we term evil, or the greater and lesser good; and as we believe that good will finally triumph over all evil, or the greater good will finally prevail, so that good which is in all these different societies will finally bring harmony and peace and a better state of things out of the confusion that may in the inaugural be present. It is believed by a certain class of intelligences on earth, and in the spirit-land, that all so-called secret societies have condition, either of mind or matter, then it would act. Therefore, whether living here, or living here, or living and almost they have something to do in the matter. The majority, however, I believe, object is good.

Q.-What are the real wants or necessities of Spiritualism at the present time? A .- A real understanding of the laws underlying the external manifestations.

Q.-Do you think those wants were duly considered in the last National Convention of Spirit-

would be impossible to duly consider them in the short space allotted to your National Conven-Bept. 10.

### Edward G. Warrington.

I feel very singular on coming here to-day. So many strange experiences seem to throng around | not forget to call for that ticket, because I shall me, that I can scarcely command myself. I be- have it right in hand when he gets ready to come longed to a company of sharpshooters attached to over, so if he wants to go below he can have a an Alabama regiment, and I was sent here in an | chance. Good-day, sir. engagement we had with the 22d Massachusetts. Was taken prisoner, and died of my wounds. I remember distinctly of being waited upon by the chaplain of the regiment, who paid me a passing to return, to pay. So I am here at an early date visit after I had been pronounced mortally wounded. He spoke very kindly to me, and told me I was very sure to be able to come back and say to my friends I was leaving what I then regretted so much I was not able to say. He died this morning at four o'clock. Remembering says, "You can come back. The heaven you speak of is not so far off as you suppose. You may be in heaven and still here."

He then asked me who I had in what he called the spirit-land. I told him I had many friends there, and he said, "They will meet you when and I consider that every trade in life is a game you die." I found he had told me the truth. And of chance. Ah! the profession I followed was as I believe I should have remained unconscious of honorable as any other. I suffered much the the power of return perhaps a very long time, if I last hour of my stay here, and feel it quite sensihad not constantly thought of what he told me, bly now on returning. I am here early, because and so I made myself very busy in finding out I don't believe in putting off duties that belong the way of return. And in my search I found to the hour. [Were you acquainted with these him and he assisted me.

My name, sir, was Edward G. Warrington, I have a mother in Alabama. I was nineteen years of age. My only brother had been shot Yes, Gooch-Stephen, I think, will perhaps better earlier in the war. Since my death I have learned that my mother has been at times called insane. But I am possessed with the idea that if I can make her understand where I am and how we can all return, the insanity will pass away and she will be in some respects herself again. I am auxious to do this for my own sake and for hers, because she is constantly calling me day and night, and so I am bound in that atmosphere of unrest that surrounds her-in that sphere of sorrow that was born of my death. I want her to know, and we all want her to know that we can return, and are satisfied and happy here, and would not come back to dwell permanently on earth if we could do so. My mother is constantly saying I liad so much to live for, and there was so much for me to do-constantly reproaching God for taking me in the manner I was taken away from her, and with my enemies, she says.

I want her to know I was kindly cared for, and that more was done for me where I was than could have been done had I fallen on our own side; for at that time nurses were very scarce, and it was my experience that our surgeons were few and hard to get hold of, and there were a variety of unhappy circumstances attending that other world. It is a very earthly thing to think part of our army just then; so it was well that I of, I know, when one is fresh from the spiritdied where I did and as I did. And all the vague | world-a horse, a good horse. But it is the first stories that have been borne to her ears with re- thing I thought of coming here. It may be begard to the inhuman treatment of the Yankees to me and others are all false-every one of them.

is on the earth, and I presume he is-I have heard | magnetic platforms on which we stand when we that he is interested in these things-and, as he return here to communicate, and who knows but knows my mother well, I would ask that he do this is one of the platforms on which I stand. I what he can toward bearing my message to her was very forcibly impressed with it. and enlightening her upon these things. I am very thankful to you, sir, for all you may do for me, and hope to repay you, sometime. Sept. 10.

# Bob Geary.

Well, stranger, good afternoon. I have turned lawyer, and have come back to plead my own case. I am from Missouri, stranger. [Good place.] I was an old man here, I am in spirit possessed of Yes, it is a good place for some things, but it is n't all the vivacity of life as I ever was in the early so good for everything. Well, stranger, I got worked somehow into the rebel service when I day, my friends are not to understand that I am was here. [That was unfortunate.] Well, I do n't an old, enfeebled spirit in the new home I now know about that. I aint going to reckon up the enjoy. reasons here why I went into the rebel service. It's enough to know I went in voluntarily. Circumstances pressed me in; nothing else. Circumstances-that is, I'se convinced I'd better fight did you reside?] In Lexington. [Ah, I have on that side. I don't know what it was, stranger, but there was a something a kinder pushing me that way. Well, what I want to get at is this: Some of my folks are pretty hard-shell Unionists, and when they heard I was killed it was very kind of them to have a funeral sermon preached. But I did n't so well like the text as I might some others. It was this: "The wicked shall be cast into hell, and all nations that forget God." Well thinks I, that's pretty good. I wonder what he will make out of it. Well, he made out I'd gone to hell. And if ever I wanted to tell a man he lied I wanted to tell him so, and that I was never so well off all my being here as I was then. And there he was telling my folks I'd gone to hell, and I'd got my just deserts, and they oughter thank God for it. Well, thinks I, if you don't go to hell for that lie you'll be lucky. Well, stranger, I want you to tell him just this: that Bob Gearythat's me, me, sir-is alive and happy and out of son him, I suppose-Phelps was his name, he was from somewhere in New York State originallythat I am very much obliged to him for the ticket he gave me to go to hell, but I did n't use it, and I'll keep it now all fresh and he can use it himself when he comes here if he'd like it. It's transferable, tell him.

And as for my folks-my sister and my brother they're Methodists, and they mourned pretty considerable over the idea that I'd gone to bell. They had a good many prayers said about it—not with the expectation of getting me out, though—for they 're the kind that believe there's a closed city after death; no getting out any way, not even climbing up by any outside process—and they felt considerable bad. Now I want them to know it is a lie. I'm well off here, and if I did enter the rebel service I don't know but God had just as good a right to call me there as he had to call the army of the Union out to fight against the rebels.

Now see here, stranger, if the niggers had got to be set free, there had got to be a fight about it, and a fight all on one side aint much of a fight, I

and a fight all on one side aint much of a fight, I reckon, and I thought, It's got to be a pretty good the much beloved and only caughter of Dr. William and fight! and somehow I could n't help going on the Martha Arthur, aged 17 years and 8 months.

have faith in the banding together of souls, if the remember giving it to Sarah. That's hers. Now she knows very well that there didn't nobody else know anything about the fuss about the watch only themselves; but I know about it, and I don't know nobody that has a better right to come back and settle the fact than me.

Stranger, I am no Christian, in the usual acception of that term. I am a rough customer; but if there's any hard work to be done it's me A.-I believe the wants are so numerous it that can do it. And I-I never tell a lie-not unless a lie is better than the truth. Then I don't know but what I might tell one. But in this case I've told you everything true, and all I ask is that you will stick me in your paper, as you do others, so my folks can get it and find out that I am happily situated here. I hope the parson will

### Tom Etcherton.

I have a debt of honor, in the shape of a promise I would have my friends in Massachusetts know that I died in New Orleans this morning at four o'clock. I had been there just one week. I came down with the fever peculiar to the climate, and my promise and being able to keep it, I, Tom Etcherton, am here. My age, thirty-nine years, four months and two days; my profession a gambler. Don't shudder. It won't hurt you. My pocket was never shut to the wants of poverty, things before you passed away?] Quite well, else I would not be here. [Can you refer us to any one in Boston who would recognize you?] than anybody else.

### Cecelia Barnes.

The person who has just left very nearly exhausted all that peculiar life that is so absolutely necessary to the returning spirit, I am Cecelia Barnes. I lived twenty-two years here upon earth. I was born in Kentucky, but my parents moved to New Jersey when I was quite young. Gircumstances took me to the State of New York and to New York City. There I died. I was quite a stranger-to these things, but I had some friends who understood them, and from them I learned much concerning this power of return. I desire that my friend, Sophie Wilkinson, should meet me where I can talk with her, and those things she don't understand I will then explain. I shall do better when next I come, provided I am not preceded by one who was hardly free Sept. 10. from the body.

### Lucius M. Sargent.

Good afternoon. Strange team you are driving here. Seems to me your leader's head is in the cause I was attached to the team I owned. I don't know. They tell me we all have a great I should like that Mr. Tyler, of Tennessee, if he variety of magnetic attractions, which become

> I think a good horse will serve me as well as anything elso. I am sensibly affected by the weakness we feel just before death. Some tell me they can return without any such unpleasant feelings, but they seem to press very closely around me. But I assure you I am very glad to be able to come back, to learn the way. Though days of earth-life. Because I return w

(To the Chairman.) Your face looks familiar, sir. Have I ever met you before? I am Lucius M. Sargent. Seems to me I have met you. [Where met you on the road, very likely.] On the Bright-on road? Have you driven there? [Often.] That is where I have seen you. [How long have you

been in the spirit world?] Since last winter. Well, well, well, this coming back is a mystery, isn't it? But now I have learned the way, I shall endeavor to make some private raids; so if you hear from me in any way, you may think Sept. 10. that I am alive. Good-day.

Scance opened by Joseph Lowenthall, a Jew, and closed by G. A. Redman.

# MESSAGES TO BE PUBLISHED.

Thursday, Sept. 12.—Invocation: Questions and Answers; Sarah Ann Scarle, of Townsend; William Hudnot, Hudnot's Plantation, If miles from Alexandria; C. C. Colchester, died at Dubuque; Bertha Clark Polley, of Boston.

Monday, Sept. 16.—Invocation; Questions and Answers; Capt. Jacob Burns, of New Bedford, to his son William; Ida May Story, of Rockford, Illinois, to her father and mother; Sebastian Streeter, of Boston.

hell. And I want you to tell Mr .- I ought to Par- Donations in Aid of our Public Free

Circles. irs, C. A. Thompson, Clinton, Kansas, lend..., Mayhew, Tiskliwa, Ill....... Cross, Palmer, Mass.....

# Obituaries.

Passed on to the higher life in the Summer-Land, from the residence of his son, in Allegan, Mich., Sept. 2d, Tracey Bingham, Esq., aged 74 years and 8 months.

Went to her spirit-home on Monday, Sept. 23d, Sarah Isabella,

fighti and somehow I could n't help going on the other side. And I 'm glad I went. But there 's one thing, stranger—I did n't kill nobody. [Did n't you?] No, I did n't. Nor I did n't run when the time come for me to get killed. No, I was all right on that score.

Now one thing more I want to settle, and that is this: My sister says I gave her, when I went away, my watch and some other traps. That is true. I did. My brother says the watch is his. I always said if anything happened to me, if I died before he did, I'd give it to him. Can't say as I ever remember saying any such thing. But I do Not with lard days there is the same of the steeped gently over the river, into the heads dummer Land.

Martha Arthur, aged 17 years and 8 months.

Not with istanding the painful circumstances of parting with those well ye, there is in this case such a comminging of sweetness with the cup of sufering as to mitigate its bitter, those well ye, there is in this case such a comminging of sweetness with the cup of sufering as to mitigate its bitter, was the time of my care and on the same mellum during all this time. More latter development as a medium during all this time. More development as a medium during all this time. More development as a medium during all this time. More development as a medium during all this time. More development as a medium during all this time. More development as a medium during all this time. More development as a medium during all this time. More development as a medium during all this time. More development as a medium during all this time. More development as a medium during all this time. More development as a medium during all this time. More development as a medium during all this time. More development as a medium during all this time. When the development as a medium during all this time. When the development as a medium during all this time. More development as a medium during all this time. More development as a medium during all this time. More development as a medium during all this tim

NEW UNFOLDING OF SPIRIT-POWER DR. GEORGE B. EMERSON, PSYCHOMETRIC AND MAGNETIC PHYSICIAN,

DEVELOPED TO CURE DISEASES BY DRAWING the disease upon himself, at any distance; can examine persons; tell how they feel, where and what their disease is, at the same time. One examination 81. Thirty exercises to draw disease at any distance, \$10. Manipulations \$2 each. Treats patients at a distance by letter, by inclosing the sum, giving your name and address. Office 1852 Washington street, Boston. Hours from 9 A. M. to 8 P. M. 2 we-Oct 12.

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

NIOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 12w—Oct. 5.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
272 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rubumatism, disease of the
Lungs, Kidneys, and all Hillious Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w—Uct. 5. AURA HASTINGS HATCH, Inspirational La Medium, will give Musical Scances every Monday, Tues-day, Thursday and Friday evenings, at % to 8 o'clock Parciss. x, at her residence, 8 Kittredge place, opposite 68 Friend st., Boston. Admission 25 cents.

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w-Oct. 5. MRS. R. COLLINS still continues to heal the sick, at No. 19 Pine street, Boston, Mass.

MRS. L. PARMLEE, Medical Clairvoyant, examines by lock of hair. 1603 Washington street, Boston. Sept. 14.—13w\*

MRS. S. J. YOUNG, Medical Clair voyant and Business Medium, 56 Pleasant street, Boston, Mass. Sept. 14.—13w\*

MRS. EWELL, Medical and Spiritual Com-munications, 11 Dix Place. Terms \$1.00.

# Miscellaneous.

PSYCHOMETRY---MINING---CHARACTER.

A NNIE DENTON CRIDGE, who has—with her brother, A Prof. William Denton—devoted sixten years to the special study of Psychometry and its laws, having made the important discovery that it can be applied to Geology, Min 180, etc., examines and locates MINES:

tracing the metallicrous veins, indicating the direction in which mines can be worked to the best advantage, and what Metals, Oli or Coul any land may contain,

REQUISITES:—A specimen of rock weighing at least two ounces, as far from the surface as practicable, wrapped with inside sheet of white paper, kept from all unnecessary contact, and promptly malled. Where boring for Oli has been commenced, a sand-pump specimen similarly prepared.

Character delineated from hand-writing, etc., wrapped as above, and carefully kept from contact with other writing or persons. Sometimes glimpase of the Future are thus obtained.

TRIMS.—For character, 2200: for all matals at a 200.

talned. Traus...—For character, \$2 00; for oil, metals, etc., \$5.00. Address, Annio Denton Cridge, Washington, D. C. — Aug. 17.

SOUL READING, Or Psychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully
Mannounce to the public that those who wish, and will visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past
and fiture life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married,
whereby they can restore or perpetuate their former love.
They will give instructions for self-improvement, by telling
what faculties should be restrained and what cultivated.
Beven years' experience warrants them in saying that they
can do what they advertise without fall, as hundreds are willing to testify. Nkeptics are particularly invited to investigate.
Everything of a private character xery a marcity as succe.
For Written Delineation of Character, \$1.00 and red stamp.
Hereafter all calls or letters will be promptly attended to by
either one or the other.

Address. MR. AND MRS. A. B. SEVERANCE. Or Psychometrical Delineation of Character. either one or the other.
Address. MR. AND MRS. A. B. SEVERANCE,
Oct. 5.—13w Milwaukee, Wisconsin.

# DR. J. WHIPPLE,

WHO HAS BEEN exercising his remarkable powers for healing the sick in Worcester, Springfield and other places, with a success equal to if not greater than that of any Healer in the country, has taken rooms in WORCESTER, MASS.,

NO. 15 CHANDLER STREET, Where he will remain during the month of October.

DR. J. R. NEWTON Will Hent at
SYRACUSE, N. Y., until October 20;
then in
then in
then in
then in
then in
then in

VALUABLE USES OF MAGNETISM !-DR. I. WILBUR'S MAGNETIC HEALING INSTITUTE, located 378 and 380 Van Buren street, MILWAUKEE, WIS, where the sick will find a pleasant home. Patients at a distance are curred by magnetized paper. All tint is required is a superscribed envelope, and fitteen cents. Hw\*—Oct 5.

MRS. C. T. LEWIS, Medium for answering sealed letters on all matters concerning. val. ed letters on all matters concerning Life, Health, Business, Absent Persons, and everything pertaining to Destiny-Past, Present or Future. Consultation Fee 81.00. Address Mrs. C. T. LEWIS, P. O. BOX 1137, CHICAGO, ILL.

M. K. CASSIEN will sit for Spirit Answers
No. to scaled letters. Terms \$2.00; 4 red stamps. 249
Plane street, Newark, N. J.

Oct. 19.

BOARDING.—ROOMS to let with board by the
Sept. 21.—4w

AN IMPORTED JACK for sale—the only one of the kind in the country. Invaluable for invalue, ladies or children. Price \$1000. Apply at this office.

Bept. 7.

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ROOTS, Herbs, Extracts, Olls, Tinctures, Concentrated
R Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, warranted pure and genuine. The Anti-Accordial Pealances, Mother's Cordial, Healing Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—Particular attention paid to putting up Spiritual and other Prescriptions. Oct. 5.

# OXYCEN INHALATION.

CHRONIC CATARRII, Scrofula, Consumption, and all chronic diseases treated by the initialition of this most efficient and delightful remedy. Charges reasonable. Remedy sent via expressio all parts of the country. Consultation free. Office at No. 12 Chauncey street, Boston. Office hours from 9 A.M. 10 4 P.M. WILLIAM E. ROUERS, M. D.

A. B. CHILD, M. D., DENTIST, 50 School street, next door East of Parker House, Boston.

# PELLATITE! BRAZILIAN HAIR JUICE!

A NEW Scientific Worder for Changing Gray Hair to a Silky Brown or Black Color. Prof. Exmerable's Pellatite is prepared from the juice of the fruit of the Brazilian Shruh Anthenia Pyrethum. It combines a Hair Color Restorer and an Elegant Dressing. It imparts its color to the ituman that only, will not stain the skin or clothing Contains no minerals nor chemicals. Free from sediments, is perfectly harmless, Send for circular to DR. GLOVER, No. 62 West 28th street, New York.

### MRS. E. D. MURFEY, FORMERLY MRS. E. D. SIMONS,

CLAIRVOYANT and Magnetic Physician, 1162 Broadway.

New York, with her clear Cinirvoyant sight prescribes for and with her powerful magnetic powers continues to treat the sick with marked success, giving vitality and life to those who have been given up as incurable by our leading Physicians. We know full well magnetism from the inexhausible source from which mediums draw when in the deep trance sleep can give life to the body and strength to the mind when all medicines have failed to reach the sufferer. PATIENTS UNABLE TO CALL will be visited at their residences.

Oct. 12.—4w

FOR SALE, or Exchange, two of the best lots in Brichsburg, New Jersey, 12 acres each. B. FRANK-LIN CLARK, J. PARK PLACE, NEW YORK. (w-Oct. 12. S. HAYWARD, Natural Magnetic Healer of the sick without medicine, will visit patients. Advices 544 Broadway, New York.

Oct. 59.

Oct. 5.—4w

Mediums in Boston. Acht Nork Adbertisements. Dem Nork Adbertisements.

# IRRESISTIBLE ARMY

WITNESSES TO THE SUPREMACY OF

THE GREAT SPIRITUAL REMEDY. MRS. SPENCE'S

**POSITIVE AND NECATIVE** POWDERS.

During the past three years I have laid before the readers of the BANNER, an immense mass of testimony and evidence which leaves not the shadow of a doubt that the Great Spiritual Remedy is without an equal in the whole field of medical science and practice. Of this I am fully convinced. In presenting that testimony and evidence I have been actuated by but one desire. I desire that others shall know the Positive and Negative Powders lust as I know them. I desire no exnegeration of their merits, being fully convinced that the simule truth and facts, as I know them to be, are more than sufficient, not only to convince the neonle, but also to overwhelm and break down the skepticism and opposition of the cattre medical profession. For this reason, my publications with regard to the efficacy of Mrs. Spence's Posttive and Negative Powders, have consisted mainly of he voluntary statements of disinterested parties-either the statements of the patients themselves, whom the Powders have cured of all manner of diseases, almost miraculously at times; or the statements of honest and liberal physicians, who have used them in their practice, with the same marvelous and unexpected results. Being still actuated by the same sin gle, carnest desire that the public shall know the truth the whole truth, and nothing but the truth, as fully and as clearly as I could make it known, were I upon the witness-stand before a court of justice, I shall continue the course that I have pursued thus far, of presenting the stubborn facts about the Powders, through the unsolicited testimony of disinterested witnesses. I shall continue to introduce to the public, from time to time, fresh witnesses to the great and good work which Mrs. Spence's Positive and Negative Powders are doing, in all parts of the United States and Territories. Muskootink, Chisago Co., Minn., June 29th, 1867.

PROF. Spence-My dear Sir: The following is our experience with the Powders.

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

My son took the remainder of that box for his Erysipelas, and they acted like a charm on his swollen face. The next case was that of my neighbor, Mus. Funnan-a very severe attack of Neuralgia. She had been a terrible sufferer for nearly three weeks, night and day. From my little store of Positive Powders I administered to her. They cured her in a day and a half.

The next case was that of Mr. BROOKS from Superlor. He was on his way from St. Paul to Superior. Being taken sick with Lung Fever, he could go no further, and stopped at our house. The path in his side was very severe, and his Cough very bad, constantly raising blood. The Positive Powders stopped his Cough and the raising of blood, and he was well in a few days. A little child of Mr. Landons of Sunrise City, was also cured by the Positive Powders, of Lung Fever, in

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

Mrs. C. T. LEWIS, P. O. BOX 1137, CHICAGO, ILL.

JULIETT M. GURNEY, Medical Clairvoyant and Healing Medium. Address, Rockville. Canden, Maine.

The magle control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all percentent.

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The positive powders of all sinds, LAVINIA L. INGALIS.

tive Powders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fail.

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

PHYSHCHANS of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. Therefore we say, confidently, to the entire Medical Profession, "Try the Pociclers." ore we say, confidently, to the entire Medical Profession, Try the Ponders." Printed terms to Agents, Physicians and Druggists, sent

ec. Circulars with fuller lists of diseases, and complete explana tions and directions sent free postpaid. Those who prefer special written directions as to which kind of the Powders to use, and how to use them, will please send us a brief descrip-tion of their disease when they send for the Powders.

Mailed, postpaid, on receipt of price.

One box Positives, \$1.
One box Negatives, \$1.
One box Negatives, \$1.
One box Noth kinds, \$1.
Six hoxes, \$5; twelve boxes, \$9.
Bums of \$5 or over, sent by mall, abould be either in the orm of Post Office Money Griders, or Drafts on New York, or lie the letters should be registered.

Money miled to us to go over fift. Money mailed to us is at our risk. OFFICE, 37 St. MARKS PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City. For sale also at the Ranner of Light Office, No. 158 Washington St., Boston, Mass., and by

Bruggists generally.

SEXUAL DEBILITY.—A TREATISE ON
THE CAUSES OCCASIONS EFFECTS AND TREAT THE CAUSES, OCCASIONS, EFFECTS AND TREAT MENT OF SEXUAL DEBILITY will be sent free to all inquirers of both sexes. Address, WINCHESTER & CO., 36 John street, New York. tf-Aug 10.

MRS. A. HULL, Magnetic Physician, Psy-chometrist, Clairvoyant, Inspirational and Test Medium, No. 324 Fourth Avenue, near 24th street New York. Aug 24-1f A TREATISE ON DEAFNESS, CATARRH, relief and ultimate cure, by a pupil of the Academy of Med icine, Paris. Sent tree for 10 cents. Scrotulous diseases successfully treated. Dr. T. H. STILLWELL, 31 East Washington Fince. N. Y. TREATISE ON DEAFNESS, CATARRH,

DEAFNESS CURED.—DR. STILLWELL'S Organic Vibrator. It fits into the ear and is not perceptible, removes singing in the head, and enables deaf persons to hear distinctly at church and public assemblies.

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CLAIMS marked success in the treatment of all Chronic and Nervous Disorders, Epilepsy, St. Vitus' Dance, White Swelling, Paralysis, Local and General Debility, Pulmonary Consumption, Ac. and in a word, all Morbid Conditions affecting the Vital or Functional Action of the System.

Office Hours, for Examination, Consultation

and Trentment, from 8 to 11 o'clock a. M., and from 4 to 7 o'clock r. M. Patients unable to call, will be visited at their residences. Fee for Examination, \$5; for office treatment, \$2;

for visits, according to distances, \$3 to \$5, including advice.

Patients attended to, and prescribed for by mail, on enclosing the fee of Five Dollars. Reasonable reductions made for the poor.

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WINCHESTER'S GENUINE HYPOPHOSPHITES

OF LIME AND SODA. THE SPECIFIC REMEDY FOR

CONSUMPTION, NERVOUS DEBILITY, Scrofula, Asthma, Bronchitis, Dys-popsia, Paralysis, Lossof Appetite, Female Weaknesses, Liver and Kidney Complaints, Debility

of Nursing and Prognancy, and all CHRONIC DISORDERS OF EVERY NATURE.

PROFESSIONAL TESTIMONY.

"As SURE A REMEDY IN Consumption as Quininels in Intermittent Fever, and as EFFECTUAL A PRESERVA-TIVE as Vaccination in Small Pox."—Dr. Churchill. • • • It is unequaled in Nervous Debillty, and I believe it is the only medicine that will cure a pure case of it."—Dr. E. V. Stryler, Turin, N. F. • • • "I would say to all who have any tendency to Consumption, TAKE THIS REMEDY, and the sooner the better."—W. W. Townsend, M. D., Urion

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PRICES: In 7 and 16-oz. Bottles, \$1 and \$2 each. Three large, or six small Bottles, for \$5, by Express. Sold by all respectable Bringlists ever-where; and Wholesale and retail by the Prophetor, J. WINCHEMPER & CO., \$6. John Sirket, New York, to whom orders should be addressed. ne addressed.

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UTTER ANNIHILATION

CHILLS AND FEVER, DUMB AGUE, CONGESTIVE CHILLS, FEVER AND AGUE,

AND ALL MIASMATIC DISEASES, THE GREAT SPIRITUAL REMEDY,

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

POWDERS.

DEOPLE wonder that Miss. Spence's Positive and Negative Powders care so many different kinds of abseases. So do I. It is wonderful when ylewed in the light of the old systems of medicine, or in any other light. But Spirit in 11sm is full of worlders in every branch of its active operations; and not the least of them all is the widerange of action of the Positive and Negative Powders, and at the same time their mastery over diseases of so many different types and degrees. There is no curable disease, that is, no disease which is within the reach of medicine, but what the Positive and Negative Powders will care, so rapidly and so completely, that it would seem as fithey were desigued and specially prepared for that special disease alfane. This is true of them in Dysacepsia. Nearangia. Bheamatian. Pains and Achies of all kinds, Bronchitis, Conglus and Coldes, Asthma, Pevers, Discusses of Permaters. Centurch. Dimerican. Dysachtery, Amantrosis. Denthiess. Pailsy and other diseases, as have already demonstrated by the overwhelming testimony of both Physicians and Patients, which have, from time to time, published in the Banker or Light, it is also in the highest degree true of the Positive and Negative Powders in Chills and Pever Danib Ague. Competentive Chillis. Pever and Ague. and all other forms of Missanutic Discusses. In fact, in these double forms of disease, with a hot suggestive English of the Positive and Negative in disease, and the complete adaptation of a Positive and Negative concepts of them from the system. that, worro it not free there exist the filter equal effective in the sequence of profound insight and deep penetration, for Chills and Power and their kindred disease, and for them alone.

In a lidition to the abundant testimony already published in the Banker, as to the efficacy of Miss. Spexic's Positive

alone.
In a biltion to the abundant testimony already published In the BANKER, as to the efficacy of Miss. SPENCE'S POSITIVE AND NEGATIVE POWDERS IN CHILLS UTILL FORD A gue, Congestive Chills, Fever and Ague, &c., i make the following extracts from letters from both Physicians and Patients bearing upon the

sme point. "A nice of mine at Little Falls was having the Chills overyday. I gave her the Negative Powders and she had no more Chills while I was there." (LEANDER ETHRIDGE, Battle Creek, Mich., Aug 3th, 1851)

"The old lady, Mrs., Angua, 1891.)
"The old lady, Mrs. E. Hamlin, whom I mentioned in my last letter, told me on Tuesday, that she had broken up her Dumb Ague with your Positive and Negative Powders," (Mrs. SARAB E. BOND, Salem, Marion Co. Illmons, Aug. 10th, 1867.)

"My boy was attacked with Fever and Ague. Three of your Powders cured him." (G. M. D. Tycker, Maskegon, Mich., Aug. 10th, 1867.) \*\* In Ague and Chills I consider them intequalled.\*\*
(A Physician of Illinois, whose name I am not at liberty to

give.)
"My little sister was completely cured of the Ague by the last box of your Positive and Negative Poweders," Many S. Caffray, South Charlestown, Clark Co., Ohio, Aug. 5th, 1851.
"Het a neighbor have one of those boxes of Positive and Negative Powders, which I bought of you. A member of bis family, who had been having the Chills anter using the Powders. Two our three Powders cured another member of his family of the Neuralgia." (JAMES WITHERSTOON, Neuront, Kentacky, May 22d, 1883.
"I wrote you that I had the Chills. You sent me a box of Positive and Negative Powders. I proceeded according to directions; and before I had taken half a box, the Chills were gone, and with them the pain in my side," (MRS. ANNE TINKHAR, Eaton, Pennsylvania, May 8th, 1866.). The day after your Powders came, I went twenty miles to

(Mis. Annie Tikkhain, Eaton, Pennsylvania, May 8th, 1866.) . The day after your Powders came, I went twenty inflies to see a sick cousin, Mrs. Louisa Drakely, in Madison, this state. The doctors had given her up to die. She had the Chills and Fever, and they could not break them up. They said, when quinine would not break the Chills. It could not be done. But the Negative Powders broke the Chills. and the Positive Powders cured her cough. When I war out there she coughed all the time. They are the best Cough Medicine I ever did see. "(Miss. Maxia Ingraham, Decepted, Dane Co., Wisconin, Feb. 22d, 1899.)

Deerpeid, Dane Co., Wisconsin, Feb. 22d, 1869.)
As both the Positive Powders and the Negative Powders are required in Chills and Fever and kindred diseases, we put up boxes containing both kinds, that is twenty-two Positive Powders and twenty-two Negative Powders in the same box, which are sold at the same price as the other boxes.

The Powders will be mailed, postpaid on receipt of the price. For the price, and all other particulars, see my naver-tisement in the BANKE OF LIGHT, in another column, headed, "The Irresistible Army of Witnesses, &c.

Sept. 28-10 PAYTON SPENCE.

### JUDGE EDMONDS'S TRACTS On the Philosophy of Spiritualism.

USTLY considered the completest treatise on the bulgest of in any language. 2 vols: in an attractive style, 25 and 30 cents each. Mixty cents pays for the two flooks, including Postage. Address HENRY WIAT, 67 Fourth street, Brooklyn, (E. D.) N. Y. cowtt-Sept. 7.

MRS. H. S. SEYMOUR, Business and Test Me-IVI. dom. No. I Carroll Place, corner Bleecker and Test Mestreets, third floor, New York. Hours from 2 to 6 and from 7 to 8 p. M. Circles Tuesday and Thursday evenings.

Rept 29.—6w\*

JENNIE W. DANFORTH, (from B ston.) Mag-notizes in the transe, and cures Acute and Chronic Dis-cases, also Insanity. Visits residences when required. Ad-dress 313 East 33d street, between 1st and 2d Avenues, New York. MRS. L. MYERS, Medical and Business Clair-voyant. Very reliable. 81 Third Avenue hetween 12th and 13th streets, New York.

WHISKERS - DR. LAMONTE'S CARROLA WILL
fore Walskers on the smoothest face, or Hair on
Ball heads. Never known to fall. Sample for trial sent for
10 cents A dress, REEVES & CO., 73 Na:sau st., New York.

# Banner of Light.

WESTERN DEPARTMENT:

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banker of Light. Letters and papers intended for as, or communications for publication in this Department, etc., should be directed to J. M., PERELES. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sont directly to the Banker office, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to so mack them. Persons writing us this mouth, will direct to Battie Creek, Mich. We receive subscriptions, forward advertisements, and

#### Spiritual Magnetism the most Potent Element of Medicinal Cure.

It is an admitted fact that there are sixty-four substances, known as primaries, entering into the composition of all things in Nature. In the original rocks they exist in original fibre; in the soils formed by depridition they are finer; in plants and animals, most fine and active, they seem to lie beyond the reach of chemical analysis. As Nature progresses in her serial orders, they become more and more potential. Nature's laboratory creates differences which escape the chemist.

When a primary, originally from the rock, thence from the soil, thence from the plant, enters the animal, it has progressed beyond any known chemical recognition; but it is then in full lordship. When, by decay of the plant and animal, the primary returns to the soil, it is capable of heing absorbed by an improved plant and animal. By these changes the lichens and mosses, the first forms of vegetation, were fitted for higher assimilations and the growth of more refined and beautiful organisms.

A double rose cannot be sustained in the fresh debris of rock from the mountain; but a single rose growing there, transplanted to the older soil of the garden, will gradually become double. The reason is, the primaries have here been in transitional organic life many times, furnishing the right elemental nutrition for the new comer. Thus Nature absolutely refuses to retrograde; her decays are sources of progression.

Sulphate of lime, made from bones, is worth to the farmer a great per cent, more than its own weight of sulphate of lime from the native plaster of Paris. When direct from the rock it is almost inefficient. It must first pass through the chain of progression, reaching the highest forms of organic life, ere it is fitted for the improved agricultural purposes.

Apple trees will not grow and thrive in certain parts of the Northwest, especially in the border regions of civilization, not on account of climate, but from want of progression in the primaries forming the necessary pabulum. Human excretia will produce vegetable effects superior to any other, because it contains the primaries in more progressed condition.

It is well known that the more refined and medical properties are, the more potent they are. No blending of ingredients, though the same in kind, will produce effects like the waters of the mineral spring. Art fails in that it cannot make the soul of things. Well read physicians of the different schools tell us that the most powerful medicines, prussic acid for instance, are extracted from the vegetable kingdom. Why superior to those from the mineral? Because Nature has progressed one step. Could chemistry extract the medical properties existing in the organs of animals, we would have an approximate spiritual system of cure. Iron from blood must surely be more efficacious than iron from the mine held in similar solution. It has been proved that medicine from the calcined bones of animals possesses altogether a more potential virtue than that from the calcined phosphates of lime rock. Chemically they are the same, but spiritually they are different. The reason is that the primaries in the bones are progressions from the rock.

What now of magnetism? Its every particle involves the nature of the individual whence it is produced. Sublimated element, the very essence of all organic forms and vitalities in creation, the attenuation of all refinements, the spirit's atmosphere charged with all medical properties progressed from every order of form and being up to man, the super-angel of the material universeit contains the primaries in their perfection, and, according to what is revealed in the lower strata of life, already traced, whereby we see unity of force everywhere, it is the only thorough and searching remedy that can be applied to our physically and mentally diseased humanity. It is the mightiest influence in the world, more effective in battle than cannon-balls. It moves and controls human tides as sent forth from positive wills. It is a power, when lovingly used, that shall lift the nations to God. If it is spiritualized by coming into rapport with the electrifyin; batteries of spirit-hands, spirit-hearts and spiritbrains, as is the case with a well-disciplined healing medium, it is the conqueror of disease, death, and hell itself. Jesus was a medium of this kind, and by his spiritualized magnetism was able to master diseases by a touch of his finger or a command of his voice.

Why decry this heavenly method of cure? Why scorn this Balm of Gilead? Why stab this angel-heart that pulses a new life in the body and mind? Why curse the hand that soothes sorrow. removes pain, heals the wound, restores health? Why cut down this tree of life whose "leaves are for the healing of the nations"? Our gratitude to heaven for the blessed restoratives which the spirits are bringing from the fountains and groves of the Summer-Land is inexpressible. Palms of victory are in store for all true healing mediums!

# Western Waifs.

Correspondents from the West, the Northwest and even the Pacific slope, write most encouragingly of reform, and the progress of those liberal tendencies that ever characterize the spiritual

Ralph E. Hunter, Almont, Mich., writes: "The truths of Spiritualism are gaining a strong foothold in this vicinity. Every effort of the Baptist clergymen to destroy these heaven-descended principles, has only given them a new impetus."

Lieut. E. H. Luther, Fort Reno, D. T., in a long and able argument upon the Indians, their vices, habits and wickedness generally, thinks there is too much "tender-fingered philanthropy " shown tliem from those who have never visited their wilderness fastnesses.

John Beeson, Phonix, Oregon, suggests the propriety of calling a National Convention of the friends of peace, for the purpose of furthering the interests of the Universal Peace Society, and with direct reference to the Indian war now in progress on the Western plains. This convention should be convened in Washington, D. C., early in January. He will return from the Pacific coast and

be present. Mrs. D. T. Starkey, St. Louis, Mo. This sister, highly gifted in mediumship, writes a beautiful letter relative to sympathy, magnetism and the laws of healing. Monday nights they (herself and the doctor) open their rooms freely for developing circles and clairyoyant examinations, doing Hall.

much good to the physical, as well as initiating many into the glorious principles of the Spiritual Philosophy.

A. B. Whiting, Albion, Mich., reports from his own home. He has just returned from Louisville, Ky. His month's engagement in that city was crowned with eminent success, the meetings of the season opening under very favorable auspices. The last of this month and during November he speaks to the Spiritualists of Pittsburg, Pa.

Mrs. Nellie M. Smith, Sturgis, Mich., informs us in a brief note that Bro. Abram Smith is lecturing in Crown Point, Sterling, Prophetstown, and other localities in that vicinity. His meetings are largely attended, and he is speaking under strong inspirational power, as well as giving tests in demonstation of immortality.

N. B. Starr, St. Clair, Mich., forwards us, among other letters of congratulation and gratitude, one from a lady in indigent circumstances, to whom he had generously sent the BANNER OF LIGHT. Every line is aglow with proof of the principle that 't is more blessed "to give than receive." Render, go and do likewise.

### Rev. J. O. Barrett gone East.

This faithful Evangelist, whose ministry under the inspiration of the immortals in behalf of mortals, everywhere approved, is lecturing this month in Providence, R. I. Though as much connected with the Universalist denomination as ever, he is thoroughly devoted to phenomenal and philosophic Spiritualism. Honest with his own soul, he delights to be known as a Spiritualist. He is et, yet we venture to predict he will have twice the calls he can supply while East.

Michigan State Spiritual Association,

The Second Annual Meeting of the "Michigan State Spiritual Association," closed its session in this city, Oct. 4th. Among the important measures adopted, was one to raise a fund by subscription to support one or more missionaries in the State for the ensuing year. One hundred and sixty-six dollars was subscribed on the spot, and subscription lists are to be at once circulated throughout the State, in time to enable the Board of Trustees of the Association, which meets at Lansing, the 22d inst., to make arrangements with competent lecturers to enter immediately upon

the work.

The officers elected for the ensuing year are—
President — Col. D. M. Fox, of Lyons; Vice
Presidents—N. W. Clark, Esq., of Clarkston, Mrs.
J. N. Chandler, of Adrian; Secretary—L. B.
Brown, of De Witt; Treasurer—Jno. C. Dexter, of Ionia; Trustees—Mrs. S. D. Coryell, of
Lansing, Mr. N. T. Waterman, of Cold Water,
Mr. S. F. Breed, of Paw Paw, Dr. J. K. Bailey,
of Adrian, Mr. C. C. Randall, of Detroit.

L. B. Brown, Secretary

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L. B. Brown, Secretary

Adrian, Mr. C. C. Randall, of Detroit.

L. B. BROWN, Secretary. Address, Do Witt, Mich. Adrian, Mich., Oct. 5th, 1867.

### Call for a New England Lyceum Convention.

Having learned that the officers of the different Lyceums in New England are unanimously in favor of having a Convention for the purpose of mutual acquaintance, and comparing notes, de vising the best means to promote the interests of the Lyceum, business, organization, and, also, being informed that a majority of said officers are in favor of Worcester as a place of meeting, we have decided to issue the following Call:

have decided to issue the following Call:

A Convention of the officers, members and friends of the different Lyceums in New England will be held in Horticultural Hall, Worcester, Mass., on Tuesday and Wednesday, Oct. 29th and 30th, 1867, commencing at ten o'clock in the forenoon of the first day. Although this is called a New England Convention, a cordial invitation is extended to Lyceums in other States to come and take part in our deliberation.

A. E. CARPENTER, Putnam. Conn.,
DR. A. H. RICHARDSON, Charlestown, Mass.,
E. R. FULLER, Worcester, Mass.

E. R. FULLER, Worcester, Mass.

It is desired that notice may be given the people in Worcester of the number of delegates from each Lyceum, so that arrangements can be made to entertain them as far as possible. Address E. R. FULLER, Box 671, Worcester,

#### The Yearly Meeting of Friends of Progress for Indiana

Will be held at Bichmond, on Friday, Saturday and Sunday, the 18th, 19th and 20th of October,

All friends of humanity are cordially invited to attend. Ample arrangements will be made to accommodate all friends at reasonable rates. E. V. Wilson and other good speakers will be present to give us words of love and wisdom, and put us in connection with the truths of the inner life.
On Saturday evening the Children's Progressve Lyceum will give an exhibition, which will be quite a feature of the occasion. 8. MAXWELL, Pres. Mrs. H. Evans, Sec.

# Corry Mass Convention.

The Third Annual Convention of Spiritualists and Friends of Progress of Northwestern Pennsylvania will be held at Corry, Eric Co., Penn., in the Academy of Music, on the 18th, 19th and 20th of October, 1867, for the free discussion of religious and reformatory questions. Selden J. Finney, of Troy, N. Y., Alcinda Wilhelm, M. D., of Philadelphia, and other able speakers are expected to be All communications should be addressed to Mrs. W. H. Johnston, Cor. Sec.

By Order of Committee. Corry, Pa., Sept. 26, 1867.

# Quarterly Meeting.

The Quarterly Meeting of the Spiritual Progressive Association, of Summit County, Ohio, will be held at West Richfield, commencing Saturday, October 26, at 101 A. M., and continue on Sunday, 27th. Friends in the adjoining counties are cordially invited to attend and participate. Speakers and mediums will be present to occupy a free platform.

DR. A. UNDERHILL Committee to call the meeting.

# SPIRITUALIST MEETINGS.

BOSTON.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday evening, at 1% o'clock. Samuel F. Towie, President; Danlel K. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10½ A. M. John W. McGuiro Conductor: Sites Mary A. Sanborn, Guardian. Speaker engaged:—Rev. Edward C. Towne, Oct. 20 and 27; Mrs. M. S. Townsend during November Mrs. Mary J. Wilcoxson during December All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street.

SPIRITUALISM.—Music Hall. Lecture every Sunday after-noon at 23 o'clock. Thomas Gales Forster speaks Oct. 20 and 27. L. S. Richarda, Chairman.

The Progressive Societies in care of Miss Phelas meet in No. 12 Howard street, up two flights, in hall. Sunday services, 103 A. M., Jand 7 P. M.

A. M., Jand 7 P. M.

EAST BOSTON.—Meetings are held in Temperance Hall. No.

5 Maverick square, every Standay, at Jand 7 P. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10 A. M. John T. Freeman, Conductor; Mrs. Martha S. Jonkins.

Guardian. Speaker engaged:—Mrs. Fannie B. Felton, Oct. 20 and 27.

and 24.

CHARLESTOWN.—The First Spiritualist Association of Charlestown hold regular meetings at City Hall every Sunday at 22 and 72 r. M. Children's Lyceum meets at 102 A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Speakers engaged:—H. B. Storer during October; Mrs. Sarah A. Byrnes during December.

The Children's Progressive Lyceum meets every Sunday at 10 A. M., in the Machinists' and Blacksmiths' Hall, corner of City Square and Che'sea street, Charlestown. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lyceum.

Wednesday evening for the benefit of the Lyceum.

CHRLERA.—The Associated Spiritualists of Cheisea hold regular meetings at Fromont Hall every Sunday afternoon and evening, commencing at 3 and 716 P. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. The Children's Progressive Lyceum assembles at 10% A. M. Leander Dustin, Conductor; J. H. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. 5cc. Speakers engaged:—Mis. Fannic Davis Smith during October; Mrs. M. Wiscoxson during November; Mrs. C. Yannie Allyn during December.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Ilivision Hall, Cheisea, at 3 and 7 p. M. Mrs. M. A. Ricker, regular speaker. The public are Invited. Seatsfree. D. J. Ricker, Sup't.

CANBRIDGEFORT, MASS.—Meetings are held in Washington

Lowell, Mass.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 24 and 7 o'clock. Lyceum session at 194 a. N. E. B. Carter, Conductor; Mrs. J. F. Wright, Guardian; J. S. Whiting, Corresponding Secretary.

ing Secretary.

PLYMOUTH, MASS.—(Meetings discontinued for the present.) Children's Progressive Lyceum meets every Sunday forencon at 11 o'clock, in Lyceum Hail.

WORGETER, MASS.—Heetings are held in Horticultural Hail every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11 % A. M. every Sunday. Mr. E. R. Fuller, Conductor: Mrs. M. A. Stearus, Guardian. Mrs. Martha P. Jacobs. Cor. Sec. Speakers engaged:—N. Frank White during October: Mrs. C. Fannie Allyn during November; Mrs. M. S. Townsend during December.

PROVIDENT R I.—Meetingsarcheldin Pratt's Hail. Wev

m. o. sowmend during December.

PROYIDENCE, R. I. — Meetingsare held in Pratt's Hall, Wey bosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meetsat 12% o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abble H. Potter. Speakers engaged.—Mrs. Sarah A. Byrnes during November; Rev. Adin Ballou, Dec. 29.

PUTNAM, CONE.—Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon.

HARTFORD, CORN.-Spiritual meetings are held every Sunday evening for conference or lecture at 7% o'clock. Children's Progressive Lyceum meets at 3 r. k. J. S. Dow, Con-

MANCHESTER, N. H .- The Spiritualists hold regular meetings every Sunday, at 10 A. M. and 2 P. M., in the Police Court Room. Seats free. R. A Seaver, President, S. Pushce, Sec-retary.

retary.

New York City.—The Society of Progressive Spiritualists, having leased Masonic Hall, No. 114 East 13th atreet, between 1d and 4th avenues, will hold meetings every Sunday at 11 A. M. and 7½ P. M. The Children's Progressive Lyccum will meet in the same place at 3½ A. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The Splightualite and a standard and a supplied to the same place at 3½ A. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 103 o'clock A. M. and 73 P. M. Conference at 3 P. M.

log o'clock A. M. and 7g r. M. Conference at Fr. M.

BROOKLYM, N. Y.—The Spiritualists hold meetings at Cumberland-street Lecture Room, near Deckalb avenue, every Sunday, at 3 and 7g r. M. Children's Progressive Lyceum meets at 10g A. M. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

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

Mornisania, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Bervices at 34 P. M.

PHILADELPHIA, PA.—Meetings are held in the new hall in Phœnix street every Sunday afternoon at 3 o'clock. Chil-dren's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor.

o'clock. Prof. I. Rohn, Conductor.

The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 11½ a.w. Evening lecture at 7½. The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second street, at 103 A. M. and 73 P. M., and on Wednesday evening at 80 clock.

Corry, PA.—The Children's Progressive Lyccum meets in the Academy of Music every Sunday at 10 A. M. Charles Holt, Conductor; Miss Helen Martin, Guardian of Groups, Lecture commences at 11 A. M. Speaker, for the present, Charles Holt. Pirrsburg, Pa.—The society of Spiritualists hold regular meetings every Sunday in Ashland Hall, Wylie street.

Washington, D. C .- Meetings are held and addresses de-livered in the New Hall, Woodwarth's Block, between Ninth and Tenth streets, on Pennsylvania avenue, every Sunday, at 11 A. M. and 714 P. M. John Mayhew, President.

ADRIAN, MICH.—Regular Sunday meetings at 10% A. M. and 74 P. M. Hall in Wells's Block, Maumee street, just below biasonic Temple. Dr. J. K. Bailey, President; Mrs. R. H. R. Longshore, M. D., Secretary.

LOUISVILLE, Kr.—The Spiritualists of Louisville commence their meetings the first Sunday in November, at II A. M. and 74 P. M., in Temperance Hall. Market street, between 4th and 5th. Speaker engaged: Miss Susie M. Johnson, for October.

### LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEEK.

Arranged Alphabetically.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of anointments, or changes of appointments, whenever they occur Should any name appear in this list of a party known not isintended for Lecturers only. 1

J. MADISON ALLYN, Cliftondale, Mass., will lecture in Houlton, Mc., during October.
C. FANNIR ALLYN Will speak in Masonic Hall, New York, during October; in Worcester, Mass., during November; in Chelsea during December: in Providence, R. I., during January; in Patnam, Conn., during February; in Mercantile Hall, Boston, during April. Address as above, or North Middleboro', Mass.

RRV. J. O. BARRETT, of Sycamore, Ill., will speak in Providence, R. I., Oct. 20 and 27. Other Societies East wishing his services, can address him immediately at Sycamore, Ill.

MES. SARAH A. BYRNES will speak in Salem during October; in Providence, R. I., during November; in City Hall, Charlestown, Mass., during December. Would like to make further engagements for the fall and winter. Address, 87 Spring street, East Cambridge, Mass. MRS. A. P. BEOWN, St. Johnsbury Centre, Vt.

MRS. H. F. M. BROWN. P. O. drawer 5856, Chicago. Ill., will speak in New Hoston, Ill., the four Sundaya in October. She would like to speak week-day ovenings in the vicinity of New Hoston. MES. ENNA F. JAY BULLENE, 151 West 12th st., New York

DR. J. K. and SADA BAILEY will answer calls to speak in Southern Michigan and Northern Indians. Address, Adrian, ADDIE L. BALLOU, inspirational speaker, Lansing, Mich.

MRS. NELLIE J. T. BRIGHAN, Elm Grove, Colerain, Mass., speaks in October in Millord, N. H.: In Springfield, Mass., Nov 3, 10 and 17; in Boston, Nov. 24; in Great Barrinston, Dec. 1, 8 and 15; in Philadelphis, Pa., during January; in Washington, D. C., during February.

WARREN CHASE, 544 Broadway, New York.

DEAN CLAEK will speak in Braintree, Vt., during October. Societies wanting his services for the winter months will please apply as soon as possible, addressing him as per appointments.

MRS. AUGUSTA A. CURRIER will answercalls to speak in New England through the summer and fall. Address, box 315, Lowell, Mass.

ALBERT E. CARPENTER will answer calls to lecture and establish Lyceums. Is engaged by the Massachusetts Spiritualist Association for the month of October. Would like to make further engagements. Address care Banner of Light. P. CLARK, M. D., will answercalls to lecture. Address, 14 Court street, Boston. DR. J. H. CURRIER will answer calls to lecture. Address, 199 Cambridge street, Boston, Mass.

J. P. Cowles, M. D., will answer calls to lecture. Address 22 Court street, Brooklyn, N. Y., care of J. Andrews. MISS LIZZIE DOTEN. Address, Pavillon, 57 Tremont street,

GROBOE DUTTON, M. D., Rutland, Vt. ANDREW JACKSON DAVIS can be addressed at Orange, N.J. MRS. E. DELAMAR, trance speaker, Quincy, Mass. Dr. E. C. DUNN, lecturer, Pen Yan, N. Y.

HENRY VAN DORN, trance speaker, Mokena, Will Co., Ill.

MRS. CLARA R. DEEVERR, trance speaker, Newport, Me.

DR. II. E. EMERT will receive calls to lecture. Address, South Coventry, Conn. A. T. Foss is engaged for the present by the Connecticut Spiritualist Association. Permanent address, Manchester.

S. J. FIRNEY, Troy, N. Y. MISS ELIZA HOWE FULLER, inspirational speaker, will lecture in Quincy, Mass., during October. Will make further engagements. Address as above, or No. 15 Boylston Place, Boston, Mass.

DR. H. P. FAIRFIELD will speak during October for the First Spiritualist Society in Galesburg, Ill. Address at that place, care box 1003. place, care box 1003.

J. G. Fish will speak in Somerset, Ky., Oct. 27; in Cincinnati, O., during November and December. Would like to make lurthor engagements in the West. Address, Hammonton N. 1

Miss Almedia B. Fowler, impressional and inspirational speaker, will answer calls to lecture during October in the vicinity of Beloit. Address P. O. box 509, Beloit, Rock Co., Wis

MRS. FANNIE B. FELTON, South Malden, Mass. TSAAO P. GREENLEAF will speak in Glenburn, Me., Oct. 27; in Portsmouth, N. H., Nov. J and 10; in Plymouth, Mass., March I and S. Would like to make further engagements for the fall and winter. Address for the present, 82 Washington avenue, Chelsea, Mass., or as above.

DB. WM. FITZOIRBON will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Philadelphia. Pa.

REV. J. FRANCIS, Parishville, N. Y. MRS. CLARA A. FIELD will answer calls to lecture. Address, Newport, Me. MRS. LAURA DE FORCE GORDON, Denver City, Col. Ter.

D. II. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J. DR. L. P. GRIGGS, inspirational speaker, will answer calls to lecture. Address, Princeville, Ill., during August and Sep-tember. John P. Guild will answer calls to lecture. Address, Law-

Mis. C. L. Gade, (formerly Mrs. Morris,) trance speaker, 17 Codar street, Room 8, New York. N. S. GREENLEAP, Lowell, Mass.

Mas. Awa E. Hill, inspirational speaker and psychometrical reader, Whitesboro', Oneida Co., N. Y.

W. A. D. HUME will answer calls to lecture during the fall and winter. Address West Side P. O., Cleveland, O. LYMAN C. HOWE, inspirational speaker, New Albion, N. Y. CHARLES A. HAYDEN, Livermore Falls, Me.

Dr. J N. Hodons, trance speaker, will answer calls to lecture. Address, 121 Mayerick street, East Boston, Mass. Mas. P. O. Hyzna, 60 South Green street, Baltimore, Md. Mrs. Enwa Hardings can be addressed, care of Mrs. Wil-kinses, 136 Euston Road, N. W.; London, England.

Dh. M. Hanny Houghyon will lecture in Sturgis. Micha. Oct. 20 and 27; In Battle Creek during November. Address

MIRS JULIA J. HUBBARD will speak in Boxboro', Mass., Oct. 20. Address, 3 Cumston street, Boston. MISS NELLIE HAYDEN will receive calls to lecture in Massa-chusetts. Address, No. 20 Wilmot street, Worcester, Mass. DR. E. B. Holden, inspirational speaker, No. Clarendon, Vt.

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

consin. Address, Waterloo, Wis.

Mosks Hull, Hobart, Lake Co., Ind., will speak in Springfield, Ili., during October; in Rechester, Minn., during November and December; in Chicaso, Ili., during January: in Providence, Ir. I., during May. Will receive calls to lecture in the Middle or Eastern States during February, March, April and June; also shall be happy to lave evening engagements in the vicinity of Sunday appointments.

Mass States M. Johnson will speak in Louisville, Ky.,

Miss Susik M. Johnson will spisk in Louisville, Ky., during October, and Genesco, Itl., in November. Permanent address, Miliord, Mass.

S. S. JORES, Esq., 's address is 12 Methodist Church Block, South Clark street, Chicago, Ill. BURNEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Splittual Philosophy and reform movements of the day.

ARRAHAM JANES can be addressed at Pleasantville, Venango Co., Pa., box 34.

MRS. S. A. HORTON Will speak in Washington, D. C., during October. Address, No. 12 Albion street, Buston, Mass., until further notice.

WM. H. JOHNSTON, COTTY, Pa. DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich. W. F. JAMIESON, Inspirational speaker, care of the Spiritual Republic, P. O. drawer 6325, Chicago, Ill.

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

CEPHAS B. LYNN, semi-conscious trance speaker, will lecture in Adrian, Mich., Oct. 20 and 27. Would like to make further engagements in the West. Permanent address, 567 Main street, Charlestown, Mass.

J. S. LOVELAND will lecture in Monmouth, Ill., during October, November and December. Address as above. MRS. E. K. LADD, trance lecturer, 178 Court street, Boston MRS. F. A. LOGAN will answer calls to awaken an interest in, and to aid in establishing Children's Progressive Lyceums. Address, Station D, New York, care of Walter Hyde.

MR. II. T. LEONARD, trance speaker, New Ipswich, N. H. B. M. LAWERNCE, M. D., will answer calls to lecture. Address, Hammonton, N. J. MARY E. LONGDON, inspirational speaker, 60 Montgomery street, Jersey City, N. J.

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

friends may desire. Address, box 17, Sutton, Mass.

Miss Mary M. Lyons, inspirational speaker—present address, 98 East Jefferson street, Syracuse, N. Y.—will answer calls to lecture.

Mrs. Mary A. Miychkll. inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and weekday evenings, in Illinois, Wisconsin and Dissouri. Will attend Conventions when desired. Address, care of box 221, Chicago, Ill. JAMES B. MORRISON, inspirational speaker, box 378, Haver-bill. Mass.

DR. LEO MILLER is permanently located in Chicago, Ill., and will answer calls to speak Sundays within a reasonable distance of that city. Address P. O. box 2326, Chicago, Ill. MRS. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Conn. MRS. SARAH HELEN MATTHEWS, East Westmore and, N. H.

Dr. John Mathew, Washington, D. C., P. O. box 507. Dr. G. W. Morrill, Jr., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass. LORING MOODY, Malden, Mass. B. T. Munn will lecture on Spiritualism within a reason bledistance. Address, Skaneateles, N. Y.

Prof. R. M. M'CORD, Centralia, Ill.

DR. JAMES MORRISON, lecturer, McHenry, Ill.

GEORGE A. PEIRGE, inspirational trance speaker, box 87, Auburn, Me., will answer calls to lecture, &c., &c. Please address him immediately, stating particulars, pecuniary encouragement, &c., for he wishes to make his arrangements early, for fall and winter services. He does not wish to be waiting, or to remain idle in the field so needy of workmen.

L. JUDD PARDEE, Philadelphia, Pa. MRS. J. PUFFER, trance speaker, South Hanover. Mass. Mr. J. H. Powell, (of England,) will answer calls to lecture. Address, 200 Spruce street, Philadelphia, Pa. MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

DR. W. K. RIPLEY, box 95, Foxbore', Mass.

A. C. ROBINSON will speak in Brooklyn, N. Y., during November and December. Will answercalls to lecture in the vicinity during October. Address, Ill Fulton street, Brooklyn, N. Y. J. L. POTTER, trance speaker, West Salem, Wis.

DR. P. B. RANDOLPH, lecturer, care box 3352, Boston, Mas J. H. RANDALL, inspirational speaker. Upper Lisie, N. Y. Will lecture on Spiritualism and Physical Manifestations. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich J. T. Rouse, normal speaker, box 281, Beaver Dam, Wis. Dr. Wn. Rose, inspirational speaker, Springfield, Mass. AUSTEN E. SIMMONS, Woodstock, Vt.

H. B. STORER, inspirational lecturer, 56 Pleasant street, Boston Mass. Mrs. E. W. Sidwer, trance speaker, will answer calls to lecture. Address, Fitchburg, Mass.

MES. FANNIE DAVIS SMITH, Milford, Mass. MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich. MISS MARTHA B. STURTEVANT, trance speaker, Boston, Ms MRS. L. A. F. SWAIN, inspirational speaker, Union Lakes, Rice Co., Minn. MRS. C. M. STOWR will answer callsto lecture in the Pacific States and Territories. Address, San José, Cal.

MRS. H. T. STEARNS will lecture in Brooklyn, N. Y., till further notice. Pennanent address, Vineland, N. J. E. Sprague, M. D., inspirational speaker. Permanent ac-dress, Schenectady, N. Y.

SELAH VAN SICKLE, Greenbush, Mich. MRS. M. E. B. SAWYER, Buldwinsville, Mass. ABRAM SMITH, Esq., Inspirational speaker and musical me-dium, Sturgis, Mich.

MRS. MARY LOUISA SMITH, trance speaker, Toledo. O. DR. WH. H. SALISBURY, box 1313, Portsmouth, N. H. J. W. SEAVER, inspirational speaker, Byron, N. Y., will an-MRS. M. S. TOWNSEND will speak in Mercantille Hal), Summer street, Boston, during. November; in Worcester during December. Address, Bridgewater, Vt.

J. H. W. TOOHEY, 42 Cambridge street, Boston.

MRS. CHARLOTTE F. TABER, trance speaker, New Bedford, Mass., P. O. box 392. JAMBS TRASK is ready to enter the field as a lecturer on Spiritualism. Address, Kenduskeag, Me.

HUDSON TUTTLE, Berlin Heights, O.

MRS. SARAH M. THOMPSON, Inspirational speaker, 36 Bank street, Cleveland, O. DR. J. VOLLAND, Ann Arbor, Mich.

N. FRANK WHITE Will lecture in Worcester, Mass., during October; in New York during November; in Springfield, Mass., during December; in Troy, N. Y., during January; in Providence, R. I., during February; in Willimantic, Conn., during June. Applications for week-evenings promptly responded to. Address as above. ponded to. Address as above.

MRS. M. MACOMBER WOOD will lecture in Stoneham
dass., Oct. 20 and 27. Address, 11 Dewey street, Worces

F. L. H. WILLIS, M. D., 29 West Fourth street, New York: MRS. S. E. WARNER will lecture in Geneseo, Ill., during October: in Chicago during November. Will answer calls to lecture week-evenings in vicinity of Sunday appointments. Address as above, or box 14, Berlin, Wis.

E. V. Wilson will speak in Richmona, Ind., during October. Will lecture or hold scances within fifty miles of the above place, if required. Permanent address, Babcock's Grove, Bu Page Co., Ill. ALCINDA WILHELM, M. D., inspirational speaker, can be addressed during October, care of A. W. Pugh, P. O. box 1285, Cheinnati, O. Speaks in Music Hail, Boston, during Sobringer

E. S. WHEELER, inspirational speaker, will lecture in Cleveland, Ohio, through October, and intends to be at the Ohio State Convention, at Clyde, the let of November. Let-ters may be sent to 38 Prospect street, Cleveland, Ohio. Permanent address care of Banner of Light, Boston, Mass,

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

street, Chicago, Ill.,

HEMRY C. WRIGHT will answer calls to lecture. Address care of Bela Marsh, Boston.

MES. E. M. WOLCOTT will speak at Williamstown during October; in Williston, Nov. 3; in Essex, Nov. 10; in Winoski. Nov. 16; at Rockingham, Dec. 1. Will make engagements for Sundays and week day evenings. Address, Danby, Vt.

MES. MARY J. WILCOXSON will speak in Taunton, Mass, during October; in Chelsea during November; in Mercantile Hall, Boston, during December; in Washington, D. C., during March. Address as above.

GILMAN R. WASHBURN, Woodstock, Vt., inspirational speaker, will answer calls to lecture. DR. R. G. WELLS, Rochester, N. Y., trance speaker, will lecture Sundays and attend funerals, within a few hours' ride

rom home.

Mrs. Hattie F. Wilson (colored), trance speaker, will lecture in Lynn, Mass., Oct. 20 and 27; in Haitford, Conn., Nov. 3 and 10; in Stoneham, Mass., Nov. 17 and 24; in Stoneham, Dec. 1. Would be pleased to make engagements for the winter. Address, East Cambridge, Mass., for the present. PROF. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Clyde, O.
A. A. Wheelook, Toledo, O.

A. B. WHITIRO, Albion, Mich.

ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich, will speak in Coldwater, and vicinity, during October and

MISS ELVIRA WHEELOCK, normal speaker, Janesville, Wis WARREN WOOLSON, trance speaker, Hastings, N. Y. Miss L. T. Whittier, organizer of Progressive Lyceums can be addressed at 402 Sycamore, corner of Fourth street Milwaukee, Wis.

ZERAH WHIPPLE will answer calls to lecture. Address, Mystle, Conn. MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 473. MRS. MARY E. WITHER, trance speaker, 182 Elm stiect Newark, N. J.

A. C. WOODRUFF, Battle Creek, Mich. Miss II. Maria Worthing, trance speaker, Oswego, Ill. will answer calls to lecture and attend funerals. S. H. WORTMAN, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Buffalo, N. Y., box 1464. MES. JULIETTE YEAW will speak in East Medway, Mass., Oct. 20; in Hingham, Oct. 21. Address, Northboro', Mass.,

MR. & MRS. WM. J. YOUNG will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory.

MES. S. J. YOUNG, trance lecturer, 56 Pleasant street, Bos MRS. FARRIE T. YOUNG, Address care of Capt. W. A. Whiting, Hampshire, Ill.

# Miscellaneous.

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OLIVER TWIST.

A NEW and elegant Parlor Game for any number of Players, based on the celebrated story of the same name by Charles Dickens. 60 cents.

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

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The character of this Game is sufficiently indicated by its title. It forms a unique and charming recreation, and is at times wonderful in its revelations. To persons of fine taste its style and matter cannot fail to be highly pleasing and aat isfactory.

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A VERY Merry Game for one person or three. 39 cents. This may be termed a merry solitaire; and though no skill is required in playing it, it will serve as an amusing and constantly-varying pastime for one or three persons. Any hander may at the same time act as lookers on or listeners, be interested in its developments, and convulsed with laughter over its results.

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MERRY Picture Game for the young folks at home. 30

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Designed for the youngest of the young folks, and can be played by those who cannot read—the playing being guided by the pictures, which are fantastic and amnaing. It will prove to be always attractive, and will keep a party of little ones pleasantly employed for hours.

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We offer a people's edition of this new and popular English Game, capable of affording as much entertainment as the higher cost sets. The prices heretofore have ranged from one dollar to five dollars. Full directions for playing, with Definitions of Terms employed, accompany each game. For sale at the BANNER OF LIGHT office. Oct. 12.

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GREAT SCIENTIFIC REMEDY FOR COLD FEET, RHEUMATISM

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NERVOUS HEADACHE DYSPEPSIA, SCIATICA, and ALL NERVOUS DISORDERS.

THE MAGNETIC INNER SOLES can be depended on a a positive remedy for Cold Feet and Inventer Circulation. Descriptive Circular, with Testimonials and directions for use, mailed free. Sold by all Drugglets throughout the United States. VOLTAIC ARMOR ASSOCIATION, Proprietors, 132 Washington street, Boston, Mass. Oct. 5.—tf NEURAPATHIC BALSAM;

NATURE'S GREAT HARMONIZER, (Discovered and put up by direction of spirit-physicians,)
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Piles, Cuturrh, Rheumutism, Worms, Burns, Sores, and all Diseases of the Thront and Bronchial Tubes. Price, 50 cents and \$1,00 per Bottle. For sale by all Druggists, and at the Offices of the Banner of Light in New York and Boston; also, A James, No. 53 Reynolds Block, Chicago; T. D. Miller, No. 4 Kennett Building, 81, Louis, Mo.

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### Sept. 21.-4w Street, Boston. SPIRITUAL MEETINGS.

THE HALL of the HOLY SPIRITS, No. 244 York street, will be respend on the sixth day of October, at 10:20 o'clock, on which occasion

Mr. Barlow, of New York, will read an Original Poem. The CHILDREN'S LYCEUM opens at the same place at 30 o'cloca, P. M. A full attendance of leaders and pupils is

requested.

During the season it is expected that an unusual degree of interest will be manifested. Some very popular speakers have given assurance of their assistance.

Our seats are all FREE, and no box sent round "to take up Ladies and gentlemen are cordially invited to attend. They

will then have an opportunity of knowing what is Truth, and of witnessing the working of that light which "lighteth every one that cometh into the world." JOS. DIXON.

Jersev City, Sepl. 21st, 1867. ORTHODOXY: ITS TRUTHS AND ERRORS.

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3w—Oct. 12.

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Magoo Cook Stoves, superior to any Stove ever sold in this market. Ten thousand of these Stoves have been sold within four years.

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Trousseau, of I aris, cures Consumption, Lung Diseases. Bronchitts, Dyspensia, Manasmus, General Debility, and all morbid conditions of the system dependent on deficiency of vital force. It is pleasant to taste, and a single bottle will. convince the most skeptical of its virtue as the great healing remedy of the age. \$1 a bottle, or six bottles for \$5. Sun by express. Sold by S. C. UPHAN, No. 25 South Eighth street, Philadelphia, and principal Druggists. Circulars sent free. George O Goodwin & Co., Agents, 38 Hanoverstreet, Boston.

Oct. 5—13w

DR. J. T. GILMAN PIKE, Pavilion, 57 Tremont street, Bocm No. 5,

BOSTON, MASS. OFFICE HOURS, 9 to 12 M.; 2 to 5 P. M. All other hours

OFFICE HOUSE, #10 12 M.; 2 to 5 P. M. All other house devoted to outside patients.

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July 27.

CARTE DE VISITE PHOTOGRAPHS OF the following named persons can be obtained at this office, for 25 CENTS EACH:

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