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BOSTON, SATURDAY, OCTOBER 26, 1867.

[OFFICIAL REPORT.]

FOURTH NATIONAL CONVENTION OF SPIRITUALISTS,

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

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

WEDNESDAY EVENING SESSION. The Convention was called to order at half-past seven, the President in the chair.

Song by the Balley Quariette. Dr. R. T. Hallock, of New York, was then in-troduced, and spoke as follows:

ADDRESS BY DR. R. T. HALLOCK.

The more prominent topic in the discourse to which I invite your attention on the present occa-sion is frequently discussed from the spiritual platform, and I bring it again before you only be-cause I think it is one which cannot be too well

oonsidered. Spiritualism is now successfully passing that phase of inconsequence which was deemed by the multitude to require no greater force of resistance than contempt and ridical—when the belief was that only a few crazy fanatics were the temporary victims of its delusion, and that, at the worst, it could be no more than a nine days' triumph over reason even with them, and then there would be a return to the good old way, and all things would

remain as before. But that hope is fast fading away. As the days to which prophecy had limited its life have steadi-ly lengthened into years, and the few "crazy" ones have swelled to a multitude which no man can number when its lecturers are listened to by thousands, and it begins to appear to these wise ones as if fanaticism and insanity were about to come the rule and sanity the exception, it puts off the garb of a mere ghost-seeing mania in which they had dressed it, and stands before the venerable respectabilities of the age as something to be feared and hated — as requiring sharper weapons than ridicule to counteract it, if the venerable and respectable of this world are to possess it in peaco.

To meet this rapidly approaching "change of base" on the part of conservatism, we need care-fully to consider the ground we occupy. The ag-gregate of our individual experiences as Spiritualists has made us a power in the land even now, and as the source from whence we draw it is ex-hnustless, it should be our concern to increase it to the degree of invincibility as against error, and make it the last, best gift to the world in which we live. To not well our part in this grand work of emancipation—to redeem it from the bondage under which it groans in agony to be delivered, we must know well our own ground, the nature of the tyrant we are to strike, and the weapons we

are to use against him. The name of this potent enemy to human progress and present welfare is Theology. You are all more or less familiar with it. 'Tis a good name, as words go, and expresses what all men will finally understand and respect. For ages it has affirmed nothing that was understood, and for has affirmed nothing that was understood, and for this reason is fast becoming obsolete in the new attraction of the age to facts and principles. While the word is a prophecy of liberty, the prac-tices under it have plunged the world into the most abject spiritual slavery. Our civilization exhibits on every hand the painful results of bov-ing to a neord which does not express a truth. The worship of no false God could have been more mischlevous. It is the worship of a false God. The good word, representing a false idea, loses its "power for goodness. God is the good word; but

part of the last century until about the middle of | this, the belief has been rapidly spreading that they were purely the offspring of priestcraft upon superstition, and had no basis whatever in reality. The one conclusion is as fallacious as the other, And the nearly equivalents in their power of evil. And the latter, although numbering great names in its support, and claiming the all but universal assent of what is called the scientific world, is the assent of what is called the scientific world, is the sheer result of unfait/fulness to the fundamental principle which underlies all scientific research. That school of eighteenth century science com-mitted a like blunder with ancient scholasticism. They both undertook to reason without facts. The modern philosophers said, "These are false facts be-cause they do not appear here in France to-day." The mediceval schools taught that their entire virtue and saving power are in the assurance that they occurred but once, in Palestine, and could by no possibility be repeated in any other country or at any subsequent time. These were sheer assumptions, and upon them both parties have constructed their anthropology—with what suc-cess the present age has both seen and fult

cess the present age has both seen and felt. "What matter," a morbid liberalism is wont to exclaim, "men's opinions with respect to the-ology?" Quoting Alexander Pope, they say:

"For modes of faith let graveless zealots fight, His can't be wrong whose life is in the right." No floubt; but then unless the faith be right, the life must inevitably be in the wrong. The faith and the life are the expressions each of the other. A man's life is his full embodied. Any one may know this to be true who will take in facts enough

The national faith, for example, is in the right-eousness of punishment for what it has been taught to call crime; and as the natural result of this helef, every county has its prison and its gallows. All its institutions result from its faith gallows. All its institutions result from its faith —its sincere heart conviction. When that con-viction changes they will change. They will keep even pace with its love. Action is from spiritual affection. Now, if this is so as to a nation, it must hold with the individuals who compose it. We know there may be innecence in alliance with error, as we see in childhood, but I have never seen it affirmed by any creed that heaven is peopled by babies. On the contrary, one at least makes it an important point of doctrine that the majority of them are sent to the other place. God is not a nurshing, he is a power. Innecence

God is not a nursling, he is a power. Innocence is not virtue-goodness. One can only be inno-cent while in the child state, during which good-ness is not possible; for goodness is the result of wisdom, which comes from knowledge, which is born of experience. Were it possible for one to live a true life with a false faith, it would excuse us forever from the labor of seeking for the truth. It would give the lie to the instinct which impels us to the search. It is time to be done with that pseudo charity which makes the errors of theolpseudo charity which makes the errors of theor-ogy to him who knows no better than to belleve them as good as the truth. Error contains no element of goodness, and to say that it makes no difference, per se, to the individual, whether his faith is fake or true, is to say that effects can exist without causes, or that a bad tree can hear road failt

good fruit,

Doubtless there are as sincere and nonest Roman Catholics as there are Spiritualists; but to be a faithful Catholic instead of a Spiritualist, is to bend the whole life to a directly opposite re-ault. It is to depiore with all the heart the intellectual growth the world has made. It is to work with all the powers of a good intention wedded to with all the powers of a good internation we denot to a burning zeal, to get it hack to where it was a thousand years ago! That convocation of priestly dignitaries, assembled by invitation of the Pope this present year in Rome, had this for an object, and nothing else. A faith which ignores all dif-ference between the eleventh century and the ninetcenth; between Massachusetts and Spain; between Mexico and New York—a faith which insists that the senseless jargon of its utterance shall be the same that it was in the days of Gregory the First; that without addition, abatement or the shadow of change, it shall be droned into the ear of man in all places and throughout all time. Is that a faith which "can't be wrong," because at its bidding some innocent girl has "taken the vell"? Does the "vell" make her life right? Is her life right? Has it added strength or weakness to her character and to the world? An effort to move civilization backward, to arrest the natural growth of genius, to prevent all progress and stop the march of time, is what that faith deand no conscientiousness of motive mands implicity of life beneath its shadow can make it other than a curse. And Protestantism, with somewhat different tools, but with an equally pure but like mistaken motive, works to the same end. Any of its sects are willing that you should come upon its own must stand still. Advance is at the expense of unity if not of fellowship. It is as fatal to believe more than its theology teaches as to deny what it does teach. In all its grand as well as minor di-visions, the faith which theology inculcates is in natural warfare with the age. It has deadly natural with every new discovery of truth. Like quarrel with every new discovery of truth. Like the inscription over the gate of Dante's Hall, it writes over the door of each and every of its dog-mas, "Who enter here stay here, and leave all progress behind." The history of civilization is a way record—a parretize of incesson that he on the war record-a narrative of incessant battle on the part of this mistaken theology against every ef-fort to ennoble human life and give to the individual soul its natural freedom. Witness the recent attack of certain clergymen of the Baptist type of theology upon Henry Ward Beecher, whose theology, upon his own showing, (in all the dry parts of it,) is about the same as their own. The case, as noticed in the New York Tribune, presents some points well worth considering. These brethren, it appears, have pro-nounced his sermons unsound and dangerous; and have strongly disapproved of their admission in the paper of their denomination. Mr. Beecher, in allusion to this charge of unsoundness, took of his own church, "That his belief in the Bible, in Jesus as the only Saviour of men, in the word of the Holy Spirit, in the need of a new birth, and in the final judgment, was immovable, and was, if possible, more so to-day than at any other peri-On this declaration of faith, as a premise, it is difficult to see what doctrine can naturally flow that is offensive to those who hold, substantially, to the same creed with the preacher whom they denounce. Can it be that Mr. Beecher believes these doctrines in his innost coul, and yet builds his sermons on a different and infinitely broader basis? The Independent, an organ which best reflects his views, thus discourses on the situareflects his views, thus discourses on the situa-tion: "These good men," says the Independent, "are behind the age. They do not comprehend the progress of the times. They suppose that, while every other science makes progress, the science of theology stands still." This explains the cause of offence. These gentlemen of the an-cient school think Mr. Beecher has "made pro-gress" in theology; and progress, in the estima-tion of all sound divines, has ever been held.a inst cause of war. In the mean time, in view of just cause of war. In the mean time, in view of his own declaration of faith, it would be interest-ing to know how much "progress in the science of theology " Mr. Beecher considers himself to have made.

f This little divergence from the direct current of my discourse has its lessons for us. It suggests it descents to be considered? It is high treason against human nature. The adargerous, how are the to be considered? It heology and blear cyced science, which, though opposite as the power of a vitiated but honest religious soutiment—the power of dogmas, which reat is on nothing, to wring from such a man, with such a history, the confession that he believes them. But here let me explaint in justice to myself, that, condemnation of this most unhappy theology, its is defence. But, at the supporters have no share in the verdict which is may now pown convictions compels me to make believed in it, and that thousands have is and s, equally honest, have haid their lives upon it sands, equally honest, have haid their lives upon it sands, equally honest, have haid their lives upon its and sandre, too, of what these its bloody altars in testimony of their utter ab-horrence of it. And I am aware, too, of what these horrence of it. And, i am aware, too, of what these martyrs on either side never knew, and of what, as it seems to me, has never been sufficiently con-sidered, namely, that their faith was in some-thing infinitely better than their theology, and wholly different; and that it is the truth of a man which makes all the goodness that ever was or can be manifested by him, and not the error.

kind. If we are ever to do efficient work for the world, we must not be moved by its surface thoughts. To administer to its diseases we must know their causes and probe them to the bottom. We must know the difference between its poison and its food.

This claim, on the part of theology, or what is called Christianity, is a source of weakness to every Spiritualist who admits it. It causes him to mistake the force of custom for the power of truth. It sets him to the fruitless task of trying to preserve the new vintage in the old bottles. It sonds him to some consecrated mortal for the purpose of sprinkling water in the face of his babies with a view to their spiritual purification. It makes him play the part of a hypocrite and a traitor to the truth which he professes. It causes him to employ a priest to marry his children and bury his dead. It holds his reverence to ancient y believes they have borne an important part in

ly believes they have borne an important part in the progress of mankind. Whereas, the claim is against history, philoso-phy and fact. Nay, it is refuted by the very po-sition which this, "Holy Religion" insists upon. The underlying the again, it is forma, is statty. It demands the to-day shall be repeated forever. It has persistently opposed everything that really makes civilization, and it holds with the grasp of a maniae to all that mars it. Civilization is the proximate result of intellectual and spiritual lo-comotion. It is never in the same position, never comotion. It is never in the same position, never holds to the same ideas for two consecutive days. holds to the same ideas for two consecutive days, It is a perpetual march. But that which is fixed neither moves nor is it in itself a cause of motion. Its relation to progress is that of something to re-act against. The rock in the traveler's path lies still; motion is in the man to get away from it. Civilization moves, theology statich still; the one is the man, the other the rock in his pathway to be avaided by his own volliton if he would travel. he avoided by his own volition if he would travel smoothly. The facts of daily observation should correct this wile-spread mistake. Aside from its being a postulate of the reason, that error cannot be the parent of good, the modern instance, just quoted, shows precisely what it has done for civilization, by what it tries to do with Henry Ward Beecher. It would stop i as it would chain him, and think itself doing God service. And to suppose that he draws his living freshness from the high dried dogmas of original sin, the vicarious atonement, infallible Scripture, and a final judgment, is an insult to common sense. The weakness of the weakness of the man is from thence, his strength is from a foun-So of civilization. Its primal cause is the instinct of growth-the Divinity stirring within us. Church creeds have had nothing to do with its progress, Except to be crushed beneath its resistless tread. Let the mind sweep the area of the last thirty years, and it will be seen that this religion has had nothing to do with the higher thought which obtains to day. In fact, from what it did during those years, and from what it uniformly refused to do, it brought the nation to a pass from which nothing could deliver it but the sword. Many of the relies of barbarism still attach to our civilization, noble as it is, and the reformer finds the greatest obstacle to their removal in this very reli-gion, which, logically, would hang the race sconer than impeach a single dogma of its creed. A say-ing of Moses is more precious in its estimation than the life of man. In logical consistency it can admit of no freedom save that of a willing obedience to itself. It did not create the republic, and the conservators thereof are obliged to rise superior to all it teaches in order to preserve it. Its doctrines are alike monstrous for this life and the next; and man has only advanced as he has rejected them. They flourish only in peren-nial ignorance, and where they are the best be-lleved, there the world stands still. It makes proclamation from all its high places, that man can secure to himself all the good of this world through sin, and the highest heatindes of the world through prescribed formula of repentance from it. Upon this scheme it has set Christianity in motion, and its course is—whither? The most potent devil that we know of is faith needed to error. To believe with all one's soul in the impossible, and to make its realization the obfeet of life, is to take the direct road to hell. Its mischief was not exhausted when the martyr fires which it enkindled died out. That cloaked monstrosity walks to day. Its hoof-prints are in all our paths. It still preaches the old lie. It and strosty walks to day. Its hoof-prints are in all our paths. It still preaches the old lie. It clearly what so day is the stand for their development in this world, we learn pre-tor all our paths. It still preaches the old lie. It clearly what to do for iself. We find that the laws of spiritant is to do for iself. We find that the laws of spiritant is to do for iself. We find that the laws of spiritant is to do for iself. We find that the laws of spiritant is to do for iself. We find that the laws of spiritant is to do for iself. We find that the laws of spiritant is the dege faith has made the laborer and their action is dual, for the body is not is easy that the false faith has made the laborer as separate existence, with conflicting interests - seed after its kind; and, agreeably with her usual custom, has most untheologically ordained that he shall only reap what he has sown. But lat us ever keep watchful that we do not include man with his blunders—that our warfare is words, should know how to secure the richest is treasures of this life, would actually be "laying up treasure in heaven." The problem thus is cleared of all mystery and of all uncertainty. The doctrines of theology under scleantific inspection become the knowledge of the laws of human life, and of, the relation of absurdites under review to "plous fraud," and is we should lend it no ear. This is attacking man, is made the disease. It is an fulling the patient instead of the disease. It is an flippant it half the folly, which is the true energy. It is that life to the universe in which it is. We are therefore in the beginning of a revolution, which is the false and our practice under them. It is the full the hangman, whom Theology, in the name of dividue and our practice under them. It is the full- has of time for this change; civilization has the hangman, whom Theology, in the name of di-

ing more of her to know,) turns up its nose in disgust. That other science which names itself "of God and divine things," rolls up its eyes in horror. That false conservatism which salts down every error for the benefit of the next generation, bawls Anarchy, at the top of its voice. That polite litera-ture, that genteel society which democracy so much admires—that profound, college-bred schol-arship which knows all about yesterday, and

A very moderate attention to natural laws should convince any one that the only power of errors is the power of destruction. A man's strength is as his truth. His uselessness and in-efficiency, together with his hurtfulness, are in exact ratio to the error which he accepts as truth. I am aware that it is tonestly claimed in behalf of this theology, that it is the substantial element and moving power in civilization - the lever which has lifted Europe and America into the high position they hold before the world. Now, were this a mere vain boast, were it not that it is so generally conceded, it might be passed over in silence. But error breeds, and always after its kind. If we are ever to do efficient work for the of the universe, but the Divine energy and power within it. That worship will no longer beflattery, but the aromal sweetness of a noble life. That religion will not mean a stage performance, under the direction of a special manager, but a blading of the soul with ever increasing fidelity to all that is true. He should familiarize himself to the inevit-able fact that theology is not to retain a vestigo of its present meaning; that there will nothing be left of it but the name, and that to give to this word its true meaning and just place in front word its true meaning and just place in front of every science as their only interpreter, and the master key to their uses, is the work before us.

master-key to their uses, is the work before us. To do this is our work, simply because the means have been put into our hands by which alone it can be done. The Spiritualist who shall put the light which has shone upon him in these latter years "under a bushel," will inevitably put it out, for it is not here to be hidden, but to light the laborer to his work, and inspire him with parent or its communication.

nower for its accomplishment. We are to make theology a science in fact, (we have courtesy for error, but something better for the erring.) and in doing this most necessary work we must be faithful to all the methods by which any science is established. That is to say, we must reason in the light of our facts, leaving history, (as an authority,) and all the impressions derived from the commentators upon it, behind us. In short, we must begin the process anew and from a new basis entirely, and as we are faithful to this basis of facts and the true method of considering them, we shall find our work both easy and de-lightful, for those who pursue the truth in the or-

reached its zenith unless it come. The great souls who have led it thus far can lift it up higher. Those who have passed ou, could have done no more had they remained. They felt that they had exhausted the fountain of truth. Such of them as atill continue upon earth, have taken to the charities, the moralities and the respectabilities of

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charities, the noralities and the respectabilities of the age, under the impression that there is noth-ing further to be known or to be enjoyed. The burden is upon us, ny friends, to outline a better life from truer principles. The world has not been wicked, only foolish. Like Solomon's fool, though pounded in a mortar, yet has it not learned wisdom. How can it, with all the light which came to it in the ancient time perverted and turned to darkness by the shadow of its the-ology? And what has this theology done for it but hold its ness to the grind-stone of routine, and let the pounding go on, and the wisdom never come. Its grand blunder, as a rule of life, is, that life can succeed without reference to law. It has not so much as known that there is a law; and although failure stares it in the face wherever its teaching is regarded; although it never knew an although failure stares it in the face wherever its teaching is regarded; although it never knew an instance in which wealth, power, place, pleasure, pursued as an end, ever reached the end sought, still it teaches that it can be done, and still the vain pursuit goes on. The apostles of the doc-trine, as enger in the chase as their disciples and the whole, under the miscrable delusion that the most groveling idlot of them all can, by casting down his eyes, elevating his nose, and saying, "I believe in the Lord Jesus Christ," pass at once from his gont and his dollars into the delighted presence of all the wisdom and purity which is supposed to surround the throne of God. My friends, the animus of this our gathering is to change all that, or we are here in vain. We are here to invite a return to nature. The dis-

to change all that, or we are here in valu. We are here to invite a return to nature. The dis-covery that her laws obtain beyond the grave precisely as upon this side of it, points infallibly to the only preparation—*Religion*—that can fit a man for the nobler uses of that higher life. It is by a law of nature that man comes into this world; it is in obedience to her law that he leaves it and the divine sections of its complementer. follows him throughout her limitless domain.

We are able to pronounce, by virtue of a higher authority than was over hefore conferred upon authority than was ever before conferred upon unan-the authority of a scientific reason—that the nobler attainments of that life, precisely as a no-ble manhood is unfolded in this, are reached only through spiritual growth and development. Ed-ucation, as it exists at present in its best aspects, only embraces the external uses of life, but in its efforts to develop the internal it has wholly mis-taken the method. Longenut of the law its not efforts to develop the internal it has wholly mis-taken the method. Ignorant of the law, its no-blest patrons have put as under what God has joined, namely, unity of means with the unity of cods. In all its departments, the one false plan provalls, facts and principles to fit the pupil for this life, faith in tradition to fit him for the next. The Spiritualist who subjects his child to that perficious system, knowing its character as he should do, "shall not be forgiven; neither in this world, nor in that which is to come." It is a sin against a "boly spirit." which is cuitted by its naworld, nor in that which is to come." It is a sin against a "holy spirit," which is entitled by its na-ture to the knowledge which is of nature, and which appeals through its helplessness for better treatment. For the Spiritualist knows, as no other man or woman can know, that life is an unbroken continuousness; that the laws which cradle the dawn of its consciousness are as eternal as itself. and that its progress toward infinite perfection is only secured through the knowledge and observ-

This is the theology of Nature. The God it reveals is in nature, and its fundamental dogma is that the soul can only realize the divine presence through the unfoldment of the nature within itneology of fact and induction and is established as a science, precisely as every other truth has been demonstrated. It har-monizes with every other science and subordinonzes will every other science and sinorin-nates them to its own higher uses. Its relation to them is not that of a defamer and persecutor, but of an employer. From its lottler hight and clearer vision, it sees through them the divine in-tent and purpose in all that lies below the human to be the unfoldment of a divine individual-ity. The earth which gives man food, the air that kisses him so sweetly, the water that spreads out before him in its grandeur and beauty, the invisible forces which come at his call, which run upon bis errands from city to city and from continent to continent beneath the sea; these, and all that nature reveals, once slandered, dreaded, and their investigation denounced as a pursuit unboly, it shows to be but parts subordinate to one grand-object—the perfection of humanity. Brothers shore Sufficienties we are here to Brothers, sisters, Spiritualists, we are here to give these truths free tongue. They will be a cause of war. Even now, the battle is upon us. Look to see it rage with increased fury against us. Expect no open, manly attack with the weapons of reason. Insanity has no reason; uses none. But he prepared to meet the mire and dirt of prejudice and utter misaprehension which will be cast up by that billowy sea, of ignorance, into which, through ten thousand channels, has drifted the fifth of the ages. Expect to meet a redoubled effort, under false pretences, to exclude us from all places of trust in the nation-from the jury-box, the judge's seat, and even from the witnessstand. Expect to be denied the legal power to make a will for the disposal of property. Expect to see craft successfully invoke law to defeat justo see craft successfully invoke law to defeat jus-tice when we are a party to its chains; in a word, expect to meet all that is covert and mean, and nothing that is open and manly. We shall be hated for God's sake. The zeal with which we shall be assailed will verifably be a "hely zeal." But it is "without knowledge," and therein lies a sure guarantee of its failure. So that we may know that in all the fume and fury and smoke of battle, we shall not be hurt," and light shall tri-umph over darkness. As this scientific theology-this spiritual philosophy-unfolds itself more and more to the con-sophy-unfolds itself more and more to the con-scionsness as the only sure basis of action, how-noble is the work to which it calls us. We are in-league with heaven to redeem the earth ! We are in-vited to act as standard bearers in the grand army of progress-to lead the van in the march of civi-lization. As we have seen, the means by which, it has been carried thus far are spent, not because of want of value in themselves, but for lack of a, directing power. Science, art, genius, learning, industry, wealth are eternal motors in them-selves; but they will move this nation backward, from its lofty position instead of forward, unless, it can be made to realize a science which comprehends internal realities as well as external forms, -- a science which can show the natural subordination of all others to higher ends than, themselves have power to bestow. Religion which rests upon no natural basis, and Answers no instinctive demand of the soul; learn-ing which confors no wisdom; wealth which, makes its owner poor; science which weighs to, the millionth part of a grain the line in an oystershell, and-stops there; unless directed by a su-perior knowledge and wisdom than at present recognized, will assuredly turn the tide of civilirecognized, will assure by this the the these undi-zation to an ebb, carrying it to where these undi-rected and mistilrected powers have sent the un-tions whose rulns dot the earth like graves, and This world has no fountain in itself whence to

power for goodness. God is the good word; hut f you ascribe to that name the attributes which helong to Devil, its practical effect upon you is that of Devil.

Our Noah Webster defines the word thelogy as "the science of God and divine things; or the science which teaches the existence, character and attributes of God, his laws and government, the doctrines we are to believe and the duties we are to practice." According to the same learned au-thority, this science has three tap roots. One nuns into the ground (drawing its support from Nature), another into the Jewish Scriptures, and a third into "Middle Age scholasticism"; whence his dictionary informs us, is derived "the knowl dge of several divine things from certain established principles of faith.'

Now, a system such as is here defined cannot, except by courtesy, be called a science. The claim can only be admitted in the sense by which, claim can only be admitted in the sense by which, in deference to popular custom, we speak of the present incumbent at the White House as "His Excellency"—which, in the opinion of some of us, requires a very great stretch of courtesy indeed. But in a just sense of the word it is void of all that characterizes a science. The mischief of it is that it claims to be something real when it is not. What real science stands upon such a triand as What real science stands upon such a tripod as supports theology-" Nature, Scripture and Mediaval Scholasticism "? Its most learned Professors knock its only sound

left from under it themselves. It has been and remains to be the constant effort of all its ex-pounders, whether Catholic or Protestant, to show that Nature does not furnish a comfortable ex-pression of the Divine attributes; and when Nature fails, Scripture and scholasticism will hardly afford a necessary support. Its domain, by its own assumption, is outside of Nature. That of tions. They do not, like the dogmas of theolample, of any three sided angular figure you may choose to draw upon a plane, if you will make the shorter slides of such lengths that the sum of their squares equals the square of the longest side, one of the angles will invariably be a right angle. Here statement and proof are in neigh-borly relation to each other. Any carpenter may verify it with his measuring line upon every building he has to erect. It will make all his corners square, and will be the proof in itself that they are square. But no the ploof in itself that they are square. But no theologian out of his pre-tended science can give us a demonstrative pre-cept like this by which to square the life. It does not, like genuine science, admit of any kindly relation with other truths. It is unlike

geology, which seeks the aid of chemistry; or as-tronomy, which is embosomed in the mathematics. But of these it has declared from the begin-ning that they are vain and sinful. Real science traces a continuous line of occurrences, all subortraces a continuous line of occurrences, all subor-dinate to a law whose action never ceases; and by watching its operations to-day, gets the key to all that is done in the past. Theology, on the contrary, claims to stand upon what men have said took-place in ages past, but which it declares can never occur again; that is to say, it puts itself upon facts which have caused to be forthe. upon facts which have ceased to be facts. A strange basis, surely, for a science. Real science can have no respect for a claim like this. It rests

can have no respect for a train like tink. It rests upon the immutable; and, within every variety of form, finding the one ever present creative gov-erning law, it names this knowledge science. Of these historic facts, which it is said have died of human experience forever, there are sub-stantially but two opinions current with the world.

at large. Those who accept them by authority of theology, claim that they were projected by Di-vine grace, and are not to be referred to law, divine or other. On the contrary, from the latter | +July 29.

ed, onco rapidly spreading, has yielded with a tolerably good grave. The incubrations of Vol-taire and the aposites of that school are now quiet-ly rotting in the libraries of the curlous, and no han revives the argument. But did the lesson stop here, (as, I regret to say,

with too many reputed Spiritualists it seems to into done,) our means would be inadequate to the end proposed. But the lesson continues, and the very next chapter contains the key to all the knowledge necessary to the work domanded of this generation, in laying the foundations of a theology that can never be overthrown. We are not to complete the structure, but to lay its corner-stone. To establish a truth may be the work of a single age: to perfect it requires eternity.

The carefal student, as he sits under the instruction of a spiritual presence, next observes that it is man in no super-buman sense. It is not a skel-eton in grave-clothes, nor a devil with a tail, nor an angel with wings; it is not man, made celestial by the loss of human ties and the acquisition of a golden harp, nor infernal by affinity for brimstone, but essential human nature, possessing all the powers of affection, memory and intelligence which belong to man upon the earth. He observes that the law of communication and manifestation are natural laws—that the plenomena he is witness-ing demand conditions, the same as every other result with which he is familiar. In short, he finds himself in presence of a natural human being, instead of the supernatural and impossible spectro of theological tradition, and, having recovered from the surprise consequent upon the novelty of t, the conclusion fastens itself upon him as a scientific necessity, that, inasmuch as like effects demand like causes, and as life in all its manifestations in the present state depends upon known laws, and as these actions of the life he is observng are similar in kind, the life beyond is subject to the identical laws which govern it here; that is o say, he observes that the spirit man remembers. oves, reasons as before, (only better) and there fore, that the old memory, the old intelligence and the old love demand the active presence of the old laws. There is no loophole of retreat from this conclusion so long as we strictly adhere to the teachings of science.

We shall never exhaust the natural deductions which flow from it. It is the lever which over turns all the existing forms of theological thought and actually gives us a new heaven and a new earth. As a continued sameness of attributes and individual powers domands the continued action, simply, of the same laws upon which they depend for their development in this world, we learn pre-cisely what to do for a human soul, and what it is to do for itself. We find that the laws of spiritual

draw the knowledge and wisdom requisite to ad-vance this nation a single step beyond its present position, or even to Loid it there. Inspiration-

that knowledge and wisdom which grasps the problem in its entirety-alone can move it for ward. Its history of miracle, its hoarded inspi-ration, like its hoarded gold, have lost the power to ration, like its hoarded gold, have lost the power to bless. Sect after sect dies into inconsequence, and those who have life enough left to "come out" from them, don't know where to go. Its accredited reformers never look behind or beyond the reform they would infugurate. One says, if the world would only believe in its Bible it would the world would only beneve in its bible twould be well; another, if it could be made sober it would he well; a third, if chattel slavery could be ended it would be well; and a fourth, if wo-man could vote it would be well. But there are those who believe in the Bible, there are men who never get drunk, and others who never wore chains men that limbs are the well? chains upon their limbs; are they well? They are only "as well as could be expected," as the doctors say of their patients when hopeful.

A human soul needs more truth than history, more sobriety than the ability to walk straight. more knortery than the kontry to whick straight, more liberty than mere freedom of limb, and more power than is conferred by the ballot, in order to he well. These are some of the means of health only; they are not health itself, nor are they suffonly; they are not health itself, nor are they suffi-cient of themselves to produce it. There is a limit to their power. They can promote the growth to the level of themselves only, whereas the growth of a soul requires "daily bread"; that is to say, a constant accession of truth. At best, the reformer can only expand to the size of his ideal reform. The honest Quaker of today can hever grow taller than his hat, nor broader than his " Book of Discipline." He will wear the one and quote the other to all eternity, unless a power that they do not contain quicken his arrested growth. The in-spiration of George Fox has culminated in that; and for the simple reason that it was Fox, and not himself, who is inspired. He receives no inspiration to day-he only receives George Fox. And this diet has not sustained him in health. On the contrary, it has rained his spiritual digestion, and

dried him to a mumuy. And yet Quakerism was a grand reform. So was Methodism, Universalism, Unitarianism; so would be "Rationalism" (newly born) had it a basis broad enough to support a reason. The moment reformation becomes a sect, it begins to spoil. It undergoes a chemical change, so to speak, which unfits it for spiritual nourishment, so that the soul which feeds upon it gets no new strength. It produces either a spiritual paralysis, which holds the poor victim bed-ridden, stretched prostrate upon his creed without power of motion, save to repeat it like a parrot, or else it sends him backward with spasmodie haste, as if to devour all the offal which a healthy appetite has rejected were the only means whereby a soul can be nour-

were the only means whereby a sour can be nour-ished or made fit for God. Such, by authority of history, observation and the reason of things, is the influence of sect upon reform. Our theology forbids us to subject ourselves to its power. As it has a place within it for every truth, irrespective of the source, the date, or the origin of its discovery, so it points us to every interest of humanity, subtracing all in our consideration, warring only against error as the common enemy of *all*. We must see that a the cology so broad in reality of acquisition, and so theology so broad in reality of acquisition, and so infinite in prospect, cannot be unde conformable with the idea of sect or early. The mind must stretch out to universality if it would keep pace with truths which are all-embracing. It is the high privilege of the Spiritualist to be conscious of continual growth. He is the only man on the face of the earth who has not said to

his own soul, "Hitherto shalt thou come, and no further." He is the only free man, the only rich further." He is the only free man, the only rich man. Whoever has said the thing that is true, whether to-day or yesterday, that is his truth—so much spiritual wealth added to the proceeds of his own industry—capital for him to use. Men of all nations and through all past time have wrought r him, and eternity lays her treasures at his feet. Was ever man so blest? As the future opens for him, and eternity

before me, and the spiritual eye grows clearer, I can see, radiating from us-such of us as shall be faithful, feared or despised though we be-radi-ating from us-from the depths of the fountain of our own ubundant blessing, a divine energy which is to cause humanity to come forth from the tomb of its errors, to walk forever in the brightness of an eternal day.

Mrs. Wilhelm was introduced as one of the regular speakers for the ovening.

ADDRESS BY MRS. ALCINDA WILHELM, M. D. Mr. President-The question may arise, what is the object of this Convention? We answer, the furtherance of a cause that has neither man's nor furtherance of a cause that has neither man's nor woman's name, but was started by the unscen world, and projected forth by our spirit friends, and it has been called Spiritualism. It is true it is very little understood by its opponents; they comprehend not its teachings or its tendencies, and they are fearful of it, and many of them have given forth epithets on account of the name—and yet names are of but little importance. The angel-world is more anxious to promulgate to this world the Christ-principle, the principle of doing

good will endeavor briefly to give forth something

gression and happiness which flow to us through our intuition, come to us from angels, as the sun-shine and dew in the outward world bring forth and develop the flowers. My friends, we have met here, many of us, as

entire strangers, and others who have not seen each other for years, while our principles have been apreading over this entire continent, and even on the European Continent.

We meet as workers, men and women with diversity of sentiments and of organizations, and we feel and know that we have a grand system that presents to the world unity in diversity—not that dead and stagnant unity that the churches would have, in which you date not question any-thing, but yield blindly to authority, but that unity which recognizes that we are responsible beings, and have become developed to prosecute, as far as possible, the work that is before us. And at the same time, we know that we can no more think alike than we can look alike. We agree as to principles; we don't quarrel over them. We agree as to the communication between the two worlds. We look to God through Nature, and ask the angels to inspire us, so that we may give dem-onstrations of that principle which, through Spirit ualism as the world's redeemer, has inaugurated this great movement, and as practical, energetic and uncompromising workers, we have entered into it. This great work is before us. Let us show by our labors that the facts of the past, the promises of the future, with the inspirations of the present, are unfolding a higher divinity in man than has ever before been presented. We have its glimmerings, and the highest promise of its com-

The above is but an abstract of a very eloquent address.—REPORTER.] Adjourned to Thursday morning.

Spiritual Meeting.

Agreeably to adjournment from Randolph, a piritualists of the State of New York was held t Springville, Erie County, on the 28th and 29th of September, 1867.

The meeting was organized in conference at 104 o'clock A. M., on the 28th, in the old M. E. Church, by the appointment of H. O. Hammond as' Chair-man, and S. B. Gaylord as Secretary. On motion, the following Committee was chosen

On motion, the following Committee was chosen to transact the business of the meetings, to wit: George W. Taylor, George Walker, Mrs. O'Friel, Mrs. Chilan Wood. The principal speakers for the meetings were Bro. G. W. Taylor, of North Collins, N. Y., Mrs. E. C. Clark, of Eagle Harbor, N. Y., and Mrs. Carrie Hazen, of Buffalo, N. Y. Binging and instrumental music by Bro. Beals, of Gowarda N. Y.

of Gowanda, N. Y. Forenoon and afternoon sessions were held each

day. Perfect harmony prevailed throughout the sessions. Appropriate remarks and suggestions were made by several persons during the conferences preceding the lectures in the forenoon meetings. A goodly number of persons who were no Spiritualists were present, and paid respectful at tention, and maintained perfect decorum through

In the afternoon meeting of the second day, the Committee, through its Chairman, Bro. G. W. Taylor, presented the following resolutions, which were adopted without dissent:

were adopted without dissent: Respired. That the claims set up and attempted to be enforced by the Orthodox Theologians, that "the day of Revelation is past," and that we should yield implicit faith to the same, without doubt or eavil, are erroneous, and ought not to be ac-cepted as a sati-factory solution of the great question: "If a man die shall he live again?". Respired, That the state of doubt and unbelief in regard to the question of man's innortality, both in the present as in the past, demands a demonstrative revelation of the fact that man does live after leaving the "earthip bodg." Respired. That the modern phenomena termed "spiritual demonstrations" do give us the most satisfactory evidence (at present to be obtained) that our filends do live, sympathize and communicate with us after they have passed beyond the keen of mortal vision.

(at present to be obtained) that our filends do live, sympatilize and communicate with us after they have passed beyond the ken of mortal vision. *Resolved*. That a bellef in the presence of spirit friends has a tendency to restrain us from vice, and to clevate us in the moral and spiritual scale. *Resolved*. That as Spiritualists, we not only accept the mod-ern manifestations and phenomena known as spiritual-na proof of immortality—buit we reverently and tenacionsly cling to all similar facts and phenomena, recorded in the histories and sacred books of the past. *Resolved*. That we should extend the hand of friendship and sympathy to all true and well descring spirit mediums, so long as their moral deportment entitles them to respect. *Resolved*. That intemperance in the use of intexicting liquors is a wide spored evil; and in its results amaging alike to industry, intelligence, morality and true religion, and that we will under all circumstances lend our influence to check its dangerous growth in the land. *Resolved*. That the land, *Resolved*. That intemperance in doy, chastify of language, virtuous living, honesty in dealing and a full recognition of the inalientable rights of man, are the best possible grounds we can occupy, from which to receive the *Divine* and vitalizing truths ot the Spiritual Philosophy.

On motion, it was unanimously resolved to pre-Light, Boston, Mass. and to the Springville Jour-nal, Springville, N. Y., for publication. H. O. HAMMOND, Chairman.

S. B. GAYLORD, Sec'y.

Written for the Banner of Light. LINES.

Children's Department.

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

[Original.] NELA HASTINGS.

CHAP. IV .- A DAY OF PLEASURE.

"Now, children," said Aunt Prue, the first morning of Lucy's visit, "it is a mild spring morning, and I propose we have a little extra pleasure, What shall it be, Nela? There's a picnic to the mountain, but I'm afraid it will be too cool to stay long out of doors. And there's a walk that might be taken into the woods, but Lucy can't bear the dampness. If there was only some one to bring out Dobbin and harness him, we'd have a ride over to Chester."

"Oh, grandma, I'm sure I can. Let me try. Dobbin is as gentle as a lamb with me, and if you 'll only tell us how, Lucy and I will put in every buckle and fix every strap. Oh, won't it be fun, Lucy?'

"I think I should be afraid," said Lucy, with a little sigh.

"Why, you see we must learn to do everything that anybody else does, must n't we, grandma? I mean to learn to saw wood; it's real fun."

"You'd find fun in digging a ditch, I do believe," said Aunt Prue. "But I'm so glad you want to learn to harness a horse. No woman or girl should ever drive a horse until they know where every strap belongs, and just when one is out of place. So you may run and get the quart measure and a little meal or some oats, and we'll try having Dobbin put in order by your nimble fingers."

Nela was not long in throwing a halter around the horse's neck, and she led him up to the stone wall by the woodshed, and climbing on to the stones she began her first lesson in horsemanship. She had a quick observation, a nimble hand and a ready mind, and she brought them all into exercise in whatever she did. Her face glowed with real pleasure as she toiled at the rather hard labor, for her grandmother left to her all that it was possible for her to accomplish. Lucy looked on with surprise. To see Nela work was a wonder, for she did everything as if her whole heart was in it, while Lucy toiled because she felt she

must. But a merry time they had, for old Dobbin had no idea of submitting readily to his anticipated task. He shook his head and rolled about his eyes, as if to say to Nela, "I have no mind to let such a little kit as you put me into traces." But Nela shook her head, too, and stamped her little

foot, and patted and coaxed, while Aunt Prue occasionally raised her voice with a degree of severity, and at last the old-fashioned chaise was in order and attached to Dobbin with every buckle fastened.

Even Lucy grew enthusiastic now. It seemed so fine to be able to do so much, and to feel so independent of all the world. Aunt Prue brought out her large silk bag and a basket, for she said, We will take a little time at the store, seeing we are to go so near."

The sun shone over the valleys, and lighted them up with a beauty known only to a spring day. The forests glowed with a freshness that seemed like a veil of beauty cast down from the skies; a sweet, tender light lingering on them, that was like a reflex of heaven,

"I remember a day just like this when Joe was little," said Aunt Prue, "and we took a ride over this same road. Oh, how long ago that was-and yet it is but yesterday. Let me see; I remember just what we talked about."

" Do tell," said Nela.

wood-nymph that was shut up in a tree, and that | up and down in the old chaise. tree was just like a mother's heart, but the wood nymph would get out and ream away by itself, and Joe said-oh, I remember it well-'I shall never go, mother, never;' but he went, and he can never get back just as he was before." And Aunt Prue gave a sigh, but no trace of trouble lingered long on her face. Would it be much trouble for you to tell the story to us?" said Lucy.

you forever and love you. But you must never go from us; you must live in our very heart, and speak only through the winds in our branches." "What a silly maiden," said Nela, "to go and be shut up, rather than to work a little!"

"Well, silly enough I think she was. But she them she sent out much beauty to the world. The great trees wrapped her about in their strong arms; but she had still a woman's curlosity and in the world."

The great oak was so envied by the other trees that they too sought to entice young maidens to come and dwell with them, giving them love and rest but no work, or hard, exacting duties, until at last all the trees of the forest had their heartmaidens, their quiet, silent, indolent maidens, who could do nothing but look out to the white glory of the summer sky, or whisper in the leaves. Whole communities lived and grew in the great forests who asked for nothing but the breath of heaven and the fall of the dew.

When many generations of them had passed She had freed herself from the bondage of indolence. She wanted to set the world free."

"Who was that little body?" asked Nela. "I should call her self-will," said Aunt Prue. She wanted every one to act for themselves, and a terrible time there was in the old forest. All the fair maidens of the forest began their sighs and their whispers, and at last there was a revolt, and the little ones said they would no longer be shut up to do the will of others.

One beautiful day, when the little birds were the maidens gained their freedom.

out with Joe. She said, 'There is no way to be and irresistible? free but to labor. If you want to be of any sort of use in the world, do n't say you are fit only to find the great good of living.'

I thought the trees grieved at these words, and gratification: I said to Joe, 'Do you think you shall ever wish to be a great strong man? Would n't you rather stay with with me, and let me love you and keep you from all harm?' 'I guess I'd be a ninny if I did,' said Joe with a comical face. ' No, ma'am, if you please; I think I'll just go to work as soon as I'm big enough. The boys call me mamma's apron string now.'

After that I let Joe have his own way a little more, and I set him to work, and as soon as I could I put him out into the world. Sometimes I shiver as I think about it, as the oaks did when they lost their hearts, but I don't try to get him back any more. I won't make a fool of you either, Nela."

" But I think the maidens must have had a better time being loved, than in dusting off the leaves and washing the grass," said Lucy.

"Oh, fudge," said Nela; " they could n't learn to harness Dobbin, or run of errands to the neighbors, or hunt eggs in the barn. Catch me being a wood nymph. I'd rather he old Mrs. Twimble, who washes from morning till night."

"Whip up the horse a little," said Aunt Prue. Here we are at the village. Do n't go jogging into inybody's town, but put on a smart appearance; t makes the world lively."

Old Dobbin felt the enthusiasm of the arrival at the village, and pricked up his ears and held up his head as if he smelled the oats in the stable. Nela's face glowed with the excitement of driving, "Well, I was telling him a story about the and Lucy laughed a merry laugh as they testered

The promise was gained to have Bosa come over to visit Nela, and with laughing and glee the little ones parted, and Dobbin with submissive mien turned his course homeward.

OCTOBER 26, 1867.

"I think I would n't be a wood-nymph," said Lucy, as they went through the forest; "but I am was much loved by the great trees, and through so sorry for Rosa, she has so many dishes to wash,"

"But her heart is not hurt," said Aunt Prue: "and we will cheer her up a little when she comes hope, and often she peeped out to the sky and the over to visit us. Hurry on, Dobbin; it is time for clouds, and wanted to know what was going on us to see the mountain, and the village nestling at its foot."

[To be continued.]

INKLINGS OF MORAL TRUTH. ARTICLE THREE.

BY GEORGE STEARNS.

The sentiment of Moral Truth is born of experience, as a thing of sensibility; but the conception of it is the sentiment brought to light, as a thing of reflection, contemplation and reasoning. With the former everybody is familiar, with the latter away, there came a little active, stirring body almost nobody; which fact explains the paradox among them, who was not content with just being. of being acquainted with good and evil without a knowledge of either: for both are known and knowable only by experience, while no form of sentient being is possible without some experience,

primarily, now of one and then of the other. But I have taken up. my pen to say in what consists good in itself. The settlement of this point will determine also the consistence of evil, as the knowledge of anything conducts to inferential knowledge of its antitheton.

The nounal good is that which we love to experience; and the nounal evil is that which we hate singing and the bees humming and the butter- to experience. In so saying, I designate two opfles sipping their honey, one little maiden went posite and infinitely multifarious classes of feelout of the heart of the oak, and declared she was ings, using this word in its broadest sense. Any free to have her own way; and she began with a one of the feelings here suggested, of which it is ready zeal to labor like the bees and like the impossible to have a true notion except through birds, and she grew strong in the beauty of use- experience, we are accustomed to call a pleasure fulness. The moment she ceased labor, the great, or a pain, a good or an evil, according as we are trees seemed to be drawing her back to her indo- disposed to cherish or reject it, or as it somehow lent life again. She told her story to all the other pleases or offends us. Now, what is the cause of maidens, and many a poor tree lost its heart; but | this merely sentient predilection, or in what consists the demarcation of love and hate, which I thought I heard one preaching the day I role | everybody knows to be instinctive, involuntary

The answer is one of analysis and synthesis. Pleasure is another word for gratification, which live in indolence and be loved; go to work, and denotes the conjuncture of want with its object. Thus three things are requisite to any mode of

> First, a sensible want, as for instance, appetite, without which food is disgusting;

> Second, the object of want, as food, without which hunger is annoying; and

Third, the conscious concurrence of want with the object to which it relates; as in eating, when gustatory gratification constitutes an element of Good in itself.

Now the modes of gratification are only as numerous as the wants of sentient beings, which are identified in expression with their respective organs of mentality; but the kinds of gratification pertinent to human experience are equal in number and variety to the attributes of all the objective counterparts of all human wants. They are therefore innumerable; and in view of this fact, the transientness of every species of gratification, which seems to be owing to that of want, is, not to be regretted. Want, indeed, is no other than a ready capacity, the filling of which is gratification, and the fill or fullness of which is satisfaction, this being identical with a gradual extinction of want itself, that is the consciousness of it. Yet the fleeting consistence of gratification as dependent on its connatural want, is no disparagement of its synthetic utility. In fact, this predicate is one of the only two conditions which are essential to the evolution of complex goodness. For gratification never occurs in human experience according to any single mode of its evolution, but always as an element of enjoyment, this term being appropriate to a codition of simultaneous gratifications. It is easy to see that enjoyments may be either pure or mixed with casual displeasures whereas the desideratum is pure enjoyment, which of course cannot be more lasting than the elements of which it is composed. Nor is enjoyment limited alone as to duration. It is impossible to realize a coülition of gratifications more numerous than the several organs of mentality, or more than one species of enjoyment at once; but these are innumerably various, and may be realized in continuous succession.

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

of the teachings and tendencies of Spiritualism.

We find it started about twenty years ago, through the agency of woman. The physical manifestations have spread all over the world, and have laid the foundation stones upon which is being reared a temple whose spire reaches to the heavens. Its ministers are teachers of philosophy and science, and they are the first who have brought the demonstrations beyond doubt of immortality to humanity. They are demonstrating the practical possibilities of a higher divinity in man, the unfolding of a higher nature. It comes to humanity as an educator, and it reaches out to all, without regard to sect or sex or color.

These they tappings and raps are as significant as the telegraph in the outward. Spiritualism comes with its uniting; it comes with its healings; it comes with its psychometric delineations and its inspirational influences. It comes through these within us, and this answers to that God who is recognized as omnipresent, and whose voice speaks in all his works. It comes to give us a speaks in all his works. It comes to give us a knowledge of principles—what is sometimes called the Christ-principle. We have often been mis-understood, and the churches have taken issue with us. While we accept the example and the principles set forth by Jesus, we do not accept the blood as an atonement; while we accept the incarnation of God by which all become sons of four we do not accept this as only applicable to God, we do not accept this as only applicable to bim who was spiritually the son of God, and beautifully represented the divine, or Christ prin-ciple; we recognize him as our elder brother, as a radical worker for the reformation of the world; and because of the truths which he presented he was martyred.

The principles which he taught are those which are to redeem the world, and these principles are at work in us to day, and as we practice them they will save us from all discord. Spiritualism teaches us this divine principle, which is to save us from penuriousness, injustice, licentiousness and oppression, and we are saved from these just in proportion as the God made manifest in our flesh is able to work for us. Then again, Spiritualism has brought to us a

clear and positive demonstration of a life beyond the grave; it proves that when the body dies the spirit is quickened; that we have a physical body and a spiritual body, and that as we leave the earth plane we hand upon the immortal shores, and according to the deeds done in the body, we enter into the other life and are there identi-

Spiritualism teaches that inspiration has not ceased; that it has changed in its manifestations, and is better to day than it ever was before, because the mediums or channels are better, and there is more inspiration to day than there ever was before, and it is better understood. Hence we recognize that we are subject to the laws of aspiration that go out through our organisms, and the inspirations are tinctured by the lives we lead, and this shows us the importance of purity of life

Again, we find that in the philosophy of death, as revealed by Spiritualism, we have much of the philosophy of life, and this philosophy is satisfying many who have been infidels and materialists, and they are coming rapidly within our ranks, and we as workers are laboring in all thereforms, political, social and religious. We are studying the rights of men, of women and of children-the rights of labor, of education and reforms. In this sense we are under the sunshine and

dew of the angel-world, and as Bro. Davis has well said, that which is physiologically true, can never be theologically false, and we have our growth in proportion to the fulfillment of the mental and spiritual laws. We are intuitive beings, and it is through these avenues that we reach the spiritual; and the harmony and pro-

BY OLIVE SLATER.

The golden twilight faded And died in the darkening west; Night's vigilant fingers caught the stars, To jewel her sable vest; The moonlight's silver sandals

Slid over the rippling stream, That splintered its path of glory In many an arrowy beam,

That shot through the whispering sedges, Danced over the rustling leaves. Penciled the lily's folded urn,

Bound the waves in shining sheaves, That floated away on the river To the far, far sounding sea; As floated away the childhood, That will never return to me.

Alone in the summer's gloaming, I sit on the shadowy shore,

And list to the lapsing waters, That murmur of "evermore" And the surges of mortal sorrow

That beat in my aching breast. Are soothed by the peaceful silence, And hushed into quiet rest.

And I think of one household darling, Who left this earthly strand, To dwell with the "dear immortals" In the beautiful spirit-land; And I feel her ethereal fingers Pass lightly o'er my brow,

And I know my angel daughter Is bending o'er me now.

And I see a spiral circle Open just above my head. Formed by the happy spirits Of those whom we call dead. Adown the widening circle, Descends the heavenly lore. From the dear ones who have entered " Life's flower-encircled door."

Amid their songs of gladness I hear a soft refrain-

' Learn to make others happy," Is the burden of the strain. Learn to make others happy; So shall wisdom crown thy days, For all her paths are pleasant, And peaceful are her ways,"

THE NEW THEOLOGY .-- A clergyman went into one of our primary schools a few days ago, says the Charlestown Advertiser, and after hearing the pupils read, spell, &c., thought he would have a chapter of catechism. After sundry questions and satisfactory replies, he said: " Who s the father of lies?" A six-year-older promptly replied, "God." "Why do you think God is the father of lies?" Six-year older replied as promptly as before." Because he is father of as all." "The teacher hid her face and her smills behind a primer, while the reverend gentleman was for the messengers between the good of the earth and moment struck dumb with dismay by such logic. the beauty of the air. Come to us; we will keep

"Not a bit. I'd really like to live over that day. While I tell the story, Nela, I'll let you drive. There's nothing like beginning young to do what is to be done.

I may as well explain to my practical little friends that I was thinking, as I rode along with Joe that day, of all the sweetness of that story of the maiders that live in trees, and find their homes in the great oaks. And I thought how much like that sort of a life is Joe's: his life lies close in my heart; it can't get away. Then I told him this story."

"But he did get away, did n't he?" said Nela. 'He's gone to Europe."

"That is just what I am going to tell you about. There was once a fair maiden who sighed for the best work to do in all the world. She was tired of just living; she wanted to be of some use to others. But she was not content in doing just what she found to do. But she looked up to the sky, and into the trees, and sought for flowers, and dreamed beside the running brook. She asked of everything she saw what she could do. Little bird,' said she, ' tell me something to do.'

'Oh,' said the sparrow, 'I have a nest to build; help me to find some soft lining for it.'

'Oh, I can't,' sighed the maiden. 'It is dull work to stoop and hunt around among the leaves and grass. Tell me, little bee, what shall I do?' 'Oh, I want some golden pollen for my comb. Go brush open the flowers and make them ripen for my coming."

'Oh, that's stupid work. I should find myself gathering the flowers and winding them into garlands. Tell me, little butterfly-for your life seems an easy one-what shall I do?'

'Oh, little time have I for telling you of my labors; but most I want some one to brush the cobwebs from the thistles, and unwind the tangled webs from the clover-blooms."

'I can't do that,' said the maiden. 'I should be as tired of it as I should of dusting the oak leaves.' And so the maiden sighed and asked questions, but was never satisfied. Discontent filled her mind, and weariness, more and more. She wanted

something to do, and yet would put her hand to nothing. She moped and sighed, and the constant dread of seeing her life fade away was before her. At last she said, 'Let me pray to the trees; perhaps they will hear me.' And she whispered gently to them, while her heart almost trembled with fear lest they should reproach her. 'You want something to do, little one, and yet you will not work. Then come to us, for we neither toil or spin, and yet our work is beautiful and holy. We stand forever as the beautiful messengers between the good of the earth and

'Auntie," said Lucy, "how nice you make everything seem. I'm just as glad as I can be." " Bless your little heart," said Aunt Prue; "and here's a sixpence, and one for Nela, and you can buy just what you want."

No mine of gold could have seemed greater than did this small possession to the girls, but what could they buy? Once in the store with money in hand they were entirely bewildered. Nela whispered to Lucy of the wonderful things that they might possess. But at last she went slyly to the clerk and asked for a little sugar heart with a dove on it, for Lucy, and a little painted tree for her grandmother, because it looked as if there might be a maiden in it.

And Lucy bought candy and sugar-plums, and put them into Nela's hands. Then Aunt Prue called them to choose which piece of calico should be cut for each of them a dress, and the important question was decided by Nela, who asked which would wash best.

"Now," said Nela, "we'll have them made just alike, and grandma will cut them, for she makes them real big, so we can swing in them."

Aunt Prue ordered a lunch at the tavern, and they were waited upon by a little girl not much larger than Nela, and with the sweet promptings of children they were soon introduced to each other by the means of little smiles and pleasant nods. This little girl's name was Rosa. She looked tired, and had on only half decent clothes, but her face had a radiant beauty that was quite charming.

Once together in the garden, Nela soon learned Rosa's history, for the child's heart has no secrets. She had no father or mother, and her aunts and uncles got tired of her, and put her out to work. She was very weary sometimes, and cried for some one to love her, but she had a dove and a pet chicken, and went to school sometimes, and had a new book.

Nela looked at her with her tender, loving eyes, and put her arm around her, and Lucy hunted for a piece of candy for her. At last Nela went back to her grandmother, and sitting half in her lap, half in the arm chair, she began in a coaxing sort of way, "You see, grandma, I don't think I need that new new dress very much, do you? There's my old one, is just good enough to work in, and then there's my gingham."

"A pretty child you are, to begin finding fault already. If you did n't like the dress, you should have said so."

"Oh I do like it. It's so nice to have one like Lucy, but then -----"

"Nela, I do n't understand you. I thought to give you a little pleasure."

The tears gathered in Nela's eyes.

"Dear grandma, I was only thinking that Rosa had to see so many people, and she hadn't any nice dress, and perhaps she could have mine to wear to school,"

"Oh you little blessing," said Annt Prue; " the world wants you and such as you. Rosa shall have her dress, and you shall not lose yours." The garden was like to heaven, as the little enough to make it appear so, and I have called girls laughed and talked in their innocent delight | now to get it squared."

So much I have thought it necessary to premise in order to say intelligibly that an uninterrupted series of pure enjoyments is my ideal of Happiness, which, becoming universal and everlasting, would verify the common notion of HEAVEN. This last word stands for the greatest Good; Happiness being the only real goodness, or Good in itself.

Therefore, connecting this explication with my previous remark that whatever ought to be is good and whatever ought to be done is right, that is relatively, it is one of the shortest steps in logic to say that all rational beings ought, that is one it to themselves and each other, to seek Happiness in those ways only which are consistent with its universal attainment.: But this statement is too general for practical effect upon common minds, and therefore the reader is advised to look in all directions as well as forward for supplemental intelligence of Moral Truth.

Hudson, Mass.

The Archbishop of Lima and the Spiritualists.

Spiritualism is rapidly spreading in all parts of the world. Under the above heading the New York Herald publishes an account which says the capital of Peru has been recently (August 7) thrown into some commotion by a pastoral letter of its Archbishop, addressed to his flock, in reference to magnetism, Spiritualism, rappings and other phenomena, which had lately received a good deal of attention among the Peruvians. After referring in emphatic terms to the danger of these 'works of the devil,' the Archbishop concludes:

'In the meantime, my beloved children, let us raise our hands to the Lord and pray to the Giver of all good that He may enlighten all those unfor-tunate ones who live on illusions and foolishly sit down in darkness and in the shadow of death. Our Lord Jesus came to bring light into the world, and to dispet the darkness which blinded it, and they have not been willing to understand this. So let us pray to Him, by His most precious blood, and in the name of the immaculate Virgin Mary, our mother and lady, to give spiritual light to all those who are blind, making them understand that our only mother is the Church, a column and support of truth, and that he who listens not to her must be held to be a Gentile and a publican. May our prayer obtain from the God of mercles the conversion of all who have strayed from His ways, and their speedy return into the maternal bosom of the sweet bride of the Divine Lamb!"

A tradesman presented a bill for the tenth time to a rich skinflint. "It strikes me," said the lat-ter, "that this is a pretty found bill." "Xes," replied the tradesman, "I 've sent it round often

OCTOBER 26, 1867.

BANNER OF LIGHT

GLIMPSES OF THE SPIRIT-LAND.

What mists are these that hang before my eye, And hide me from the faces that I love? What form is this that to my side draws gigb, And hovers o'er me like some phantom dove? My recollection reels, and through my brain My wandering thoughts like orphaned children over

oreep, While round my form I hear a sound like rain, For so the angels' steps appear in sleep.

What light is this that gilds this opening morn? What sweet robed train now waits around my side?

And why this waiting for the day's young dawn? And why this waiting for the soul's sweet bride? A form I see from out this blessed throng, As now she pillows me upon her breast, My guardian one whose harp shall tune my song, Who loving me attends me to my rest.

And this is Death, that once so much I feared, Disrobing of the mantle that I wore; And those the forms that all my life have cheered Now bearing me where all of death is o'er.

With sweet discourse they chain my listening ear, And tell me now of this sweet land I see, (Till into pearls they crystallize each tear, And all I feel is one vast melody.

But yet, oh earth! again I turn to thee,

As now, with clearer vision I behold Each loving form that still doth cling to me, Whose aching hearts leave all their griefs untold. I go; for, like the autumn leaves the wind

Has gently loosed upon each bending bough, Have griefs around this heart of mine entwined And loosed the hold my life has felt till now.

Yet not in sorrowing my spirit greets The forms that bear me through these clouds

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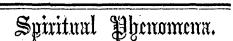
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O'er flowering fields to greet the Lew-born day; I go; but in that Land, to us so near, As uear the flower is to its budding stem, I too will linger round my loved ones here, And round their couch in triumph wait for them.



tance to theories, we accepted the invitation of Mr. Crandal and wife to be present at one of their circles on Mouday evening of last week. The circle was formed by the members of Mr. Cran-and not an angel among them. It was of no avail to discuss the equality of the sexes, for that was a question that was without a limit. But as wo circle was formed by the members of Mr. Cran-dal's family, a few neighbors and ourselves. Pre-vious to its formation we were invited to examine every part of the house, to convince ourselves that there were no concealed instruments or evi-dences of fraud. The circle room and adjoining rooms were carefully examined, and no instru-ments found. The doors were then closed, and built in the state value without a limit. But as wo-man is equally joined in wedlock, and performs equal duties in society, so she ought to stand equally with man in the State. Now a woman is an anomaly in the American State, for there is no place for her, and no civil rights are bestowed upon her. Women are taxed, but they have no representation, and he would indorse the state-mont of Mrs. Elizabeth Carly Stanton, that if the white male is to do all the yoing then he ought to an anomaly in the state. The doors were then closed, and built the tay are tay of the state. all in the room joined hands excepting the gentleman at the plano. The light was then extinguished, leaving the room dark, but not totally so, as the forms of part of the circle were clearly discernible. The piano top was raised previous to the sitting. The piano was played by the gentleman at the instrument. Presently the bines were played, apparently in different parts of the room. and soon a bass viol was heard keeping time with the plano and bones. Next followed a sound seemingly from a stringed instrument, also other instruments, apparently the triangle, tambourine and cymbals. A bass drum was struck in tune with the band, producing a full volume of sound. This was unmistakable; and a number of other instruments, played upon at the same time, produced the effect of a regimental band. Every few moments, while the instruments were beingplayed, we each reached and found the medium in her place, next to her husband.

The lights were called for, the instruments playing to the time the lights were struck, and the medium was found upon the top and under the cover of the plano. No instruments were found in the room. The light was again extinguished, and a moment after, the light being struck, revealed the medium in the circle.

After the circle one of our number attempted

The Lecture Boom. Theodore Tilton on the American

Woman Question.

In Mr. Tilton's Fraternity address in this city, fuesday evening, October 8th, he spoke upon the woman question as follows:

Trusting to the well-known liberality of his auditors, in regard to opinions that they might not antirely indorse, he had brought to them a subject which a century ago would have been received with derision. Lord Bacon has said that every great question has its day. The great question for the past generation has been the negro, but that every have been able as the negro, but that question has been settled, and the absorbing

question for the generation to come is woman. The question has now reached that point when tongues are needed to plead for it, pens to write for it, and hearts to beat for it. In the past, woman's place was at the foot of man, but in the present she has been raised to a coëqual place with man. Considering the value that society and every

organization of society places upon women, the question of the proper political status of women, in a country where they are most favored, be-comes a most interesting one. There is a popular clamor for equality before the law, but he would have more than that. He would have equality behind the law, the power for all to affect the laws. American legislation denies women rights before the law and behind the law, and these rights ought to be regarded and must be regarded. Under the leadership of John Stuart Mill there had been sixty-three affirmative votes in the British Parliament upon the question of extending the franchise to women. The question has never been brought before our Congress, but he ventured the prediction that when it shall be brought hefore that body there will be more than sixty-three affirmative votes. In New York and Michigan the question has come up before Constitutional Conventions, and has met with a considerable legree of favor. One legislature in Wisconsin has proposed an amendment to the State Consti-tution, allowing women to vote, and in Kansas even while he was speaking, there were probably a hundred voices pleading for the success of this

great question. But why is the ballot denied to women? Not Spirit Manifestations at Newport-Mu-sic Improvised with Spirit Instru-ments-Brilliant Display of Lights. Having heard for some time past that wonder-ful spirit-manifestations occurred at the house of Mr. Robert Crandal, Bath road, in the city of Newport, and with minds open to receive the truth, believing that facts are of superior impor-tance to theories we accented the invitation of right. He did not claim that women were angels, for he knew a great many most excellent women do all the tax paying. The old principle of trial by jury provided that every one should be tried by a jury of his peers. But women are tried by men, and men cannot be regarded as the peers of women until women are accepted as the peers of men. The men of America would go to war to-day to vindicate the right of trial by jury, and still they deny that same right and principle to their wives and daughters.

It is said that women are virtually represented by men, but the statement is not a correct one. She is not represented by man, but she is misrep-resented. There was formerly a law in Connecti-cut forbidding a woman to kiss her child on Sunday, and the men who framed such a law as that certainly did not truthfally represent the humanity of the women of that generation. It is said that women need not vote because they have in-fluence enough already; but we might as well tell Jenny Lind to influence her husband to sing, or tell Adelaide Ristori to influence her husband to act tragedy, as to tell women to influence their husbands to vote instead of voting themselves.

If wonten are busy, there is so much the more demand that they should vote. If wonen were only butterflies, realing novels all day and danc-ing all night, it certainly would not be worth while to give them the ballot. Husbands do not hesitate to take their wives to crowded lectures, theatres and railroad stations, and why should they hesitate to take them to the ballot box? He would prefer to have every voting place as quiet and orderly as the Old South Church communion

table; and he believed that when decent women went to the polls, indecent men would stay away. The women who are asking and pleading for the right to vote are every whit as womanly and housewifely is any of their sisters. Anna Dick-inson can make as good a loaf of bread as any-body can, and there is no neater cottage than the one over which Lucy Stone presides. The argu-ment is raised in New York that the votes of the Lick women would got to the bread to have Irish women would add to the already too large Democratic majority, but it matters not upon which side women would vote-the right is theirs none the less. Allusion was made to the inequality of existing laws in regard to the bestowal of property and custody of children, and he said that the only way to give woman the same rights which her husband has in these respects is to give her the ballot. Women are wronged in the matter of wages, and nothing can improve their condition in this regard but the ballot. Nine-tenths of the prostitutes in New York have been driven to the debasement of their present position by hunger and want. Give women the ballot and they will be able to command wages commensurate with the value of the service they render. The ballot given to woman will enable her to protect herself, will open to her a thousand new avenues of em-ployment, will enable her to feed and clothe her children, and will secure her that place in society and in the State which God designed her to fill. Women need the ballot, and the ballot needs

days is, that young people want to start in life too grandly. If it was not for this there would be more weddings, and more husbands and wives. Marry and keep house. Do n't board unless you want to be bored. Having got a home, the next thing is to try and make it happy. To this end it was advised by the locurer that the husband live and he is to a work as working. The part more was advised by the locturer that the husband live and be in it as much as possible. The next great thing in married life was to bring to the house-hold altar a sweet and loving temper. Both hus-bands and wives should bear this in mind and not relinquish, because they were married, those little attentions which all lovers show to one another, and which are so sweet to the recipient.

Shakers.

SPIRITUALISM CONFIRMED-LETTER NO. 2. SPIRITUALISM CONFIRMED-LETTER NO. 2. In a former communication we said we had manifestations among us previous to their going to the world-and what were those manifestations? They were "departed spirits," coming in and tak-ing possession of instruments, of both sexes, and holding converse with those in the body. These manifestations commenced at North Union in August, 1833, ten years previous to the "Rochester Rappings," in small children of both sexes, who

Rappings," in small children of both sexes, who were entirely incapable of working any deception, or making the astonishing gifts which came through them. They continued for eight years or more in suc-cession, and every individual among us, from the eldest to the youngest, male and female, whose physical organization would admit of medium-ship were used as instruments to such and come ship, were used as instruments, to speak and act for the "spirits"-and the only regret was that we had not instruments enough to take them in, for it was the greatest manifestation we over expected to witness on earth.

They came from all nations—from Europe, Asia, Africa, China, Japan, from North and South Amer-ica, and from the islands of the sea, and they pitch-ed their tents around us; and to us it was the greatest camp meeting ever known on the Con-tinent of America. They came from Spain, Portu-gal, Arabia, Norway, Sweden, Lapland, and thou-sands of the Aberigines of our own country, and great numbers from Brazil, in South America, and so great was the crowd that if we had had a thousand mediums we could not any more than have supplied the demand, nor hardly begun, which will appear from the following letter received at that time from the Spirit-World, dated May 4th, 1844, copied verbatim :

To the King or Bishop of North Union : REV. SIR-I have lately been awakened from a deep sleep by the sound of a loud trumpet. I followed the sound of it, and here it directed me.

I was at that time about the age of thirty-five. I lived there as a priest until I was about sixty, then died of a sudden cold, and have slept ever since, until now awakened by holy angels sound-ing their trumpets. I have given you a little description of myself, as I am a stranger in a strange land. I have heard the complaints of the Brazilians,

and I would write to you for information. They tell mo they were told that they might cone here and confess their sins, and thereby galu a trens-ure in the heavens which would be a lasting trensure to them. They say that they have been

it understood. I feel a great disposition to inquire into the truth of these matters. I feel auxious to know about the light of God poured upon your subjects. How is it that "departed spirits" again enter bodies and converse with you? Surely it must be a miracle, or the work of God, for me-a spirit —to write to you, and you be able to receive it. But I was told if I should send my letter to one of more instruments it would be afoly conversed of your instruments it would be safely conveyed

to you. Would it be possible for me to enter a body on earth and converse with you? If so, I should be willing to pay you any sum of money as a recom-pense. Will you please listen and answer my in-quiries? If you will you will greatly oblige Your friend, DUN-MO-NESQUE.

every week in their message department. We are well aware that this department has been sneered at by some, and rejected by others, be-cause the messages from Tom, Dick and Harry, as they call them, or spirits who have never pro-gressed any—just as they were in the body— rough, uncultivated, and some unreliable, and some truthful and of recent date, yet they carry on the face of them more truth than many of those do in the form who reject them. Supposing some discrepancies and even contra-Supposing some discrepancies and even contralictions are found among them, is it any more than what are found among those in the form? and shall they all be rejected on this account? If they are, on the same principle we may reject the Bible, wholesale, because there are discrep ancies and contradictions found in the sacred volume. But we do not reject either that are true. Let the Banner exclude the message de nartment, and the new phenomena coming out. and they will exclude many of their subscribers. JAS. S. PRESCOTT. North Union, Sept. 18, 1867. -[Cleveland Plain Dealer.

Correspondence in Brief.

W. D., NEW ORLEANS, LA.—The readers of the Banner of Light should number five hundred thousand instead of fifty thousand,

ISAAC HOAG, RENSSELAERVILLE, N. Y., writes for mediums to come that way who can lecture and give tests.

JOSEPH G. MOORE, ST. JOSEPH, MO., writes that there is great need of good physical mediums in the West; that great numbers are waiting and longing for chances to get spiritual manifestations, and investigate the philosophy of Spiritualism.

H. V. DEMPSTER, ZANESVILLE, OHIO. - The house of Rev. W. G. Pratt, Baptist, Zanesville, Ohio, is said to be haunted. The sound of heavy blows are heard throughout the night, seeming to come from the cellar.

MRS. M. ARMSTRONG PRAY, OGDENSBURG, N. Y.-Enclosed you will find six dollars, to pay for two Banners one year-one for myself, and one for some poor fellow-being who is not able to pay for the noble treasure.

MRS. J. M. T.—The hest I can do is to get har-monious within myself; to do all the good I can for others; be true to the pure impulses of my own soul, regardless of opinions and man-made laws, hoping that better days than these may soon dawn upon the earth.

MRS. R. E. WOOD, CHARLESTOWN .- Spiritualand uncharitableness of our hearts, and widens softward relationships of the states of the second states of the second softward and the second our views of morality and religion.

J. A. WOODNAN, CAMDEN, N. Y.-After carefully examining the New Testament and finding what a belief in Christianity is, I do not find a single sign or evidence of it now existing in the Orthodox Church, but I find all the signs or evi-dences of a belief in Christianity, as set forth by Christ himself, existing in Spiritualism.

JOSEPH CRAM, HAMPTON FALLS, N. H.-I JOSEPH CRAM, HAMPTON FALLS, N. H.—I hope there will not exist any strife among our mediums to see who shall be greatest. Let all strive to become meek and humble servants, la-horing to spread the truths of Spiritualism. Let not the lecturer, the more highly educated, say to the medium for physical manifestations, "We have no need of you, no. mo." have no need of you, no, no."

E-C-, RICHMOND, VA.-The higher class-es in this city are readers of the Banner of Light. It is a glorious paper. Every family should take it. Mediums and lecturers are needed here. The followed the sound of if, and here it directed me. I am a stranger to you and your followers; but deem it not intruding on your friendship for me to take the liberty of conveying to you a letter, for the purpose of gaining information respecting the manner of your living, faith and doctrine. I am a priest of the Catholic Church, from the place called Rio Janeiro, of Brazil, in South America. I Rio Janeiro, in the first part of the century of Reventeen hundred.

MRS. L. A. F. SWAIN, MINNEAPOLIS, MINN,— I have read in your paper extracts of letters from various part of the country with pleasure and profit, and have gathered from them strength and encouragement. Those who live remote from cities and large towns know how to appreciate your paper. My pulse is quickened and my heart inspired by the electric spark of another's thought, owever distant, brought to me by the Banner. We would gladly print personal history had we oom.]

ELIJAH W. LAKE, MARION, IOWA.—Spiritual-ism is fast gaining friends in the West, and the demand is constantly increasing for good speaktreasure to them. They say that they have been here some time, and do not find any privilege (for the want of instruments to take them in); they wou condescend to explain this matter? They it understood. Lega grant disposition to incuire into the conduct the people from their conduct to do. creeds.

Creeds. J. C. BALLOU, WOONSOCKET, R. I.—Your val-nable paper is being extensively read in this vi-cinity, and is well appreciated. All the reading matter of your journal is valuable to every think-ing man, as so much of it relates to immortality, a a subject which all people have interest in. And the communications of spirits and angels which it publishes weekly are instructive, and are fast gain-ing the attention of the people. And its God-given philosophy consoles and elevates us, point-ing us to a truer and higher life.

willing to pay you any sum of money as a recompense. Will you please listen and answer my inquiries? If you will you will greatly oblige Your friend, Dor. Mo.NESQUE.
On being asked the object of their coming to us in such great numbers, they said, (through interpreters) to learn of us the way of God as we had been taught: "that they might be judged according to mon in the fiesh, and live according to God in the spirit." Some of whom had been dead hundreds of years, or what we call dead, but had never progressed any.
The editors of the Banner of Light, published in Boston, Mass., will know how to appreciate the truth of the foregoing communication, from the fact that they are publishing similar ones every week in their message department. We are well a ware that this department has been truth appendix be some and releated hundred be ware that the some and value the truth abroad. But what can I do? I am not a process.

Notes from a Lecturer.

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As this beautiful September month is coming to a close, and as with its close ends my labors here, for a few months at least, I cannot feel satisfied to leave the hospitable homes and the warm hearts that have welcomed me in my first regular New England engagement since my return from the West, without expressing publicly my thanks for the encouragement these earnest souls and ready workers for the cause have given me,

Leaving my good Quincy home at Mr. G. W. Konlson's, where I had rested so well through August, and which, by the way, I would recommend to all who truly desire a home for comfort, I came here the first of September. My heart felt warm when I came, for this is not my first visit to Willimantic, by any means, and I knew, by a pleasant experience, of the friendly hearts that would greet me. I was not disappointed, and when, Sunday morning, I entered their glorious Lyceum, I felt at home, and knew at once I should not be obliged to labor here unaided. My afternoon and evening lectures have been well attended, and we have had the satisfaction of seeing the audience continually increasing through the month. The best of feeling prevails. and I think I can safely say that Spiritualism never stood so high, or promised so well in this place as now, and that is saying much, for Willimantie has not, by any means, been backward in this matter in the years that have passed. A manufacturing village of between four and five thousand inhabitants only, yet a village of much enterprise, of which it gives evidence in a rapid growth and an uncommon amount of liberality of thought, it possesses one Roman Catholic Church, like all Roman Catholic Churches rigid in its forms; one Baptist, not "running" just at present, or, at least, only run by its second ongineers, the deacons; one Congregational, exceedingly respectable, whose pastor has been so long settled he is getting quite fossilized, and which is only spasmodically active through the ministrations, now and then, of some sensational revivalist; and last, but not least, a Methodist Church which "seines" with camp-meetings and yearly revivals for the floating population, and which, strange to say, has at present a pastor who is very broad in compreheusion, and liberal in thought; a scholar and a gentleman; and one who, I suspect, by many little things, feels quite as much at home with intelligent Spiritualists as with his own congregation. The Spiritualist Society here, of course, does not call itself a church; it has, however, a regular organization (creedless, thank heaven !) and is working slowly, but surely, into the hearts of the people. Many of the best and most intelligent men and women here are connected with it. The "Ladies' Social" associated with the Society has among its members, or regular visitors, at least, members of Orthodox Churches, who seem to enjoy themselves highly at its gatherings, without fear of contamination. Bro. Burnham only a few years ago represented the town in the State Legislature, and this year it has been represented by two of the Society, Bros. Gates and Tarbox. The Lyceum is in a flourishing condition, and is recognized as a regular Sunday School, by those at least, who are soliciting for benevolent purposes-the desire

for money readily overcomes their prejudice in this direction, I find; and, wonder of wonders! 'tell it not in Gath, publish it not in Askelon'' t few weeks ago your humble servant, with the 'other ministers" of the place, received, with the compliments of the Methodist Pastor, a free ticket for an excursion to Long Island by the Sunday School of his church. I, of course, accepted, and passed a very agreeable day. I suspect, however, the broad liberality of the pastor had more to do with the invitation than the liberality of the church at large; but these little things are all evidences of a recognition of our power, at least, and are cheering to those who have combatted these years against active fees without, and lazy friends within.

I think you can set down Willimantic as a liberal place, and when the Spiritualists here erect a building of their own-which they intend to do on a lot which they already possess-you may look to see them taking the lead in numbers, which they already take in intelligence.

the feat of placing herself inside the plano in the position in which the medium was found; but, although smaller in person, better dressed for the experiment, and having longer time for its performance, she entirely failed of doing in the full light what was accomplished by the medium in darkness.

During the musical part of the sitting the same instruments were played upon many times, and to a variety of tunes. Had a door been opened large enough for the admission of a bass drum, we think it would have been clearly discernible from the fuller light in the adjoining rooms. Next, another spirit purported to control the medium, and an exhibition was given of

BRILLIANT SPIRIT-LIGHTS.

Whatever may be said of dark circles for other classes of phenomena, it must be admitted that darkness is requisite for this, as light is only distinguishable from darkness, and the lesser pales before the brighter light. The exhibition commenced by lights about the size of a candle-light. appearing in different parts of the room, sometimes one and sometimes two, four and six at a time. These would gradually increase to the size of a person's head, changing in size, form and place of appearance. A luminous veil was called for, for one of the circle, when jets of light started in the direction indicated. After this we witnessed a beautiful expansion and contraction of lights -expanding to the size and shape of a fan and contracting to the size of a candle-light, keeping perfect time in the movement with the music upon the piano. The exhibition of lights in various forms lasted some twenty minutes, and they were continually seen for nearly all this time, not disappearing until the very instant that the room was fully lighted by other means.

In conclusion we would say that we have only Almed to give a truthful statement of what we saw and heard. The motive for fraud is not ap-parent on the part of the residents of the house, as they never receive compensation, and the circles are formed of neighbors and invited guests. These manifestations have been witnessed by quite a number of the scientific men who visit this fashionable watering-place, and are doing their work in breaking down the dark conserva-tism and exclusiveness of the place. Mr. Gran-dal and his wife offer to go to another house, where the inunctes will be sure there are no mu. where the inmates will be sure there are no musical instruments, and do not doubt the results.

We tender our thanks to Mr. and Mrs. Orandal for their courtesy and hospitality, and design accepting their invitation to give the subject further investigation at some future time, wishing only to know the truth, and holding to our right to learn facts and accept their logic wherever found.

C. FANNIE ALLYN. L. K. JOBLIN, Providence, R. I., Oct. 7, 1867.

What word is always pronounced wrong? Wrong, of course.

God created man, but woman completed that creation. Woman has purified literature, and she will purify politics. 'She drove Dean Swift out of literature, and she will drive John Morrissey out of American politics when the ballot is given to her. Men may wag their heads as much as they please, and women imay do all they can to make voting by their sex unfashionable, but the boys and girls who go to school side by side to-day will surely go to the ballot-box together in twenty years from now.

"A PLEA FOR MARRIAGE AND FOR HOME."

Rev. A. A. Willits, of Brooklyn, N. Y., lectured before the Mercantile Literary Association Wedneeday evening, on the subject of "A Plea for Marriage and for Home."

the language were nome, mother and heaven. He said that it ought to be the ambition of every young man to found a home-a model home. His next ambition should be to flud a partner for it-a neat, tidy, nice, good looking woman. If there was any young man before him who had not this ambition, he was ashamed of him. Man was made to love. He who has none is a monster; who has none to give is a picture of despair. He believed in the Biblical injunctions concerning marriage, and that man needed the conscious affection of a female heart to soften the asperities a flection of a female heart to solven the appendix of his own and to give completeness to his being. One of the most joyous things in married life was children, the pledges of real affection, which re-called the early scenes in our own life and made us live that golden age over sgain. Let no man, he continued, in health and enjoying a moderate income be afraid of marriage. The trouble nowa-

Physical Culture.

In no other city in the United States is so much attention paid to physical culture as in this. Boston will ever enjoy the enviable distinction of being the pioneer city in this great reform. For this distinction to no one of her citizens is she indebted so much as to Dr. Dio Lewis.

There is not an intelligent person in the United States who has not at least heard of his system of gymnastics, and thousands and tens of thousands in all parts of the country have practiced his system with the most beneficial results. It has been introduced into hundreds of schools, and will be into thousands of others. Had gymnastics been known and generally practiced a few years ago, the writer of this would have been spared a life-long invalidism. Thousands of young people lose their health every year in consequence of the non-requirement of daily systematic exercise in our schools and colleges.

Notwithstanding the greater attention given to his important part of education in this city; how much room there yet remains for improvement! How many persons do we dally meet with stooped shoulders, contracted chests and pinched up waists. We would advise all such persons, and especially those afflicted with the last named deformity, to attend a course of gymnastics at No. 20 Essex street. They will find a course of lessons there. splendid for the health, but very bad for corsets and tight dresses.

And we would further say, make no delay. Your lives are endangered by this sad deformity. Far more sensible, and less injurious, is the Chinese custom of compressing the feet, than our custom of compressing the vital organs. Ob,

said she preferred his dollars to his sense.

remainder of my days in spreading light and truth abroad. But what can I do? I am not a medium, orator or writer. I am over sixty years old, and have always worked hard and have laid up no treasures hero below. I have thought I might peddle books and spread the light and truth that others have given to the world. But I have no means to commence with, but would do so if some one would lend me enough to start the work. When I think of the many noble souls who are giving time, talents and lives to benefit the world. I am ashamed of the little f bave done. I feel anxious to do something in the future.

E. J. L., BOSTON .- The doctrines of the ancient E. J. L., BOSTON,—The doctrines of the ancient sages were the spiritual reflection of man's im-mortal nature. The inner life is man, an eniguna. The outward life is man, a pretension. The true and real is God, a spiritual being. God's life is Nature in everything which does transpire. Na-ture is the only teacher—the only preacher—the only true interpreter—the only fountain for the true worshiper. Men may talk and men may tell of heaven in God's own keeping, but they formet that God has never yet appeared in any forget that God has never yet appeared in any other form than what life in its experiences tell man he must conform. The true conception of God's laws gives to all men a proper understand-ing of a future unseen world. The immortal soul is God, a power. No man exists who is not God and a spiritual reflection of all things pertaining to a life of unending bliss. The soul of man is a fortune-teller of his future destiny. Every thought is made to tell in all his life a truism which men desnise. man he must conform. The true conception of lespise.

JOHN W. MCDONALD, HOUSTON, TEXAS. - I read in one of our best city newspapers, not long since, an article which stated that of the twenty thousand white inhabitants of Houston, not more than five hundred attend church on Sunday, than five hundred attend church on Sunday. Well, as I belong to God's church, that is, love all good peoplo, and pity the ignorant, I find here many who would certainly investigate our philos-ophy, and I think if we could have a good me-dium to lecture and give tests we would soon have the largest society in Houston, because I feel satisfied that the most of the twenty thou-sand people here are of that character that would readily embrace truth if it were only put before them. But they know nothing of it but the false-hoods told by the preachers. And those and other falsehoods so frequently told in the pulpit are the cause of driving the thinkers out of the other falsehoods as frequently told in the pulpit are the cause of driving the thinkers out of the churches. I know that good mediums, and in fact most of the people of the Northern States, four to come here because their persons are not safe in the South. Now I can safely say that such is not the fact. I would not fear personal injury or insult here, because of opinion, as much as I would in Boston. I can't say to such a me-dium, Come, as all such ploneer movers are sub-ject to pecuniary expense and failure. My wife was developed to heal by laying on of hands in June inst (1863), and though ilberal minds did at once believe she had the gift, they feared to call it Spiritualism, and counseled me to say nothing of spirits. But I not only did not do so, but beit spirituansm, and counseled me to say nothing of spirits. But I not only did not do so, but be-gun by impressing every one that it was all done by and through the agency of spirits. And now that she has healed over eight hundred, and my house is daily crowded with patients. M. D.s. and D.s. are coming to be healed anying "Coll that American women would cease this suicidal practice, which is now sending fifty thousand of them to untimely graves every year! M. W. A spirited young lady who was about to marry a man whose purse was longer than his head, said she preferred his dollars to his sense.

I go from here to Worcester, for October, where I anticipate a pleasant time, and from which place you may again hear from me. I am giad to see that you have such a list of good speakers for Boston the coming winter, and feel satisfied they will do a work which will tell for good. We should all throw aside little petty jealousies and personal feelings, and work together for the promulgation of liberal thought. With united action we are a host; then let us encourage one another while doing each her or his distinctive duty, and so we shall see the great temple of harmony going up grandly, without hindrance.

Yours for the truth, N. FRANK WHITE. Willimantic, Conn., Sept. 27th, 1867.

Matters in Pittsburg.

On Sept. 1st and 8th Rev. J. G. Fish filled our desk, to great acceptance. May his earthly 80fourneyings he long continued, and all his efforts crowned with success, as they surely must be.

He was followed by M. Henry Houghton, the young orator, whose eloquence, logic and hurning inspirations come with a goodly grace (being only twenty-one years of age), placing him beyond all peradventure in the front ranks with the gifted of our land.

A new interest is manifest among us, quickened by the bitter opposition that has been of late rolling in upon us from theological pulpits. We roning in upon its from theological pulpits. We have a little girl here among us, (whose name as yet we are not at liberty to mention) that is finely controlled for *physical* manifestations. She is destined to rank second to none in this "very useful" sphere of action.

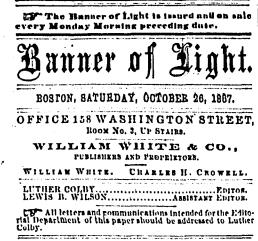
userul "sphere of action. And now in closing, dear Banner, we wish to thank you for the rich fruit of Spiritualism that hangs weekly upon your folds like grapes upon the vine. May you continue a bright light luring human life on to the grand conception of earth and its measuring human life to the transfer and its necessities, immortality and its blessings. DR. D. C. DAKE.

Pittsburg, Pa., Oct. 9, 1867.

"VEGETABLE CURLED HAIR."-A new material for beds has been discovered in California, that country of so many and such valuable pro-ductions. It is asserted that there is at present dug out of the mountains of the Sierra range a dug out of the mountains of the Sherra range a better material for beds than is now available in the markets of the world, fully equal to curl d hair, and making comfortable, useful and health-ful beds. This material is the "soap root," which grows in unlimited quantities in California. It is described as a bulbous root, enveloped in a very tough and supple fibre, resembling somewhat the basic of corea put in color and appearance, but tough and supple fibre, resembling somewhat the husk of cocoa nut in color and appearance, but nearly as tough as whalebone. The roots are dug chiefly by Chinamen, bound in bundles of one bundred pounds each and brought on poles to the factory. The first work is to put the roots through a picker, similar to a threshing machine, which is run by horse-power. This separates the fibre into a hair of eight to ten inches long, which is placed in a large vat or steamor till it becomes flexible, and is freed from all gummy or glutinous matter. It is then dried in the sun, put through another finer picker, then taken and twisted into ropes, and then steamed again, which sots the curl. The ropes are bound in bales, and are ready for the uarket. The natural color is brown, but it is col-ored black, and an expert would flud it hard to market. The natural color is brown, but it is col-ored black, and an expert would flud it hard to tell it from curied hair.

'BANNER LIGHT. OF

OCTOBER 26, 1867.



4

The Wastefulness of Our People.

The American people are rightly reckoned the most wasteful people on the face of the earth. Primarily it is because we have an inheritance such as never fell to the lot of any other people. But it is due to other reasons, too, such as the honefulness; large views and sanguine temper of the whole population. We have resources that appear to us inexhaustible. A whole continent is ours to own and subdue. We are restricted in our vision in no single direction. No neighbors crowd us on one side or the other. We have virgin lands, capable of feeding the world with meats and grains. There never yet appeared to be any necessity for saving or even of economy; and, therefore, we have gone on spending and receiving, spending and receiving, pretty much as we would. It is a very fine way to do, and, no doubt, tends to produce a race of men of large views and liberal sentiments, while more or less careless, too, about matters which it concerns them to attend to with the greatest care.

Somebody has remarked with much point, though with exaggerated truth, that almost any European people would manage to subsist very comfortably on what we regularly waste. It might be much more true, too, before the war than now; and it will no doubt be still less so in the future, after we shall have been made to feel for a course of years the substantial weight of taxation. That awakens us to economy and prudent care. It is mainly for that reason that the neople of Europe are trained to such habits of thrift and saving. Not many generations hence, when this continent shall have been more densely populated than now, and production and consumption come to bear very much closer relations to one another, we shall manifest pretty much the same habits and traits. Time and practice will have duly ingrained them into our national character. But, for the present, there is little doubt that we should feel our way along to our destiny, shunning what experience warns us against, taking in as fast as prudence suggests the need, and compacting the characteristics into harmonious and solid form, which now lie loose as mere elements in our life and conduct.

Economy, however, being the divine law running through the universe, it behooves us to begin its practice even when it does not seem to be necessary. We are in conscience bound to make all forces spend to the utmost possible account. In fact, it is all the more incumbent on us when it is not necessary, for we manifestly have no sort of right to dissipate and waste what we are but stewards to use. In no sense are we owners and proprietors of the resources that lie about us in such lavish abundance. Take the case of the magnificent domain which has been given to us in trust only-the public lands. We are not merely giving it away on the easiest and most generous terms to actual occupants, including the destitute and landless immigrants from foreign shores. but we are throwing it by the lump at corporations and organized enterprises of every sort almost, to enrich them, while doing nothing by it in comparison with what we might do for the substantial welfare of the nation. This is sheer waste, and must be condemned as such. We have no right to spend such an inheritance as our scrupulous care, since we should consider ourselves to be merely trustees in a matter involving such vast and wide-spreading consequences. What belongs to man, to humanity, we should not, as temporary custodians, throw away in speculation. In our modes of living there is wide room for improvement and reform. How little actual forethought is given to them, to attempt to systematize them as they deserve. We live more by guess and at hazard than as if we were under the restraint of limited resources. All this ought to be changed. No life, in the material or the spiritual, can be, in the highest sense, a genuine life, that is not based on fitness, on proportion, on economical laws and on the perfect adaptation of means to ends. Any other is loose and out-atends, and not fit for rational beings to assume as their own. Were we to make the most of our means in this, country, we should be able to accomplish results that would startle the world.

Elder Grant on Secret Societies. Elder Miles Grant, editor of the "World's Crisis," and by many degrees the most able and wide-awake advcente of second advent doctrines, keeps a sharp look-out for the "signs of the times," With intuitive sagacity he watches the proceedings of Spiritualists, and reads the Banner with diligence and care that compliments his taste and intelligence. But, unfortunately for the Elder, he looks at everything through theological spectacles, the glasses dimmed by the smoke and fire of a burning world. Commenting upon the proposed formation of a secret society within the spiritual ranks, the Elder says:

"The formation of a 'secret society' is a very important step, and will give the Spiritualists great and united power when the time arrives for action. When we consider the number of Spiritaction. When we consider the number of Spirit-unlists in this country-eleven millions-it re-quires no prophet to foretell that they will soon become a power that will be felt. Look at their aim' in relation to the formation of the 'secret society.' It will be seen that it is to be worldsociety.

wide in its operations. For ten years we have believed that the last great political movement in the history of this Dispensation, will be controlled by the demons through their mediums. We believe these de-mons, as described in Rev. xvi: 13-14, will 'go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. We think no step could have been taken which would so insure them success, as to form themselves into a secret sodecided at their last National Conven And we believe that no secret society has ever been formed that was so dangerous to the best interests of the cause of Christ as the one Just started by the Spiritualists. Let every one who wishes to enjoy the favor of the Lord keep entirely aloof from it, as they would from the bite of a rattlesnake. This is the time to come out from the world and be separate.'

Again, quoting a prophecy from the spirits. published in the Banner of Oct. 5, in relation to a more acceptable form of government" that the Congress of Spirits will bring out of the present conflict between Congress and President Johnson, he says:

"From the foregoing we learn that the spirits expect to have the next control of the American States. If accomplished, it must be done by causing the men to put in office those who will favor Spiritualism. Present appearances indicate that such a result might be very easily secured. This is what wo are expecting. While the masses are laying plans to purify the world by mere human agency, or by demons who profess to be de-parted spirits, let us all be ready to welcome Jesus, the only one who can change the sad con-dition of things in this world. 'Till he comes, the state of societ, will grow 'worse and worse.'"

What but an "infallible revelation" could se muddle the intellect of a warm-hearted, genial millar perhaps to most of you-with regard to man, as to cause the perpetration of such criticism man's physical existence and condition. However man, as to cause the perpetration of such criticism as this-such distrust of human nature and the methods of human progress, as illustrated by Spiritualism, and such perverted ideas of the relations between God and man, the spiritual and natural world? If Bro. Grant will drop so-called "divinity," and study humanity, turn his feet in the paths of "progression" instead of "destruction," cease gazing into the clouds after his " coming Lord" and seek for him in the lore-principle of his nature, recognize angels instead of devils in the spirit-friends who live in the atmosphere of our lives and exert their influence upon us, and find the "kingdom of hearen" within, and not upon a material globe "purified by fire"-if, in short, he will throw off his theological goggles and look with natural eyes upon natural things, he and his readers will be the better for it.

Rev. Mr. Connor on Spiritualism.

On Sunday evening, Oct. 13, Rev. Rowland Connor, late colleague of Dr. Miner, of the Schoolstreet Church, Boston, delivered a lecture before the "Associated Spiritualists" in Fremont Hall, Chelsea. He frankly defined his position in regard to Spiritualism, saying that he was an investigator, a seeker after truth. He admitted the truth of the fundamental principles of the Spiritual Philosophy, as well as much of the phenomena. He paid a merited compliment to the Spiritualists

cause of truth. With a countenance radiant with contained within it.

Music Hall Lectures.

The new series of Sunday afternoon lectures on Spiritualism, in Music Hall, has thus far been attended so largely as to at once guarantee success. The average attendance is fifteen hundred. If anything else were needed to demonstrate what has been proved so many times, viz: that Spiritualism is a living faith in this country, not to be shaken by the ridicule of its opponents-or. further, that it merits the respect rather than the slurs of those who vainly assail it and its believers, such testimony as this would exactly perform the work.

The Spiritualists of Boston and neighborhood have taken up this matter with a fixed determination to discover if their ennobling faith and philosophy were not a real thing, sound and operative in the popular mind and heart; and full halls each Sunday attest the truth of their claims. The clergy of the several churches in this city would do well to look in and witness such immense congregations as they are wholly unable to call together; it might teach them a lesson of modesty, if not of humility. They might come to respect the force of numbers, if they cared nothing for the truth of our scientific philosophy. We are free to express our satisfaction with these meetings so far as they have progressed, and believe they will work wonderful effects.

The second lecture was given by Thomas Gales Forster, of Washington, and was listened to by a larger audience than on the previous Sunday. From the reputation of the speaker the audience expected to hear an able discourse, and none were disappointed, if we judge by the close attention given to every word uttered. Mr. Forster is an eloquent speaker, with a clear voice that can be distinctly heard in any part of the hall. His lectures are all given while in the trance state. Next Sunday will be the last opportunity to hear him before his return to Washington. Below we give a brief synopsis of his lecture, which commenced and ended with a short original poem:

A certain Greek philosopher declared man a two-legged animal without feathers. An English chemist defines him to be a little less than fifty pounds of carbon and nitrogen diffused through a half-dozen palls full of water. Modern ecclesi-asticism declares man to be religiously fit for damned. Modern Spiritualism declares man to he a physical, an infellectual and a spiritual being. From this standpoint I propose to speak today, hoping that while I attempt to overthrow some of the objections of those opposed to modern Spiritualism, I may contribute somewhat toward

confirming you in your most holy faith. First, then, let me speak of a few scientific facts-fafamiliar to you, they are notwithstanding more or less necessary to the conclusions I shall seek to

In every well-developed human organism there are over two hundred and fifty bones, including the teeth. The skull consists of eight bones, which serve as a protection to the animal brain. In infancy the union is not close and firm; but in he adult, they are firmly knit together by teethlike notches, thus serving as a better protection from injury than if the cranium were entire like the shell of an egg. In the face there are fourteen bones, exclusive of the teeth. At the root of the tongue there is a little bone in the shape of the letter u; it is disconnected with all other bones, but serves as a point of attachment to several muscles that perform the motions of that unruly member.

There are sixty-eight bones to the superior extremities - thirty-four to each: one shoulder-blade, one collar-bone to the arm, two bones to the fore-arm, eight to the wrist, five to the back of the hand, and sixteen to the thumb and fingers. The inferior extremities have thirty-two bones belong-ing to each—the thigh-bone, the knee-cap, two in the leg, seven in the ankle and heel, five in the middle of the foot, and sixteen in the toes. The bones are firmly united together by strong ligabones are arming united together by strong liga-ments, and strong, but tough, smooth cartilages, covering the ends and joints, so that action is easy. The spine is a hollow column, through which the spinal-cord passes. It consists of twenty four hones nicely fitted, and is remarkable for its facility of motion. There are twenty-four ribs-twelve on each side, joined to the spinal column at one end and wast of them united to the breast at one end, and most of them united to the breast-bone at the other. These, with the breast-bone with whom he had been brought in contact, for and the dorsal vertebra, form the frame work of their honesty of purpose and devotion to the the chest, and serve to protect the heart, lungs, &c., cles in the hu man body, which though all of the same struc-ture, are divided into two classes—the voluntary and the involuntary. The former are the most numerous, and are situated between the integn-ments of the body and the bony frame referred to; he latter class occupy the internal cavities, and form a part of the digestive and circulatory sysems. Equally to be admired is that wonderful network of nerves, which courses itself all through-out the system like so many telegraphic wires, conveying intelligence to the nerve centres. Be extend a cordial greeting and congratulations for the free and independent stand taken by Mr. Con-together with seven millions of little mouths coving the entire surface of the body, all perform heir functions, when allowed to do so, with the

law of change. Everything around you is under-going change. Change is the channel through which the beautiful law of progress manifests it-self. Man himself is not an exception to this law. Throughout the physical organism there is per-petual change going on. Every atom, every property and quality, is perpetually undergoing change. You have not the same organisms—you who were here then—that you had ten years since, when I stood in this hall with my medium. You have not the same as you had yesterday. Indeed, this change is momentary. The body is continually throwing off and taking on particles—a constant throwing off and taking on particles—a constant process of impartation and imbibation. So the brain is ever changing. At every half revolution of the blood you are imbibing oxygen, and, at every other, discharging carbonic acid. Indeed, human life may be compared to the web of Penelope. It is perpetually being woven and unwoven, while its grim suitors, disease and death, stand waiting, till at length the Ulysses of im-mortality arrives and the contest ends. Or to the mortality arrives and the contest ends. Or to the great Father of Waters, who, after he has received from the muddy mouth of old Missouri her sterna kiss, flows on rapidly, wearing away shores and building up islands, until his final confluence with Mexico's blue wave—for the red river of life cours-ing through the veins, is perpetually wearing away and building up, until its final confluence with the ocean of eternity. The brain, therefore, with all the other portions of the body, is forever changing-forever throwing off and taking on. In, and of itself, it has no retentive property-it ans no canability of thought or memory.

Now the brain may be as perfect after death as before, and yet matter cannot think, nor see, nor speak. The thinking faculty has taken its depart-ure. The mind of man is an emanation from the brain of man. The brain, with its wonderful manifestations, under the pressure of a more positive principle in Nature than mere matter, is gen-erating a fluid, a current that finds its way all over the system, constituting a channel of com-nunication by means of which intercourse is held between the extremities and the centres. Ever since man dreamed that he had a spirit, there has been an idea entertained, that somewhere or somehow spirit couched matter, but there has been no definite solution of the question. Although theoloy has been teaching for ages of spiritual things, yet it has furnished no response to the inquiry as to the existence of spirit separate from the body. But the facts of Spiritualism, aided by the devel opments of science, are explaining the contact of spirit with matter and the agencies of that con-

tact. The impression is made upon the brain, and the response given back to the extremities through the nerve fibres. If you cut the nerve of sensation, leading to the finger, you may hack and hew that hand off, and the brain will receive no impression of the fact, because the channel of communication has been cut off. This element emanating from the brain is the child, the legitiwith materialism. God is the father, and matterialism. is the mother. It is the child of the union of spirit with matter, and constitutes the agency by which the connection is kept up between the spiritual and the material world. This property, this cur-rent that finds its way all over the system, is subject to impressions from within and without, and the spirit makes use of it as the external mind scenningly makes use of it as the external mind scenningly makes use of the eye to see. The eye itself does not see. There is no vi-tality in the broad domain of the universe but what is found in spirit. And it is by this means that your spiritual natures are being individual-ized, preparatory to their elimination from this material to a higher and broader field of action.

The material to a higher and broader held of action. The materialist may ask, If the mind of man is not the brain, what is the intelligent principle in man? Theology has never been able to auswer this question. Who then shall answer it, and redeem man from the cheerless view of material-ism, lift him upon a higher plane, and remove from him the dreadful apprehension that he exists but as the result of chance, and that death is an eternal sleep!-from the thought that he is not superior to the kingdoms below him, and write superior to the Ringdom's below litin, and write upon the heavens the glorious fact that God has not given aspiration without finding a world for its response! Who has ever done it prior to the dawn of this glorious philosophy now breaking upon the age! There has existed, I know, a beautiful hope—so beautiful and so refined away from practical appreciation, that though as bril-licet methons it is as cold and dolling as this iant, perhaps, it is as cold and chilling as the Aurora Borealis.

Antora boreans. Man has desired something more real, more practical, more substantial than mere blind faith. He has desired realization, knowledge. And in this age in your land, and in other lands, is dawning a glorious philosophy, based upon spiritual phenomena, which is rapidly dissipating the gloomy night of the past. In these phenomena are found evidences of an individualized spiritual existence. It proves that those you have their tents a day's journey nearer home" than yourselves, are still individuals animated by the same intelligence that characterized them before they left the earth. Before these facts atheism must die out, and the theology of the past must give way. These little tiny raps—this still small voice corresponding to the voice heard by the prophet on Mount Horeb-this still small voice that many scientific men have been reputiating, is fluding its way to the hearthstones of America; and these thy raps have been reverberating un-der the done of St. Peter, whilst the walls of the Vatican are trembling. But even amid the dawn-ing brilliancy of the beautiful truths of Spirit-ualism; amid the shower of beauty and light, here are found those who call themselves Spiritunlists who are in arms against the phenomena, and are seeking to denounce the media, discard-ing the agencies by which they themselves have reached the pinnacle. Let me say to you Spiritualists of Boston, Love your media; love and cherish them wherever they are found. It is true that they are not perfect. You can make nothing but a man or a lect. You can make nothing but a man or a wo-man out of a medium. They do not claim to be, nor are they perfect. But compare their misdi-rections with the grandeur and glory they have shed through the world, and will not their record stand clear and beautiful alongside the record of any men and women of any faith? And let me say, in passing, to the media, Do not be discouraged though men may condemn, for— Amid the care and dejection, the turmoil and strife That compass our media, while passing through life, No mind hath conceived how we will watch every hour, And throw around them the *cgis* of pure spirit power.

Science clearly proves, as you gaze over the the cheerless monster standing upon the threshold peopled earth, that all things are liable to the of time, but the white-winged messenger of a Falaw of change. Everything around you is under ther's love, seeking to gather the flowers of earth ther's love, seeking to gather the flowers of earth to transplant them among the roses of heaven. Does, not this thought elevate man? Does it not burnish the entire pathway of human effort and experience, and illuminate the portals of the grave? You shall pass through death only to plume your phions upon the white shores of another land, to mount higher and higher along the glorious pathway of progress, far above where the bright-eyed stars are singing their eternal anothem. anthem.

Movements of Lecturers and Mediums.

Dr. E. C. Dann will lecture in Rochester, N. Y. the last two Sundays in October. He has been meeting with good success in New York and portions of Pennsylvania, during the past five or 'six weeks. He is coming Eastward after his engagement at Rochester.

Mrs. Laura DeForce Gordon has started from Denver for California. We received a note from Dr. Gordon, dated at Fort Saunders, Dakotah Territory, October 6th. He says they were to leave there, with another party, the next day, and expected to cross the Rocky Mountains at Bridger's Pass, and reach Great Salt Lake City in about eighteen days, where Mrs. Gordon, by invitation of Brigham Young, will deliver a lecture before the Saints. They expect to arrive in San Francisco by the second week in November.

Miss Laura V. Ellis, the physical medium, has been holding scances in Schenectady, Ballston Spa, Saratoga Springs and Gloversville, New York State, during the last month, with success, The papers in Schenectady speak highly of the manifestations. It is her intention to visit Vermont and New Hampshire. Mr. M. M. Ellis can be addressed for the present at Springfield, Mass.

I. P. Greenleaf has been gratifying and instructing the East Boston Spiritualists with his highly gifted inspirational discourses for the last two weeks. He speaks in Glenburn, Me., next week. A. A. Wheelock is speaking regularly in Toledo,

Ohio. Dr. H. B. Storer is lecturing in Charlestown his month. Large audiences greet him each Sun-

day. Dr. Wm. B. White, the excellent clairvoyant physician, has removed from this city and taken rooms on Main street, Charlestown. His patients can readily find him and be better accommodated.

Annie Lord Chamberlain.

We have cheering news from Mrs. Chamberlain. Since her return from the West and sojourn at Hyannis, her health has very much improved, so much so that she expects to be able to resume her scances for physical manifestations during the winter. The following note by a young lady who has had unusual opportunities of examining and testing the truthfulness of the manifestations through the mediumship of Mrs. Chamberlain, while she was at Col. Cushman's house, makes mention of a new phase in Mrs. C.'s development:

Mr. Editor-Permit me to relate some beautiful manifestations which occurred in my presence, a few evenings since, through the mediumship of my friend, Annie Lord Chamberlain, who has

my friend, Annie Lord Chamberlain, who has been an inmate of our family the past year, at our home in Ottawa, Ill. I thought I had wit-nessed manifestations of the most wonderful character before, but the manifestations at this circle surpassed any I had before witnessed. After having the usual musical manifestations, a spirit purporting to be Belle Wide-Awake (an attendant of the Davenport sister, Mrs. Colie.) talked for an hour independent of the medium. She is a pleasant, social spirit, talks quite loud, so that persons outside of the house can hold con-versation with her. She laughs as loudly as a versation with her. She laughs as loudly as a mortal. (Belle at one time was told by a hady in the circle that she was evil, of the devil, etc. She quickly replied, "Very likely I am; you attracted me here. Like attracts like.") We distinctly heard four spirit voices singing, accompanied by a spirit harp, played by the spirit of Madam Sontag. Words are inadequate to describe the sweetness of this spirit music. I was favored dear little friend, "May Flower." We felt hands of various sizes upon our heads and faces. Hyannis, Mass. SUSIE L. CUSHMAN.

Garibaldi and Italy.

The situation in Italy is styled grave. It may well be thought so, when the Pope seriously thinks of abandoning Rome and taking refuge in Bavaria. Garibaldi is succeeding in rousing all Italy to the work of revolution, and it is now reported that King Victor Emmanuel himself is ready to lead his countrymen to the boundaries and move directly on Rome. There is no doubt about there being a crisis for the Pope, at the present time. His forty thousand troops are proving themselves inadequate to stem the tide of aggression from without, and an insurrection from within will speedily bring the matter to a culmi-

nation. If the Papacy is to go down, it may as well go in the century whose track is strown with the wreck of so many governments and institutions. The Pope must part with his temporal power, at least; the most sagacious men think that such a loss will be only his gain in spiritual power. Garibaldi believes his mission to be that of unifying Italy. He works incessantly to that end, and defies the power of Italy and France as well as that of Rome. His proclamations from his imprisonment to his countrymen are stirring in the extreme. They rouse up the multitude to action, and even draw the King after them. We expect that Rome will become the capital of Italy, as it ought to be, by the first of January next.

Mercantile Hall Meetings.

Henry C. Wright spoke for the "First Spiritualist Association" Sunday evening, Oct. 13th, on the Mission of Children. The subject was a most fitting one, and was treated in Mr. W.'s happiest style. Mr. Forster was present during the session of the Lyceum in the forenoon, and at the close of the exercises of the children he addressed them briefly in a manner that all seemed to comprehend and appreciate. Rev. E. C. Towne, too radical for a creed preacher, will speak for the above Society next Sunday. He is a young and eloquent lecturer, whose sowl is imbued with the inspirations from the spirit-world.

the glow of inspiration, and scemingly conscious of the presence of the invisibles, he exclaimed "Thank God for Spiritualism!" and then proceeded to treat the subject in a free and candid manner. He eloquently descanted upon the elovating influence of a belief in a continued and progressive life hereafter. He regarded Spiritualism as the sovereign balm for wounded hearts. At the close of his address, after the choir had sung a beautiful hymn, the friends pressed forward to

We are pleased to learn that the Society of Spiritualists in Chelsen is doing a noble work, and that its Children's Lyceum is in a flourishing condition.

the free and independent stand taken by Mr. Con-

A Sanatorium.

A gentleman of the medical profession propose to establish somewhere within twenty-five miles of New York what he is to entitle by the above name: his object being to furnish a home, or place of rest and healing, a sanative resort, for all who cannot procure the quiet of homes of their own in the babel of the great city. One can readily inal kingdom clearly demonstrates that all such imagine how lonely are the sick hours of a person arguments must be abaudoned, because it is living at a public hotel, right in the midst of the certain that the gorilla and other members of din and clatter, too, with no one to care for him the fine din and clatter, too, with no one to care for him personally, and with every possible chance for his not getting well. We wonder some such sanato-rium has not been started before. There would seem to be room for one, in fact, near every large commercial city. We have cures of various kinds, upon this basis, they must admit the other for the for the treatment of special cases of illness; but same reason. The gorilla, physically considered, here is a suggestion for men who would simply stands side by side with man. I know this is beave the world for a brief time to rest and releave the world for a brief time to rest and recruit; who are to be treated after a nursing rather than a medical regimen, and need tender care, quiet apartments, gentle surroundings and soothing influences, to make them over anew. Pure air and unbroken sleep would do much for persons thus circumstauced, and this is what they will get in such an asylum to their heart's desire.

Another Haunted House,

The citizens of Pittsburg, Pa., are considerably excited by the singular occurrences which are taking place in a "haunted house" in that city. The manifestations, as reported by the Pittsburg papers, are certainly of a remarkable character, and well calculated to elicit the attention of thinking minds. These things are the legitimate work of invisible intelligences, for the purpose of demonstrating the fact of spirit communion, though in a crude manner.

A Large Assortment of Spiritual and Liberal Books.

Ing Ritualisin, Popery and Mariolatry.

atmost regularity. And, as the capsheaf of all this marvelous mechtion of the human brain. Truly, as said by one of

old, man is "fearfully and wonderfully made." And what are the lessons to be drawn from this beautiful manifestation of the handiwork of the master mechanic of the universe? Upon the perfection of the human organism certain errors have been based. You are all aware that a system of theology exists proclaiming a belief in the physical resurrection of the human body. The only plausible argument in favor of this doctrine has been found in the physical perfection of the human organism. But a strict analysis of the anithose advocates of a physical resurrection deny it to the animal kingdom. If they claim the one prove that the higher forms of the animal king-

dom are equal in perfection to man. But common sense is rapidly dissipating this idea of a physical resurrection. There is a class of minds existing oven in your enlightened land and day—a class that it has become somewhat fushionable on the part of the theological world to denounce as dishonest. It is frequently said that there cannot be an honest atheist. We af-firm the contrary. The atheistic mind may be strictly honest. For the atheist is correct in many of his positions as far as he goes. He says the mind of man is the result of the conformation of man of man is the result of the conformation of man. Nature is perpetually repeating herself. As the acorn produces the oak, and the oak the acorn, as the egg produces the fowl and the fowl again the egg, so matter in her changes produces man, and man in turn produces nothing but matter. What has theology done to controvert this position? Material metaphysicians say and theology has never denied that the brain of man is the mind of man. The atheist, basing his idea upon this de-claration, says, Then send a pistol ball through the brain and the man is gone, and immortality is a fable. And the atheist is correct. If the brain of man be the mind of man, then does the idea of immortality become less than a fable, and the atheistic school triumphs over all other sys-

Liberal Books. Our shelves are filled with a complete assortment of Spiritual and Liberal Books, which we will send to any part of the world on the receipt of price. Send for our catalogue. The Pan-Anglican Synod, recently in session at London, adopted and issued an address, condemning Ritualisin, Popery and Mariolatry.

These repudiated phenomena of Spiritualism are demonstrating the fallacy of many precon-ceived ideas. Many minds that were tending toward atheism have been checked in their mad career by modern Spiritualism.

But you say it is not dignified. How can such beautiful spirits come and tip a table, or rap upon the family table? Well, what objection can you have to manifestations through the family tables Where do your descent and the family tables Where do your dearest associations cluster? When, long after you have left the homestead, you go back to the days of childhood, what mere beautiful association of ideas can there be than those which spontaneously spring up in the hu-man soul at the bare mention of the family table? What more fitting instrument could they have selected through which to manifest that they still Away with these foolish and unphilosophical objections to the phenomena on account of their simplicity.

It should be remembered that the good to be depend upon the intrinsic worth of the same, alone; but rather upon the condition of the same, alone; but rather upon the condition of the mind to whom the presentation is made. There are many who, if they saw an apple fail from the tree, would receive no suggestion unless it were one bearing upon the probable price of cider at the next market, while another seeing an apple fall, would be enabled to grasp the golden key fall, would be enabled to grasp the golden key with which to unlock the mysteries of the unl verse.

One man may see a table dancing, or may hear the raps, and it may give him no idea other than the ridiculous. Butthe philosophic mind, when it hears or sees intelligence communicating through a material substance, receives a key which opens a door leading to the glories of immortality. These truths are illuminating your globe with a more cheerful and beautiful conception with regard to the phenomenon called death. The Spiritualist knows that-

Death, so long thought to be cold, and so dark, Is but the bright barbor where enters the bark Of humanity's soul, as it sceks for repose, After the vorage of jife has come to a close.

The Spiritualist knows that death is no longer | reach us.]

New Music.

From D. S. Holmes, music publisher, 67 Fourth street, Brooklyn, N. Y., we have received copies of a popular song, entitled " Eily McGree." words by W. H. Conover, music by Dr. W. J. Wetmore. It is a pretty and taking love song.

Oliver Ditson & Co. have just issued the following choice pieces: "As shadows dim on summer morn," words in Italian and English; "Romeo and Juliette Valse"; J. S. Knight has arranged a waltz from Longfellow's famous song: "Trust her not, she's fooling thee," which is styled the 'Beware Waltz"; "Soft evening air," is a sweet songand chorus, music by W. L. Hayden; "Guide me, oh thou great Jehovah." bass, solo and quartet. sung by the choir of Church of the Unity, composed by Howard M. Dow; "Pretty Little Sarah Schottische," by W. F. Wellman, Jr.; "Heavenly Father," with solo for soprano or tenor voice, by Ed. A. Perkins.

G. D. Russell & Co., 126 Tremont street, send forth the following new pieces: " Coming through the Clover, or Nell the Miller's Daughter," as sung by Miss Kate Reignolds, words by W. Dexter Smith, music by F. MacCabe-with a fine lithographic likeness of the fair songstress; " Very Gay Galop," by Carl Faust; "The Badge My Soldier Wore," words by Dexter Smith, Jr., music by Jean Foster; "Bonule Blue Forget-me-not," words by Smith, music by A. H. Sponholtz.

The Dean of Canterbury's Spirit.

One evening last winter, while sitting quietly in her room, Mrs. J. H. Conant was entranced by a spirit, purporting to be the Dean of Canterbury, who passed to the spirit-world many years ago. He spoke as follows:

"The wondrous problem of life no one has ever yet been able to solve. I am an old student in the laboratory of life. The further we go, the greater the expanse beyond us. It is many, many years since I had control of a physical organized body like this. Since then I have studied long and hard to know why I was called into existence, and who called me. But step by step I have travand who called me. But step by step 1 have trav-eled, seeking to know the mystery, yet the further off it is. I had heard there was a way back to earth, but I doubted. To night all those doubts are swept away. Thanks ever be offered to the pow-er that giveth life and the volume of Nature, from whose pages may be learned the wisdom of life. I was Dean of Canterbury during the reign of Elizabeth." Elizabeth.'

The Harp.

This hymn and song book, by Bros. Peebles and Barrett, is progressing rapidly, we understand, and will be out in good time. There is already a great call for it. Orders sent direct to Bro. Peebles will meet the very earliest attention of the publishers, when the book appears.

Convention at Council Bluff.

We are informed by Dr. J. M. Hollaud that the Spiritualists held a Two Days' Meeting at Council Bluff, Iowa, on Saturday and Sunday, Ootober 19th and 20th, for the purpose of organizing a business association, [The official call failed to

OOTOBER 26, 1867.

Death of Col. N. W. Daniels. We are just in receipt of the sorrowful intelligence of the departure of the spirit of Col. N. W. Daniels from mortal life, which took place on the 2d inst. at New Orleans-or rather Jefferson City, La.-by the prevailing epidemic, yellow fever.

This announcement will cast a deep shadow over many hearts to whom the Colonel was greatly endeared by his many excellent qualities.

A gentleman of liberal education, possessed of a warm heart and of an active temperament, he entered zealously and valiantly into every cause which enlisted his sympathics. A radical in politics, at a time and in a section of our country where radicalism is the great test of manhood, he was foremost in battling for the rights of the colored race, with whose interest he had identified his own; and while he was exacting in his demands to secure for this proscribed people full A and impartial State and national legislation, his efforts to this end were as consistent as they were unfalteringly persistent.

He belonged to the advanced school of Spiritualists, and was ever ready and earnest in his advocacy of an all-embracing Spiritualism, watching with the liveliest interest and aiding with his best powers its progressive march. Less than two years ago he was married, at the house of the writer, in the city of Washington, by our sainted Father Pierpont, to Cora L. V. Scott, the well known and highly gifted lecturess, who, in this trial hour, will have, with her beautiful child, the sincere and heartfelt sympathy of the entire body of Spiritualists in our country.

The ascended spirit of Col. Daniels, freed from the trammels of the flesh and the mists of earth, will continue to labor with unabated zeal and with clearer vision for the good of those who yet remain. From out the bending heavens he whispers brave and loyal words, which are full of hope, of happiness and encouragement. G. A. B.

The Corry Mass Convention.

The time for holding the Mass Convention of Spiritualists at Corry, Pa., has been changed to December 27th, 28th and 20th. S. J. Finney, Mrs. Willielm and other speakers are expected to be present.

ALL SORTS OF PARAGRAPHS.

We are sometimes misunderstood by those of our friends who possess the gift of healing, because we do not print statements in regard to their healing powers, sent to us for publication, ofttimes by entire strangers. The truth is, we choose to manage our own business. Interested writers who forward puffs to us for publication, and then notify the party that they have done so, hoping to receive favor or remuneration in consequence, come to grief quite often, as we do not feel disposed to gratify selfishness in this particular. Worthy mediums we feel it our duty to notice, and have always done so. Many people, who profess to be Spiritualists, have imposed upon mediums and us, for a long time, by receiving pay from the former for promised notices in the Banner. These people pocket the money, and laugh in their sleeves at the credulity of the medium, and our own, when we are caught in the trap.

coming as it does from the disembodied intelligences.

Br Read the call on our eighth page for the New York State Convention. It is to convene at Rochester on Thursday, Nov. 7th, and continue two days. This matter should interest all Spiritualists in that State.

Andrew Jackson Davis, of Orange, New Jersey, desires us to say that he is not the "A.J. posed to have emanated from the former.

come up out of Congress street into Washington them, to God. street. It is a good deal nearer us than ever before, and we are glad it is wheeling into line, although we know Washington street is not the straitest of the crooked streets of Boston.

New Pork Department. BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY,

(Opposite.the American Museum.) WARREN CHASE LOGAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SER SEVENTH PAGE.

Our Book Trade.

Our Book Trade, Complete works of A. J. Davis, comprising twenty vol-umes, seventeen cloth, three in paper. Nature's Divine Rev-elations, 36th edition, just aut. 5 vois... Great Harmonia, each complete-Physician, Teacher, Sterr, Reformer and Thinker, Magie Maff, an Autobiography of the author. Penetralia; Harbingor of licalth, Answers to Ever-Recurring Questions, Morning Lectures (20 discourses, Philosophy of Special Providences, Harmonial Man, Free Thoughts Concerning He Ingion, Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual-full set, 824. t, 824. Four books by Warren Chase-Life Line; Fugitive Wife; merican Crisis, and Gist of Spiritualism. Sent by mail for

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Popular Medicines.

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

Spiritualism and Christianity.

In our references to Christianity we do not inlude Jesus of Nazareth or his disciples. They were not Christians-were not even called so, and were so unlike modern Christians as not to be included at all in the name. The works they did are not performed by modern Christians. The ways they lived are ignored and the doctrines they taught are neglected, and the systems are so unlike as to bear scarcely a shadow of resemblance; hence we do not include them, although modern Christians try to keep the name, fame and popularity of Jesus in their churches. Christianity proper is a doctrine of prayers, praises and ceremonies. Its substance is not substantial nor objective, but subjective and unreal, being HOPE, FAITH and BELIEF. "Faith being the substance of things hoped for," is no substance at all; and belief being involuntary, is what man never can be morally accountable for; and yet on it Christians make man's eternal happiness or misery depend. Its ceremonies of sacrament, baptism, prayer, &c., are of no value or account to God, and only useful to the persons performing them as they lead to better acts, or feelings, in life. The whole system, with its six hundred creeds, is about "played out," as was not long since remarked by one of its ablest preachers. It is to be succeeded and superseded by Spiritualism, a practical religion, which brings joy for hopeknowledge for faith, and works for belief; which carries its prayers in baskets and bundles of necessaries for the needy, prays shoes on to the little bare feet patting on the cold sidewalk, and

food into the hungry stomachs, labor and pay to AP Read the communications from the spirit- those who need them, health to the sick, knowledge world, printed on our sixth page. The answer to to the ignorant, wisdom to the foolish. Spirituala question in regard to physical manifestations is is a religion to be worn all the week, and kept will interest our readers, we have no doubt, on over Sunday; needs no word-prayers, as it has prayers in acts, and praises God by doing praiseworthy deeds to map. It presents the laws of health

and happiness as the commands of God requiring obedience in man. Its sacrament is taken at proper times in every meal of healthy food! It eats no flesh as flesh of man or God, and drinks no wine as the blood of the Son of God. nor does it wash in blood to become white. All foolish acts, sentences and ceremonies of Christian superstition are set aside for rational religion and Davis, of New York city," whose letters are sup- | natural law. The soul in man is its Holy Ghost, and its salvation consists in being true to our-COMING UP.-The Boston Investigator has selves, to our natures, to our race and, through

To us the spirit-world is a real and material world of objective existences, and its citizens who communicate to us are finite intelligences as we are, with the same natures-in many individuals more developed in wisdom than we are, and we learn wisdom from them often; and, when properly used and properly appreciated, find them the

set aside the errors and superstitions of Christianity. But no doubt it has some good work to do, or it would not appear with such a title and articles; but to us it would have seemed wiser for its friends to have doubled their means and support triends to have doubled their means and support even into the Boston Investigator, which has struggled so many years to supply the channel 12% r. M. J. Pool, Conductor; Mrs. S. Doolittle, Guardian. of thought for those who repudiate the so-called Christian religion.

BANNER OF

A New Book.

We are authorized to say that a new book from the pen of A. J. Davis may be expected early in November. The work is now being stereotyped. Those who know the author or have read his books, need not to be informed of its value in our literature. We are only now permitted to rejoice with many others in anticipation of an approaching feast. It will be announced and ready at our offices as soon as it can be got out of the binder's hands, and in style and size like "Harmonias" or "Morning Lectures," hut opening a new mine of rich treasures to the truth-seeker.

New Publications.

KATHRINA: HER LIFE AND MINE. By J. G. Holland, author of " Bitter Sweet," New York: Chas. Scribner & Co. For sale in Boston by Lee & Shepard.

Dr. Holland has proved himself a poet as well as a pleasant prose-writer. He is always thoughtful, if not a thinker; his reflective moods, illuminated as they are by true feeling, strike exactly the chord which is most readily, responded to in the popular heart; and his didacticisms are so generally genial, while impressive also, as to produce the effect which is universally conceded to he the right one for every teacher and interpreter to leave by his written words.

This poem of Kathrina is a New England story, having its location in the upper valley of the Connecticut, in Vermont and Massachusetts, It depicts the internal struggles of a misanthropic guided by the love of a pure and devoted woman; and incidentally it sketches, in true and simple poetry, the scenery of the country in which the life and action of the story lie. In this act of de life and action of the story lie. In this act of description the author shows bluself a man of keen noetic suscentibilities, and versed in those facilitles of expression which are happily married to the same in his case.

There are numerous sweet and heautiful passages scattered up and down the fair pages of the story, which merit quotation. The little lyrics are some of them as exquisite as those of his other poem, "Bitter Sweet." It is mainly these that impart the spirit of life and love to the tale, and sing their way through it to strains that no heart refuses to be moved by. The poem is a superior intellectual and spiritual production, vell deserving the rapid popularity it is enjoying.

OLIVER OPTIC'S MAGAZINE for girls and boys s full of interesting articles. It has a fresh, living beauty within its pages, and will brighten all ittle hearts within the homes to which it goes.

OUR YOUNG FOLKS has gathered up some fresh autumn flowers and bound them into its bouquet. The numbers gain in interest.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

J. P. C., CLEVELAND, O .- Documents received, and on filor nublication.

SPIRITUALIST MEETINGS.

SPIRITUALIST REFILMES. BORTON.-The First Spiritualist Association hold regular meetings at Mercantile Jisii, Summer street, every Bunday erening, at 7% o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Pro-gressive Lyccum meets at 103 A. M. John W. McGuire Con-ductor; Miss Mary A. Sanborn, Guardian. Speaker cu-gaged:-Rev. Edward C. Towne, Oct. 20 and 21; Mirs. M. S. Townsend during November Miss. Mary J. Wilcoxson during December All letters should be addressed to Thomas Marsia, Assistant Secretary, 14 Bromiteld street. Spinitualism. August Link, Lecture every Sunday after-SPIRITUALISM.-Music Hall. Lecture every Sunday after-noon at 23 o'clock. Thomas Gales Forster speaks Oct. 20 and 27. L.S. Richards, Chairman.

and 24. D. S. BICHARDS, CHAITINGD. The Progressive Societies in cars of Miss Phelps meet in No. 12 Howard street, up two flights, in hall. Sunday services, 102 A. S. Sand 7. D. S.

A. M., S and 7 P. M A. M., 3 and 7 P. M. EAST BOSTON.—Meetings are held in Temperance Hall. No. 5 Mayericksquare, every Sunday, at 3 and 72 P. M. L. P. Free-man, Cor. Sec. Children's Progressivo Lyceum meets at 103 A. M. John T. Freeman, Conductor: Mrs. Martha S. Jenkins, Guardian. Speaker engaged :-Mrs. Fannie B. Felton, Oct 20.

MORRISANIA, N. Y .- First Society of Progressive Spiritual-ista-Assembly Rooms, corner Washington avenue and Fifth street. Services at 34 P. N.

LIGHT.

BUTPALO, N. Y.-Meelings are held in Lyceum Hall, cor-ner of Court and Pearl streets, overy Sunday at 109 A. M. and 74 r. M. Children's Lyceum meets at 29 r. M. E. C. Hotch kiss, Conductor; Mrs. M. A. Swain, Guandian.

TROT, N. Y. -- Progressive Spiritualists hold meetings in Har-mony Hall, corner of Third and River atreets, at 10% A. M. and 7% r. M. Children's Lyceum At 2% r. M. Monroe J. Keith, Con-ductor; Mrs. Louisa Keith, Guardian.

uccor; arm. Louisa Kella, Guardian. ROCHRATER, N. Y. — Religious Society of Progressive Spirit-unlists meet in Scitzer's Hall Sunday and Thursday evenings of each week. Children s Progressive Lyceum at 24 p. x. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guaidian; C. W. Hebard, Preskient Society. Typasy Crew V. S. Scitzer, Sciences, Sciences,

Guandani C. W. Beoard, President Society. Janazy Ciry, N.J.-Rpiritual meetings are holden at the Church of the lioly Spirit, 244 York street. Lecture in the morning at 104 a. M., upon Natural Science and Philosophy as basic to a growing Theology, with scientific experiments and illustrations with philosophical apparatus. Lyccoun in the aftermoon. Lectur in the eventue, at 14 o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

speakers, upon une Science of Spiritual Philosophy. NEWARK, N. J.-Spiritualists and Friends of Progress hold meetings in Music Hail, No. 4 Bank street, at 24 and 74 P. M. The afternoon is devoted wholly to the Children's Progressive Lyceum. 64. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

Guanian of Groups. VintLawb, N.J.-Friends of Progress meetings are held in the new hall every Nunday at 103 A. M. Children's Progressive Lycoum holds Shunday session at 1 o'clock P. M. Mr, Hoses Allen, Conductor; Mrs. Deborab Builler, Guanilan.

HAMMONTON, N. J .--- Meetings held every Sunday at 10¹/₂ ... M. and 7 P. M., at Ellis Hall, Belleview Avenue.

BALTHOORE, MD. ... The "Pirst Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga stretes, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-thernotics ther notice.

PHILADREPHIA, PA.—Meetings are held in the new hall in Phonus street every Sunday aftermon at 3 o'clock. Chil-dren's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Beim, Conductor.

o'clock. Froh. i. Benn, Conductor, The needings 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 fecture commencing at 112 A.M. Evening lecture at 72. The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second street, at 10¹/₂ A. M. and 7¹/₂ P. M., and on Wednesday evening at 8 o'clock.

Contry P. A., The Children's Permisal So Check. Contry P.A., The Children's Permessive Lyceum 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.

PHTISBURG, PA — The society of Spiritualists hold regular needings every Sunday in Ashland Hall, Wylle street. WASHINGTON, D. C.-Meetings are held and addresses de liverad in the New Hall, Woodwerth's Block, between Ninth and Tenth Streets, on Pennsylvania avenue, every Sunday, at 11 a. M. and 74 F. M. John Mayhew, President.

CLEVELAND, O.-Spiritualists meet in Temperance Hall every Sunday, at 10⁴ ... M. and 1⁴ P. M. Children's Progressive Lycenn regular Sunday session at lo'clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian. Speaker engaged: E. S. Wheeler, for October.

Springers, Lin, Content, Sprittinilists' meetings every Sunday in the hull. Children's Progressive Lyceum every Sunday forenoon at 100'clock. Mr. Wm. II. Planck, Conduc-tor; Mrs. E. G. Planck, Guardian.

tor; Mrs. E. G. Planck, Guardian. CINGINNATI,O.—The spiritualisis of Cincinnati have organ-lagd themselves under the laws of Ohlo as a "Religious Socie-ty of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Yhne streets, where they hold regu-lar meetings on Nunday mornings and evenings, at 10N and YN o'clock. The Progressive Lycenum meets immediately be-fore the morning lecture. A. W. Pugh, Conductor.

CLUBE, O. -- Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 A. M. A. B. French, Conductor; Mrs. M. Morley, Guard-

CHICAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 104 A. M. and 73 P. M.

RICHMOND, IND.—The Friends of Progresshold regular meet-ngs every Nunday morning in Henry Hall, at 103 A.M. The Children's Progressive Lyccum meets in the same hall at 2 Nelesk b. o'clock P. M.

O'clock T. M. ST. LOUIS, MO.—The "Society of Spiritualists and Pro-gressive Lyceum" of St. Louis hold three sessions each Sun-day, in the Polytechnic Institute, corner of Seveniti and Chest-nut streets. Lectures At 10 A. M. and 8 P. M.: Lyceum 3 P. M. Charles A. Fenn, President; Henry Singg, Vice President; Thomas Alten, Secretary and Treasurer: Sidney B. Fair-child, Librarian; Myron Coloney, Conductor of Lyceum. Speakers engaged for balance of 1837:—October, Hudson Tat-tie; November, J. M. Peebles; December, Mr. and Mrs. An-drew Jackson Davis.

Locisvill, Kr. .- The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. N. and 7% P. N., in Temperance Hall, Market street, hetween 4th and 5th. Speaker engaged: Miss Susie M. Johnson, for October,

Shi, "speaker engagent allowed at a bolinasing of October Sax Plaxering C. Cal. - Mrs. Laura Cuppy will lecture every Sunday at the new hall in Mechanics' Institute, Post street, between Monisyemery and Kearney. Admission free. SACRAMENTO, CAL. - The Spiritualists hold regular Sunday meetings in Turn Verein Itali, at 11 o'clock A. M., and a lec-ture at 78 P. M. Children's Lycecum meets at 2P. M. H. Row-man, Conductor; Miss G. A. Brewster, Leader of Groups.

Business Matters.

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

THE LONDON SPIRITUAL MAGAZINE is re-ceived regularly at this office, and sent to any ad-dress upon the receipt of 30 ets.

JAMES V. MANSPIELD, 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 ex-

No one can read the letter of hve, Lavinia L. Ingalls, in another column, without being struck with the inchloritable value of MIrn. Sponco'n Positivo and Noga-11 VO POWGORN AS & FANILY MEDICINE, ready for any emergency of sickness or discase, even of the severest kind. A few Baskow of the Positive and Negative Powders, in Mrs. Ingell's hands, oured a dangerous and distressing Cough at once, a case of Erysipolas in a short time, a terrible and prolonged attack of Neuralgia in 86 hours, a violent attack of Lung Fevor in a few days, and another case of Lung Fover in a 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.

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DR. WILLIAM B. WHITE.

CLAIRVOYANT and Medical Electrician, has removed his office from Jefferson Place, Boston, to 305 Main street, Charlestown, Mass., and has associated in business with

MRS. JENNETTE J. CLARK,

ecently from Fair Haven, Conn. They will continue to give dedical Examinations sit for spirit-communications, definea-ion of character, &c. Mis. Clark will take charge of the La-lies' Electrical Department. Office hours from 9 A. M. to S. M.-a few doors north of Reed's Corner, 'hanks to friends and physicians for past favors; and ail are invited to call on us on Wednesday evening, Oct. 23d. Oct. 26.-11

MRS. COLGROVE,

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CONSUMPTION, how Curred, for a Postage Stamp. A Treatise on the recently discussed and trac-casts of Consumptions and other Lung and Throat Discases, and how they can be CUID. Sent on receipt of Mamp. Ad-dress, DR. N. PALMER, Box 383, Jersey City, N. J. Oct. 26.-4w

NEW PARLOR CAMES FOR THE HOLIDAYS.

OLIVER TWIST.

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. This new and superb parlor game differs from any hitherto published, and is extremely factuating and interesting in its method of playing. It can be engaged in by any number of persons, and sfords an exhaustless and of entertainment for the Home Circle and the Social Party. It combits of skyr cards, twenty-six of them being illustrated with engraviens of the lending characters, the whole inclosed, with full direc-tions, in a handsome Box, richy embosed in Blue and Gold, and printed in Carmine.

THE SHAKSPEARIAN ORACLE.

A NEW Game of Fortune. 59 cents,

over its results.

"And when I ope my mouth let no dog bark " "I am ale Oracle, "I am ale Oracle, And when I ope my mouth let no dog bark " Merchant of Vence, Act I, Se. I. The character of this Game is sufficiently indicated by its tille. It forms a unique and charming recreation, and is at times wonderful in its revelations. To persons of the taste its style and matter cannot fail to be highly pleasing and sat isfactory.

MINED PICKLES.

A VERY Merry Game for one person or three. 30 cents. This may be termed a merry solitaire; and though no skill is required in playing it, it will serve as an annust, g and con-stantly-varying pastime for one or three persons. Any rem-ber may at the same time act as lookers on or listeners, be mi-terested in its developments, and convulsed with laughter over its results.

MATCH AND CATCH.

MERRY Picture Game for the young folks at home. 30

cents. Designed for the youngest of the young folks, and can be played by those who cannot read-, the playing heing guided by the pictures, which are langastic and annishing. It will prove to be always attractive, and will keep a party of little enes pleasantly employed for hours.

The steamship Java, which sails from Liverpool on the 26th inst., will bring to this port Charles Dickens and a large number of well known Bostonians.

Ten miles in eight minutes was made between Hamburg and Buffalo the other day, by a directors' train on the New York Central-seventyeight miles an hour!

A "Ritualist" marriage lately took place in a London church. The ceremony occupied three hours.

Great Britain now contains thirty millions of people, an increase of two and a half millions since 1852, and during the time she has furnished three millions of emigrants to this country, Aus-Itralia, etc. During the last fifteen years, Ireland and in our nation. has decreased in population nearly eight hundred thousand.

"Geneva is Boston translated into French," writes a correspondent of the New York World.

A manufacturer in Boston lately remarked that he had in his employ thirty girls, whom he did not pay as much wages as their board amounted to. He was asked how he supposed they man-aged to live? "Oh!" said he, "they are sharp enough for that." If the devil do n't get such employers, it will be because he is cheated out of what belongs to him.-Investigator.

And this, in a Christian community!

According to a recent census, Rome contains 215,573 inhabitants, and the total for Pontificial States is stated at 692,112. London 2,800,000; Paris 1,643,000; Constantinople 715,000; Berlin 525,000; St. Petersburg 520,000.

An exchange, which has lately exchanged presses, says: "We have sold one of our presses to go to India, where it will continue to print for the benefit of the heathen."

THE PUBLIC BATHS .- The number of persons who visited these institutions during September, exceeded the number who patronized them in September, 1866, by 21,965. Last season the total number of bathers was 433,690, and this season there have been 806,230. The cost this year will \$17,404,05, or four cents and a fraction per bath.

What style of hat is easiest to wear? That which is not felt.

Henry Ward Beecher spoke truly, in a Sunday discourse recently, when he said that " some men will not shave on Sunday, and yet they spend all the week in shaving their fellowmen; and many folks think it very wicked to black their boots on Sunday morning, yet they do not hesitate to black their neighbors' reputation on week days."

use it in paying their debts! .

hest and truest of friends. All who have drankin the philosophy and religion of Spiritualism, and have an intelligent understanding of its scope, see it as removing from the human mind all fear of death, hell as a place of nunishment. God as a tyrant, and the grave as a place of eternal sleep, and restoring our crushed and condemned nature, and ultimately placing man in harmo-

nial relations with himself and God. Paganism and idolatry are the religion of the race in childhood; Christianity the visionary, speculative and dreamy religion of youth, when the race is sowing its wild oats; and Spiritualism the rational religion of manhood, breaking in upon us slowly, like the dawn of sunlight on the world at this time

Railroads.

Not all corporations are soulless, as is commonly asserted, for notwithstanding the mistake, neglect, or accident, by which the conductors on the Central Railroad of New Jersey and the Pennsylvania Central were not authorized to accept our return passes from the Cleveland Convention, in accordance with arrangements made with the general passenger agents of both roads,

yet on application to the proper persons, with sufficient vouchers, the money was promptly refunded. Our thanks are due to Dr. H. T. Child for his interest and trouble in the matter, and through him we return our high appreciation of the honorable course pursued by the Pennsylvania Central Road and its gentlemanly managers. This road has ever been one of the most

liberal and best managed roads in the nation, and deserves the patronage of all who can use it. The New Jersey Central, running in connection with this road from Harrisburg to New York, was the

only road over which we could get a promise of return passes to New York, and it was owing to a pressure of business that the conductors were not notified to accept the passes. This is certainly one of the best and most direct routes from New York into the great West, and one over which we be about \$25,000, or three cents per bath; last year, have often traveled and as often recommended to our friends.

Is the title of a new paper in Chicago. From the first three numbers received, we judge it is rather more than liberal. After giving some excellent and well written articles on the origin, creeds, sects and institutions of Christianity, like the cow which filled a pail with good milk and put her dirty foot in it, it spoils the whole by putting in w truths of modern Spiritualism, which are the only power in the world that can save the good and Time is said to be money. Certainly-not a few truths of modern Spiritualism, which are the only

.

A Second Subscription of the Market Same all we to show he was hered

CHARLESTOWN.—The First Spiritualist Association of Charles-town hold regular meetings at City Hall every Sunday at 2 and 74 r. M. Children's Lyceom meets at 104 r. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Speak-ers engaged :--H. H. S. Noter during October; Mrs. Barah A. Byrnes during December.

Byrnes during December, The Children's Progressive Lyceum meets every Sunday at 103 A. M., in the Machinists' and Blacksmiths' Hall, corner of City Square and Chelses 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. CHRESRA. — The Associated Spiritualists of Chelses hold regular meetings at Fromon thild every Sunday aftermoon shal evening, commencing at 3 and 1% r. M. Admission - Ladies, S cents; gentlemen, 10 cents. The Children's Progressive Ly-ceum assembles at 10% A. M. Leander Dustin, Conductor; J. H. Crandon, Asistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cur. Sec. Speakers engaged; --Mis. Famle Davis Nmith during Octoher; Mrs. M. J. Wilcoxson during November; Mrs. C. Fannic Allyn during December. The Bible Christian Spiritualists hold meetings every Sunday in Winnisimet Division Hall, Chelsea, at 3 and 7 p. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Beatsfree. D. J. Ricker, Sup't. CAMBRIDGEPORT, MASS.-Meetings are held in Washington

CAMBRIDGEPORT, MASS.-Meetings are held in Washington Hall.

LowgLL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 24 and 7 o'clock. Lyceum session at 103 A. M. E. B. Carter, Conduc-tor, Mrz. F. Wright, Guardian; J. B. Whiting, Correspondng Secretary

ng secretary. PLTNOUTH, Mass.—(Meetings discontinued for the pres-pat.) Children's Progressive Lyceum meets every Sunday orenoon at 11 o'clock, in Lyceum Hall.

Chiudren's rrogressive Locenim meets every Sunday forenoon at 11 o'clock, in Lyceum Hall.
 WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday attornoon and evening. Children's Progressive Lyceum meets at 11% A. M. every Nunday. Mr. E. L. Fuller.
 Conductor: Mrs. M. A. Rtearns, Guardian. Mrs. Martha P. Jacobs. Cor. Nec. Speakers engaged:—N. Frank While during Octoher: Mrs. M. A. Rtearne, Guardian. Mrs. Martha P. Jacobs. Cor. Nec. Speakers engaged:—N. Frank While during Octoher: Mrs. C. Finnle Allyn during November; Mrs. M. S. Townsend during December.
 SprinorieLD, MASS.—The Fraternal Society of Spiritual ists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 10% A. M.; Conductor, H. S. Williams; Guardian, Mrs. Marg. A. Lyman. Lectures at 2 and 7 P. M. FrichBURO, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall.
 FOXBORO', MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall.
 FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

QUINCE, MASS.-Meetings at 2% and 7 o'clock F. M. Pro-gressive Lyceum meets at 1% F. M.

gressive Lyceum meets at 1% P. M. LTNN, MASS.—The Spiritualists of Lynn hold meetings ev-ery Sunday, afternoon and evening, at Cadet Hall. PROVIDENCE, R. I.—Meetingsare held in Pratt's Hall, Wey bosset street, Sundays, afternoons at 3 and evenings at 1% o'clock. Progressive Lyceum meets at 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, CONN.-Meetings are held at Central Hall every sunday afternoon at 1% o'clock. I'rogressive Lyceum at 10%

II and to contain a second and the s

MANGRESTER, N. H.—The Spiritualisis hold regular meetings very Sunday, at 10 A. M. and 2 P. M., in the Poilee Court Room. Seats free. R. A Seaver, President, S. Pushee, Secretary.

PORLAND, MR.-Meetings are held every Sunday in Tem-berance Hall, at 101 and 3 o'clock.

BAROOR, MR. - Spiritualista hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same pincent 3 P. M. Adolphus G. Chap-man, Conductor: Miss M. S. Curtiss, Guardian. Dovre Am. Machiner, Miss M. S. Curtiss, Guardian.

DOWR AND FOXOROFT, BIS. D. CULUS, CURTURN, DOWR AND FOXOROFT, BE. - The Children's Progressive Lyceum hoids its Sunday tession in Mervick Hall, in Dover, at 104 A. M. E. B. Averlit, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 18 P. M.

NEW YORK CITT.—The Society of Progressive Spiritualists having leased Masonic Indi, No. 114 East 13th sireet, between 3d and 4th avenues, will hold meetings overy Sunday at 11 A. M. and 53 P. M. The Children's Progressive Lyceum will meet in the same place at 63 A. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

Mrs. H. W. Farnsworth, Guardian. The Spiritualists hold meetings every Sunday at Lamariine Hail, corner of Sth avenue and West 2#th street. Lectures at 10g o'clock A. M. and Tg P. M. Conference at 3 P. M. BROOKLYN, N. Y. — The Spiritualists hold meetings at Cum-beriand-street Lecture Room, near DeKalb avenue, every Sunday, at 3 and Tg P. M. Children's Progressive Lyceum meets at 10g A. M. J. A. Barliett, Conductor; Mrs. B. A. Bradiord, Guardian of Groups. Williamanum N. W. — The Surginalize Barliett.

umine by letter or lock of hair from persons at a distance. Address, Vineland, N. J.

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THE SEASONS.

Fast the Seasons pass away; Time for none of us will stay. Every season brings its cares: Who is wise for each prepares. Soon the winter will be here. With its storms and cold severe; When he comes may each one be Ready his grim face to see. If you would be truly blessed Let your BOYS be WARMLY dressed: Call at FENNO'S, in DOCK SQUARE-Buy each one a "New Suit" THERE.

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SPIRITUAL MEETINGS.

THE HALL of the HOLY SPIRITS, No. 244 York street, will be redpened on the sixth day of October, at 10:30 o'clock, on which occasion

Mr. Barlow, of New York, will read an Original Poem.

Original Poem. The CHILDREN'S LACEUM opens at the same place at 2:30 o'clock, 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 invegiven assurance of their assistance. Our seast are all FREE, and no box sent round "to take up a cellection."

a collection." Ladies and gentlemen are cordially invited to attend. They will then have an opportunity of KNOWING what is Trath, and of witnessing the working of that light which "lighteric every one that cometh into the work." JOS, DIXON. Jersey City, Sept. 21st, 1967. Oct. 12.

ORTHODOXY: ITS TRUTHS AND ERRORS. BY JAMES FREEMAN CLARKE, D. D.

Thirs hook, pronounced "well worth careful perusal" by Orthodox papers, should be read by candid inquirers af ter truth, of every religious faith.

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C. P. L. THE

MANUAL FOR CHILDREN'S PROGRESSIVE LYCEUMS.

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SIXTH EDITION, NOW READT. 50 Cents per copy-8 cents postage, \$63.00 per lundred, Thing Assence Evitron of The LTCRUM MANUAL. 45 cents-4 cents postage, \$34.00 per hundred, Lockus Equiparate and for sale as desired. Ad dress, BELA MARSH, Publisher, 14 BROMFIELD ST. BOSTON, July 27.-cowil

INSPIRATIONAL MUSIC

BY A. B. WHITING.

WE HAVE received a supply of the following beautiful ballade, composed by Mr. Whiting; "Sweet be thy Drenns, Alda," "The Wind is in the Chesnut Bough," "Me-dora," "Hie was a Rose," "When e'er in Nice the Eyelds Close," "Oh hear my Parting Ngh," "Spirit of Light, Love and Beauty." For sale at this office. Frice 35 cents each. June 22.

THE APPIRTUAL INVENTION ; OR, AUTOBIOGRAPHIC SCENES AND SKETCHES. BY PHANK CHASE. Price 35 cents. For sale at the Banner of Light Office, 154 Washington street, Boston, and 544 Broadway, New York

GYMNASTICS! HEALTH AND PLEASURE

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

C. B. ROGERS, No. 133 Market street, Phil-oct. 19. - 12w*

Oct. 19.-12w² A GENTS WANTED-\$10 to \$20 a day-to Introduce our new patent STAR SHUTTLE SEWING MACHINE. Price 40. It uses two threads, and makes the genuine-Lock STITCH. All other low-priced machines make the CHAIN STITCH. Exclusive territory given. Send for cir-culars. W. O. WILSON & CO., Manufacturer, CLEVE-LAND, OHIO. 310-400. MRS. J. J. OLARK, Medical Clairvovant, 395 Main street, Charlestown, Mass. (w-Oct. 5.

Send for his Circular.

The Liberal,

BANNER OF LIGHT.

Message Department.

6

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

Mrs. J. H. Connat.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that heyond-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 announce their names.

We ask the reader to receive no doctrine put torth 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, af-ter which time no one will be admitted. Donations solicited.

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

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

Invocation.

Our Father and our Mother, we would adorn the brow of this handsome day with a chaplet woven of our best thoughts, outwrought in our best deeds. We would lay aside all bitterness that has been born of injustice, and, entering within the holy of holles of our own souls, we would commune with thee. We would there gather strength from that unfailing fountain of strength with which to meet successfully all the issues of life.

We thank thee, oh Lord, that there are bitter experiences in life; that there are shrouds as well as cradle blankets; that there are wreaths of cypress as well as those of roses and lilies. We thank thee, also, for the bitter experiences that given? Are they genuine spirit-manifestations, or crime brings, for that experience becomes a teacher unto the way-worn soul and gently assists it up the mountain of life, till at last it is free from all stain and its roles are spotless. Our Father, we would worship thee in all humility, ever remembering that thou art the great law by which we are sustained and from whose life we have come, ever remembering that thou art the sunlight and the shade; that thou holdest the seasons and our thoughts in thy grasp; that thou dost lead us as it seemeth good unto thee, and leadeth us through invsterious by-ways ofttimes, that our souls may be perfected thereby. We remember, a natural sequence. oh Lord, that we can never fully understand thee. Thy manifestations we may perceive, thy law we may endeavor to analyze, yet it is greater than our wisdom, it is far beyond finite comprehension. Therefore, oh Lord, because of thy greatness, we will feel secure in thee. We thank thee that the nations of earth are steadily marching up the mountain of science. We thank thee, also, that part of those who deny their genuineness, or asthey are carrying their religions with them, and that priest and prelate everywhere seem disposed to marry religion and science. Oh Lord, for this we most fervently thank thee. We cannot but praise thee when we behold even thine angels stripping off the dark garments that have so long enshrouded the pure sunlight of truth. And may thy children everywhere on the earth burst forth into a new song of thanksgiving, remembering that they dwell in the midst of light and not darknoss, remembering that their brows have been b thed by the waters of angelic life, that their oars may hear the soft strains of angelic harmony in the higher life, that all their senses may become so finely attuned that they shall, in the land of the soul's life, gloriously attain it. Father and Sept. 12.

ject or medium in consequence of the external go, and when the time came for me to go, I very surroundings-surroundings that are in no way naturally talked of it as if I was pleased. I had connected with the medium. Sometimes it is in no fear-no, none at all. And they could not unconsequence of some physical ailment, sometimes derstand it, and some of them do not to this day. the contrary. Sometimes the quiet mind of the It was because I had no fear. I had a strange besubject attracts them, sometimes the turbulent | lief of my own. And they would like to know if mind. Indeed, the causes that are in constant I have changed. Yes, I have changed, but I am operation to attract all classes of spirits earth- very glad I entertained the belief I did while here

ward are innumerable. Q .- If you will allow me I will give a closer has got to be quite popular now, they tell me. I statement of the case. I have been sitting with was a Universalist. I know some of the folks three other friends, two positive and two negative, thought it was a terrible belief, but it was good for some six months, with the utmost reverence and an earnest desire to attract a class of good late hour, that I embraced it and carried it along spirits. None of us ever use tobacco or any stim-

nious; never an unpleasant word spoken among | was here, I trust. There, good-by. us. We have all aspired to something higher, nobler and better; and still there was a time when just the opposite influences from those we sought were called around us. What the causes were

that produced this I do not know, and would wish for an explanation, if you can give it. A .- It might exist in the atmosphere, in the

physical bodies of the sitters, or in their minds, unconsciously to themselves. Q.-Does Spiritualism teach the immortality of

the soul, the fact of man's life after death? It is friends from that point. It was known then as generally believed, but there are many who do Hudnot's plantation. I am William Hudnot. I not understand the meaning of immortality as it should be understood if it be a fact.

A .- Spiritualism proposes to teach the immortality of the soul, and it proposes, also, to demonstrate what that immortality is-in what it consists, and how you are to take advantage of it even in this world. Spiritualism proposes to strip off the external garb with which life has been clothed in the past. It proposes to set a light at every man's and woman's feet, showing them the way they are to go. Spiritualism proposes to do more for the soul than everything else has ever done.

SPIRIT .- A query has come to us, as emanating from the late National Convention at Cleveland, and it is this: "What do higher intelligences in the spirit-land believe concerning the manifestations of the Davenports and other mediums through whom similar manifestations are are they jugglery?" Well, whatever your speaker might assert would be simply an assertion. Whatever belief belongs to him, as a spirit, helongs exclusively to him. Therefore whatever opinion is offered belongs also to him, and he alone is responsible for it. The manifestations given through the Davenports, and other so-called physical mediums, are, in the majority, genuine and of spiritual origin. And whose desires to understand this thing for themselves, have only to put the manifestations in one scale and their reason in the other, and the solution will come as

These or analogous manifestations have had existence throughout every condition of intelligent being. There has never been a time in the history of the world when these so-called physical manifestations have not been in existence in some form or some peculiar phase. It is absolute folly, and betrays the sheerest ignorance on the sume that they are entirely dependent upon trickery, jugglery, or whatever like term you may see fit to employ. I say it betrays ignorance, and still more, it betrays a certain something which is akin to Church bigotry-for there are other bigots than theological bigots, and quite as many bigots in Spiritualism as in any other ism. We are sorry to be obliged to affirm this so forcibly, but it is absolutely true. We will go still further, and declare that there are more bigots duct myself. But I am very glad to be able to say among those who have come out from the church- to all those people, "I thank you for your kindes and declared themselves free from all kinds of bigotry than there are to be found in the churches. the kind reproofs for the mistakes I made in life. The Presbyterian is bound hand and foot by a and I thank you also for the bitter reproaches certain kind of belief, and he sticks to it, in most that reached me from all parts of the country, cases, very rigidly. The Spiritualist is bound in first coming from here, for they slimulated me to Mother, receive our prayers; accept the deep grati- | the self-same way, for we find them here, there | do better perhaps than I otherwise should have tude of our souls, and in thy own way lead us in- and everywhere setting up certain very rigid done, and were a sort of check-rein over my not to the kingdom of peace, the haven of everlasting | standards of their own and declaring that they | very good propensities. I am very glad that I am are absolutely right, and there is no appeal from free from this world and its unfortunate surroundtheir standard. They have got the highest, the ings. I am very glad to be free from the condihest and the only genuine Spiritualism, when the tions that sometimes attach themselves to an intruth is the churches have had experience in it, dividual whether he will or no, and force him for and those who have no belief in any kind of God the time to go rather in a downward direction. I have had it. It is as free as the air. It is exten- am now free from all the circumstances that made sive as life. Spiritualism means something more me sometimes perform acts that I regretted afterthan what is bound up in the simple name. It wards. I would say to the friends here and in the means the science of life. It means that life God | West-all with whom I was acquainted here in manifests through every kind of form, through every possible degree of thought. It means that power now, as a spirit, to aid you in obtaining God can rap upon a table to convince you that you will live after death, and not degrade himself, death. as he can speak through the highest angel in the courts of heaven. Spiritualism of itself is humble. It takes upon itself no crowns. It is exceedingly simple. A child may understand it. But they who prate so loudly against these lower manifestations, as they are pleased to term them, simply betray their ignorance-ignorance of God and His laws-ignorance of the alphabet of life. They would fain destroy the ladder over which they have ascended, because forsooth they need it no longer, or because they have entered the temple by some other way, though thousands and tens of thousands have need to enter it in this way. meet personally, here and elsewhere. But they They in their foolishness determine that God must all take for granted that I have not forgotdoes n't understand his business, and because he ten them. Good-by. doesn't they are going to guide the car of progress for themselves. But poor, puny humanity will find by-and-by that God is God, despite all forms and ceremonies, and he descends to the simplest manifestations of life without losing his Godship. He blooms in the violet-is heard in the tiny rap-

-very glad indeed. It was strange then, but it enough for me. And I am not sorry, even at this with me to the spirit-world. I am a Universalist ulants whatever. We have been very harmo- in my spirit home, only I am a better one than I Sept. 12.

William Hudnot.

A short time since I was here, in the possession of my own body. I was participating in earthly scenes. But I seem to have passed through a very radical change. My purpose in coming here, Mr.

Chairman, is to reach, if possible, my friends. Our home was situated about seventeen miles from Alexandria, before the desolation of civil war swept over it. But I shall endeavor to reach my thoroughly believed you Yankees were entirely

in the wrong, that although you were very willing to take care of whatever interested you, you were also very ready to help take care of what should not have interested you, namely, the interests of the South. I believed this, and was conscientious in going to war against you. But it is over now. and although there are some sad recollections which will sometimes force themselves upon the returning spirit, yet I think the most of us that are here endeavor to divest ourselves of all hard feelings in the matter. At all events, I, for one, feel satisfied. And were all my friends as well off as I am myself, I should be very glad that things have turned as they have. There are some doubts among my friends concerning the manner of my death. I would say I was wounded and taken prisoner, and died, I think, about twelve hours after being taken. In justice to my captors, I would say I was kindly treated, and everything was done to smooth the way to the other side that could be done. I now wish to come into clear communication with those who remain on the earth who knew me, that by coming to them I may benefit myself and them-may show them something of the condition that they may expect to be ushered into after death, and do, perhaps, a great deal toward robbing them of the fear of death. At all events, I believe it is right that I should return. I helieve also that it would be right to seek to understand this law of return, and make it of use to them in clearing away the fogs that have been in-

duced by a false religion and a false understanding of God. You will remember the station, sir-Hudnot's

plantation, between seventeen and eighteen miles from Alexandria. Good-day. Sept. 12.

C. C. Colchester.

I come for the first time since my death to pay my respects to the good Boston people. [We are glad to meet you.] I assure you it is a novel nosition to occupy. It is one thing to act as a medium between the two worlds, but it is quite another thing to use one of the mediums. I left some of the good people here in Massachusetts rather unceremoniously, and with perhaps no very pleasant feelings on their part with regard to myself, and the manner in which I was led to conness while I was with you here. I thank you for America-I shall be very glad to do all in my truth concerning the condition of the soul after I have need to be especially grateful to the kind friends with whom I was when I died; my many dear friends in Dubuque. Say to them I am powerless to thank them as they ought to be thanked, and if ever I am permitted to meet them on this side of life. I shall try to have some suitable reward ready for them. I will be their most humble servant all through their natural life, if they demand it, and then shall only feel that I have half paid them for their kindness to me. I am Charlie, just as I was then-C. C. Colchester. Oh I have got a host of friends I would like to Sept. 12.

the happiness that will belong to him in the higher | mediumship, as if it were a thing easily done, nature if he is rightly trained-oh, as you value when the real truth is, it cannot be given up, any all that is good and holy in life, train him in a more than it can be taken on. Mediumahipspiritual direction. Oh give him to drink of the genuine mediumship-is the gift of God. He gave clear waters of the spiritual life, and never, never it, and He alone can take it. When we hear meseek to shroud his little spirit with the darkness diums, or those who call themselves such, declarof theological bigotry. Let him grow, naturally, ing that unless the people and the spirits do thus and strengthen all those powers that have a tendency to reach out into the other world. They will not draw him there too soon. You need not fear."

I am Bertha Clark Polley. I have friends, a husband, and many, many dear friends in Boston , a vast variety of intelligences, from the highwho cannot fail to recognize me. But my family est to the lowest, and it is a law of divine life and the friends of my childhood, they are not here, but I hope to reach them. They did not believe in these things when I was here, but I hope to unfold their vision and make them know that Spiritualism is true. Good-day. Sept. 12.

Séance opened by Theodore Parker; letters answered by Sylvia.

Invocation.

Come, Holy Spirit, come and let the sunlight of thy presence enter the consciousness of every soul gathered here. Let that sunlight disperse the mists and fogs of superstition, of doubt, of priestly error. Let it show them the faces of roundings - he led them by his own light up the their loved ones who have passed through the mount of Transfiguration. He was their Saviour. shadow called death. Let no soul pass from these walls doutbing thy nearness, and folding to their hearts that fear of death that is born of ignorance. But let every soul feel that thou art everywhere; and because thou art. there is no death. Let them understand that the land of souls lieth so near them that there is no line that can be drawn between the two worlds. Oh let thy mortal children everywhere learn to worship thee without fear in the beauty of love and holiness. Let every soul bow down before a shrine of its own erecting, worshiping the God it can understand-never worshiping a God it cannot understand. Oh, thou Holy Spirit, whom we see in the sunshine; whose power we behold in the tempest; whose life is with the seasons, and with every soul, receive our prayers, accept our praises, and lead us at last out of ignorance into thy wisdom; out of darkness into thy light; out of all evil into all goodness; for thine is the kingdom, the power, and the glory, forever. Amen. Sept. 16.

Questions and Answers. QUES .- Has the spirit body corresponding or gans, anatomically considered, which pertained

to the mortal body? And when the spirit enters the spirit-world, has it the same desires, inclinations and tastes that governed it here? And further: Is the spirit body an exact likeness or counterpart of the mortal body, of a well developed mortal body at the ultimate of its mundane life? ANS.-Externally, the spirit body corresponds to the natural body; but there is a constant internal change going on. As the spirit, mentally, becomes larger, more advanced in wisdom, the external takes on the changes of the internal; becomes more beautiful, more perfectly formed, more in accordance with the needs of the ind welling intelligence. The characteristics of the soul are the agencies entrusted with the formation of was, when I was here, Capt. Jacob Burns. I the spirit-body, and they were never known to don't know, but I suppose I had a paralytic forget, never known to make false representa- shock. I had n't the power to speak for quite a tions; on the contrary, they are very precise, and number of days. But I don't mean my folks they always give a delineation in the external shall understand that I am paralyzed where I exfrom the internal. Whatever a man or woman is ist now, but I was thinking very strongly whether in the spirit land, the representation appears upon I could speak if I came here, and they say that is the external. They cannot seem to be what they the very thing that upset me. But I will get are not. There is no such thing as disguising along pretty well, I think. one's soul-characteristics after death. All things are governed by stern, immutable law, and the soul is not exempt from law; form is not exempt from law, but all move by virtue of law, and law | can give some ideas that will set the matter right that is adapted to their unfoldment. Every form in being changes its external characteristics according to its own internal law. These human forms that exist upon this continent to-day are ings between some of my folks since I left. I not exactly what they were many, many years will tell you how it was. My son William is a ago. No; there are certain marked characteristics remaining, but a close observer, a critical analyzer | erty by that wife that started me. But Clarissa can behold a very great change. Yes, the spirit is by another wife, by whom I received no properbody does retain the external organic life so far ty. William says because I received the property. as form is concerned, if you speak of it as belonging to human life. All the various organs are represented in the spirit body. And if they are represented in the spirit body, they are for use. Yes; and the soul has need of them. But the necessities of the soul are not exactly the necessities of the physical body. One may need the grains and fruits and animal life of the sphere to which it has been born, and the other also needs the fruits and grains and animal life of the sphere to which it belongs. There is a difference. One is the crude, the other is the refined, the etheren! One is the outside life, the other is the inside life, ever come back and straightened out their earth-The mechanic in the spirit-land deals with the | ly affairs, I should think that Capt. Jake Burns thoughts of the mechanic; the fruit-grower in the spirit-land deals with the thoughts of the fruit; is pretty strong need of it." And that very thing the artist deals with the thoughts of the beautiful is what has brought me back here - the very representations that you have here in mortal life. thought on their part. And yet thought is present in tangible form in the spirit land, clearly and brightly and lawfully defined. It is not a world of imagination, it all. I don't want you to think that I am so It is not a vague, unsubstantial, unreal world, worldly that I am bound up in earthly things. No. It is a world substantial and real. It is a |'Taint so. But I like justice now, just as well as I step beyond this mundane physical world. It is | ever did, and if a man would only convince me the beautiful perfection of this world. If the that a thing was right, I was pretty sure to be a rose is beautiful here, it is far more beautiful friend to it, whatever it was. And I never was there. All forms that are represented on the afraid to speak my mind. I know what I give earth-and these physical forms are no exception -find also a representation in the spirit-land. You will all learn the truth of my statements sooner or later. To-day they may seem to be vagarles, founded upon nothing, but by-and-by you will realize their truth, their soundness, and know by experience what you can never know by theory. Q,-Will the controlling spirit inform us if a spirit while embodied can act independently out of the body without an intermediate agency? A.-Spirit in its absolute essence is not bound by the restrictions of the body. But the great God has seen fit-or the great spirit power, right back as soon as we got strong, but we could the great law governing everywhere has seen fit n't. We did n't have anybody to speak for us to make all things subservient to the spirit. All and help us. But I joined-I joined the Lyceum things, therefore, are its agents, and so far as the spirit understands the law gouthing the forms And these that want to come that is best fitted that have an expression on earth and in the to come, is elected and helped, and I wanted to spirit-land, so far that spirit can make those forms obey its law. There is no vacuum in Nature-none in the earth-life, none in the spirit-life. Every form is connected with every other form. Every soul is connected with every other soul. ten now?] Yes, I mean I am ten now, for they Every thought is connected with every other thought. For God is all, and in all. His dwelling now. Don't we have birth days here? [I preplace is in all forms, and His manifestations are everywhere. Therefore, God being everywhere, all things are united; and as spirit is superior to and Charlie, too, and my throat is horrid sore matter, so matter can become, and is, the legiti- now. I thought I had got well-that I was well. mate agent through which the spirit manifests. Q .- Would it not be better for the world, and [Not always, no.] Do you know, what my name for the mediums who possess such bad health or is? [No.] Well, it is Ida May Storey. Now do bad dispositions, as to attract only evil spirits, to you know? [Yes.] And my mother will be so give up their mediumahip? Ought not mediums glad I have come hack, and my father, too. Do n't to be a pure and holy class to do much good? you think so? [[do]] I know they will. They

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and so they will give up their mediumship, we know that such are not what they purport to be; for as mediumship is of God, it is God who

guards it, and God alone who can take it from the subject. The spirit-world is peopled with that every soul shall unfold or perfect itself through the agencies of being as best it can. Now, then, if some depraved souls find that they can unfold more readily by returning to earth and manifesting through media, who shall say they shall not come? Who has the right to determine concerning their coming? It is vain for you to declare that no undeveloped or depraved spirit can return unless there is some attraction within the medium's life. Jesus, the purest of all mediums, either ancient or modern, attracted to himself a legion of undeveloped spirits; and he taught them-he preached unto them - he liberated them from their dark sur-But if he had banished them, could he have been? Never. Go ye and learn of him, and if darkness comes to you praying for light, even if its manifestations are of the most diabolical kind, turn not a deaf ear, but listen, and perchance you may catch the notes of an angel even there. Extend the hand. Though thy brother or thy sister be in the very depths of hell, if you are all right they cannot harm you. Be sure that your own garments are spotless, be sure of your own internal holiness, then no filth can attach itself to your external lives. Though you may walk through all the darkness that ever closed around the depraved spirit, it cannot harm you.

The following letter was read:

I have a dear friend in spirit-land who has visited me through a medium here. I asked if the spirit would manifest itself through Mrs. Conant, that the message might be published for the satisfaction and convincing of a certain friend. The reply was that it had tried, but the crowd was so great there it could not get a chance, but if I would write her saving it would be there and like to communicate, it might help to secure the opportunity. I don't know as this will do any good, but if an opportunity can be given to the dear one, it will be a great satisfaction to many friends. Truly yours for the cause,

T. C. SNOW.

A .- We will endeavor to give attention to this subject, and if possible will assist the spirit to return and manifest to the friends who so earnestly desire it. Sent. 16.

Capt. Jacob Burns.

I am hardly well posted enough in this way of coming back again to the scenes of one's earthly life. It is new to me, for I have been away between twenty-one and twenty-two years. I hail from New Bedford, but I died in Boston, and

I want to get into communication with my son William, if I can. And I should like, too, to reach my daughter Clarissa, I should, and I think I about the brig. I owned part of her, and I left things rather unsettled, and the result was, there has never been a very harmonious state of feelson by a former wife, and I received a little prop all I had, by his mother, I always told him that all I had should go to him. And I don't know how, but somehow or other it has turned out so. He has got it, and I do n't think it is just fair. I never remember of saying so, but perhaps I did. I can tell him to a farthing how much I received from his mother, and how much I made myself. So he can have, if he wants to settle it in that way, what I received from the mother, with interest, and the girl must have the rest. And I cannot be very well satisfied here till it is made straight. Some of my acquaintances have said, " If spirits would come back and straighten his, because there I had a little besides what was in the brig, and I do n't know how, but somehow William has got won't be very acceptable to my boy. I know that; but it makes no difference. I am able to speak, and able to say what I want to, and there is nobody here to say, "You can't do it, Jake Burns." You print, do you? [Yes.] That is what I was told. I will go now till I get ready to come again. Good-day, Sept. 16.

rest, Amen.

Questions and Answers.

CONTROLLING SPIRIT .-- If you have any propositions, Mr. Chairman, we will consider them.

QUES .- Is the physical geography of the stars -the planets of the solar system as well as the more distant spheres-similar to that of the earth? and are they inhabited by beings like ourselves, dwelling in mortal bodies? May I also ask-if these questions be proper-whether there are not worlds, whose antiquity being far greater than our own, that have attained an enlightenment and advancement in arts and sciences incomparably beyond the descendants of Adam?

ANS .- All the heavenly bodies progress in accordance with the external law by which they are surrounded, and also in accordance with the internal law upon which they revolve. Each sphere is attended by the law of infinite progress. It comes into being attended by chaos. It becomes slowly rounded to perfection, until at last we find it able to sustain animal and spiritual life. It continues to revolve upon its own internal axis, and in accordance with the laws by which it is surrounded, for an indefinite number of cycles; or you may call these cycles years, if you please, but they stretch away almost to eternity. But there is a difference between crude matter and etherealized or spiritualized matter through which all worlds pass. Having once passed that boundary line, the world, or sphere, or globe, or whatever you see fit to term it, becomes spiritualized, fit only to sustain spiritual life. But your human senses can scarcely grasp the vastness of this idea. We ourselves cannot understand it. It is decided by certain scientists in the spirit-world and here, that a great number of the heavenly bodies are inhabited by forms similar to those that inhabit this earth. We believe their theory in the main to be correct. We believe, also, that the physical and intellectual life existing upon all planets depends upon the physical condition of that planet. Thus all forms are but the outgrowth of planetary conditions. So then these bodies must bear the necessary constituents of planetary growth from which they have been born.

Q .- Do all spirits who have left the human form, after they arrive in the world of spirits, have the power to communicate through mediums here, or do only those who were the most mediumistic while here in the form have the power to communicate?

A .- Those who were the most mediumistic while here have the most power in making these mundane manifestations. However, it is a gift that all may avail themselves of, if they seek so to do.

Q .- By one of the audience: The saying is, that like attracts like. Still we do find the opposite sometimes. What are the causes that attract spirits to persons of an entirely opposite character?

A .- The causes are legion. It would be impossible to enumerate them. Sometimes a disembodied intelligence or spirit is attracted to a sub- | pleasant things here in this life, I was anxious to | as you value your own happiness, as you value an a start and a start

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pings. His voice is in the thunder, and his wisdom with the angels. He is everywhere. Yes, these manifestations are, in the majority, genuine, absolutely genuine, and whose says they are not, says what is false. Sept. 12,

Sarah Ann Searle,

I hardly know how to speak, I have been away so long-nineteen years. I went from Townsend, | pacity of spirit medium. I was used by the anand my name while here was Sarah Ann Searle. What makes me come here is because some of my relatives and friends that I used to know when I was here have convened around a table and calied for some of us. And they called for me, and I could not come, and they said because I did not, that perhaps I had gone away so far beyond these scenes that I could not. That was not the reason. | that I did really enjoy heaven, even while I dwelt I did not know how, and their medium was not in the midst of heli. I return to-day to say to just right for me. One of the questions they asked | the dear friends I have left, "Fear not for the was, if I could, would not I tell what was the last dear little boy who is with you, who was mine thing I done on earth-would not I tell what it and is mine still. He will remain with you, and was? Well, it is pretty hard to go back into these the powers that seem to be round about him you little insignificant things, but I suppose I can do need not fear, for it has pleased the Great God it. I called for my Bible and selected a verse for to give a mediumistic life to the child, and the foundation of the remarks at my funeral-and when he tells you, 'I see my mother,' you may they thought it was so very strange 1 had no fear know he does. When he tells you, 'My mother of death, you know. They could not understand comes to me when I am sleeping,' you may know how I could be so calm, and talk about it as if I I do come to him. And when he stops in the were only going away to come back again. But I midst of his childish play and says, 'There is my had-I had an inward perception of the spirit- mother,' do not fear that God is going to call him world, and that in ward perception took away all the | to the spirit-land, for this is only an unfoldment fear of death, and as I did not have a great many of the powers that belong to his nati re. And oh,

Bertha Clark Polley.

It was beautiful to die, and it is beautiful to return again. I thank God that I am enabled to nerceive the perfectness of God's laws even through suffering. I thank God that I did suffer while here, and I thank God also that I remember that suffering in my spirit home, for it makes greater the joys of that spirit home, and it has washed my spirit clean, and has assisted me to ascend rapidly from one condition of being to another, till to-day I am enabled to say I thank God for all the experiences of life. It is but a few brief years since I was here acting in the cagels to proclaim the truths of God, and although I was led through many dark places, although my spirit drank deep of the waters of human sorrow, yet there were times when even on earth I lived in heaven, for my angel guides were enabled to so open the spirit-land to my view and to so enfold me about with the conditions of heaven,

Ida May Storey.

I reckon I should say I am ten years old now, and Charlie is eleven. I didn't live here. I lived in Rockford. [Illinois?] Yes. I died there, too. And Charlie did, too. We wanted to come now, and the teachers help us here, they do. to come, is elected and helped, and I wanted to come, and Charlie wanted to come, too, but I could best. I was most nine years old; I was eight, going on nine, when I was here, and Charlie was nine, going on ten. [You mean that you are said I had been here so long I know I was ten sume so.]

Oh dear mel I had the diptheria, they said, Do you always get sick when you come back? A .- Your correspondent talks of giving, up have waited so long. It's so long they have most

OCTOBER 26, 1867.

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THOSE 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. 13w-Oct. 5.

MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND ILEALING MEDIUM, 292 Washington street, Boston. Mrs. Latiam is eminent-ly successful in treating litmore, Rheumatism, diseases of the Lungs, Klubeys, and all Billous Complaints. Parties at a dis-tance examined by a lock of hair. Price \$1,00. 13w-Uct. 5.

LAURA HASTINGS HATCH, Inspirational

La Medium, will give Musical Séances every Monday, Tuer day, Thursday and Friday evenings, at is to 8 o'clock rucers Ly, at her residence, & Kittredge place, opposite 63 Friend at Buston. Admission 25 cents. 4w*-Oct. 5.

MRS. H. A. CASWELL, Clairvoyant and Test

LVL Medium, examines and prescribes for disease, No. 5 Pieasant street, Boston, Mass. Hours from 10 A. M. to I P. M. and 2 P. M. to 5 P. M. 2w9-Oct. 19.

SAMUEL GROVER, HEALING MEDIUM, No. S is Dix PLACE, (opposito ilarvard street.) isw-Oct. 5. MRS, R. COLLINS still continues to heal the oct. 5.-13w

MRS. L. PARMLEE, Medical Clairvoyant, ex-amines by lock of hair. 1605 Washington street, Boston. Sept. 14-13w*

lost their patience, I expect. Charlie, he reckons they will find it again now—'cause they will be expecting him, and they will have to have patience till his turn comes. We both go to the Lyceum now, and Charlie's a-studying the science of spirit return. He knows evers o much about it, he does. return. He knows ever so much about it, he does. But he said he did n't want to make a display. Donations in Aid of our Public Free He wanted to see me first.

We like where we are, and I should n't went to come back, and Charlie do n't want to create back -and I never see any of the children here that wants to come back, only to star a little while. Now you will say how happy we are, and how we shall come again just as soon as we can; and maybe we shall give something nice to home. now we got used to coming here. You got my name, have n't you? [Yes.] That is n't my name now, you know. Does that make any difference? [What is your name now?] It is Rosebud, and oh I like it ever so much better. Do n't you? [It is very pretty indeed.] I'll tell you how I got it. You know Charlie got here first, and he found somebody to take care of him-or somebody found him. My teacher says, like Moses in the bul-rushes these little waifs are taken up in the splitt-world and cared for, all of them—that is us and everybody like us, children. Well, he came first, and so he had somebody to take care of him; and he told them about me, and so when I came they was already to take care of me, and the first thing I heard was, "Come here, you little rosebud;" and I tried to come, for I knew it meant me; and then all the children called me "Rosebud;" and I the children called me "Rosebud;" ohr gracfail work so so to welcome and assist ther all the children called me "Rosebud;" and I the children called me "Rosebud;" ohr gracfail work so so to welcome and assist ther all the children called me "Rosebud;" and I the some split the of the so and all the forks did, and then I kept the name. [Do you ever see Birdie Wilson there?] Oh, yes. She is one of our Lyceum teachers, and she brought me here. She is here to-day, and if the sun had shone bright she was going to give a him. My teacher says, like Moses in the bulthe sun had shone bright she was going to give a poem; but the sun was n't bright, and she did n't give it. Oh dear me! I should n't have told. Well, I always did tell everything. [Did n't they want us to know it?] No, I spect not. Well, I shall go now. I shall learn better next time. Sept. 16. Good-by.

may be recognized by those who are still on the earth, after having passed through death. I helieved, when I was here, in the guardianship of angels. I believed that our friends might be constituted those guardian angels, but I did not believe in what is here understood by modern Spiritualism. I had no faith in the manifestations called spirit manifestations of this age. I believed in those that were said to have taken place in the days of Jesus and the Apostles, but I did not believe in those that are taking place to-day. I did not go so far as to denounce those who did believe, nor those who were actors in this thing. I thought they were deluded. I thought it was the manifestation of a great law that was not understood. I believed that a great majority of the persons who declared their belief in Spiritualism were conscientious, honest and truthful persons, but I thought they were mistaken. But by the kindness of those who are in attendance at this place, I have been favored with every opportunity pince, I have been favored with every opportunity to see and to learn for myself with regard to this most wonderful phenomenon; and I cannot de-scribe to you the sacred, the holy feelings that seemed to every opportunity with the knowledge that she would still be with them in spirit to guide, guard and bless. seemed to overshadow me and rest like a dove upon my spirit, when I knew for a certainty that I was back again in the human life, and that I could use that human life as I had used it before death. I saw instantly the greatness of the work that should be done by that class of spirits who are determined to regenerate the earth from all theological darkness; and I saw, also, the divinity of the work. I saw the hand of God in it, and oh. I prayed so earnestly that my poor, feeble, insignificant powers might be called into use in this great reformatory work. Poor and weak as they

might he, I prayed earnestly that God would not reject them. I felt like laying them all upon the

Oircles.

Received from

Sending the Banner free to the Poor. Received from

Donations in Aid of the Poor. Received from

Leonard, Grafton, Mass..... \$ 50 Obituarics.

Passed to the spirit-world, July 28th, 1867. Matilda Frances Lyon, aged 17 years 11 months and 4 days-eldest daughter of Maria and Nicholas U. Lyon, of Fall River, Mass.

andlence. Bro. Lyon and family were the first Spiritualists in Fall River, and through evil and good report have persisted in advocating the truth recented to them, until now they have the pleasure of recognizing very many kindred souls in the knowledge and love of Spiritualism, to many of whom this dear "angel of the household" has already brought messages of love from the Summer-Land.

Gone to the angel home in the bright Summer-Land, Sept 27th, Frankie E. Hall, only child of Alonzo A. and Hattle Hall

Good-by. Sept 16. Sebastian Streeter. By the kindness of the presiding spirit, I have been invited to participate in what seems to me to be a very holy service. It is impossible for me to portray my feelings at being able to speak through a body not my own and entirely dissim-ilar from my own—to be able to speak so that I may be recognized by those who are still on the

Died at Syracuse, September 21st, Seth P. Kelsey, aged 54 vears.

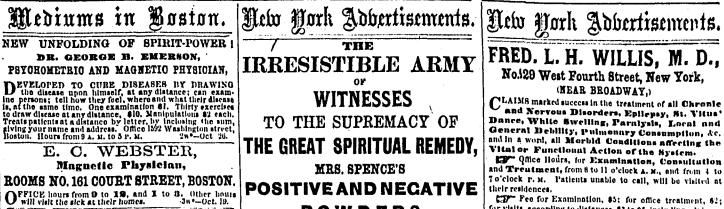
years. Thus has one of our prominent members passed away. He knew, with the sworl of truth and righteousness in his hand, ided angels would he with him, and therefore the weak arm of man could not prevail against him. His was not only a life of precept but of practice. Sustained ever by the con-sciousness that he was acting and aiding the spread, by his active life, of the true gospel of Christ, his heart qualled not before the opposition of misguided men, and he ever enter-tained a bellefin the soul's immortality. A few years pre-vious to his departure he embraced the heart cheering doc-trine of Spiritualiam. In the enjoyment of that blessed faith his spirit went forth from lis decaying tenement, to paid on the soflove and benevolence. A dear wife and children are left to morn the absence of his earthly presence and many warm and true triends to sympathize with them. M. A. C.

At Athol, Mass., September 28th, Mrs. Rosa Sullivan changed

At Athoi, Mass., Septemper 28th, Jirs. Rosa Sullivan changed spheres of life, aged 35 years. Mrs. Sullivan was a devoted wife, a kind mother. a sincere friend and a true Spiritualist; genial and social in her nuture, and well beloved. Nue was certain of her destinv, having caught glimpses of her spirit-home, and talked with loved ones good belove, for many years past. Her remains were brought to Forest Hills Cemetery, where services were held. I. P. Greenten of file ated; his remarks were appropriate, and spoken with power and knowledge, instead of bellef. II.

Passed to spirit-life, October 6th, Mrs. Laura E. Atherton,

Miscellancous. DR. HALL'S VOLTAIC ARMOR, Magnetic Bands and Soles. GREAT SCIENTIFIC REMEDY FOR COLD FEET. RHEUMATISM, NEURALGIA, PARALYSIS, NERVOUS HEADACHE DYSPEPSIA, SCIATIOA, and



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 just as I know them. I desire no exaggeration of their merits, being fully convinced, that the simple tiuth and facts, as I know them to be, are more than sufficient, not only to convince the people, but also to overwhelm and break down the skepticism and opposition of the entire medical profession. For this reason, my publications with regard to the efficacy of Mrs. Spence's Positive and Negative Powders, have consisted mainly of the 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 single, 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 ourse that I have pursued thus far, of presenting the stubburn furts 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 experi-

My husband was sick for more than two months. He was extremely debilitated and had a most racking Cough. He would cough the whole night, often without closing his eyes in sleep. I gave him various hings which did not benefit him. I concluded to send to you. I described his case, and also the case of my son who was suf fering from Exysipeins, his face being terribly swolten. 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. IIe never coughed after taking the first Powder.

My son took the remainder of Nat box for his Erysipeins and they acted like a charm on his swollen face. The next case was that of my neighbor, Mus. FURMAN-s ery 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 Superior. 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 pain in his side was very severe, and his Cough very bal, 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. Laudons 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 been fully justified. Yours respectfully,

FRED. L. H. WILLIS, M. D., No.129 West Fourth Street, New York, (NEAR BROADWAY,)

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CLAIMS marked success in the treatment of all Chronie and Norvous Disorders, Epilepsy, St. Vitus' Dance, White Swelling, Paralysis, Local and General Debility, Pulmonary Consumption, &c. and in a word, all Morbid Conditions affecting the Vital or Functional Action of the Nystem. D' Qfice Hours, for Examination, Consultation and Treatment, from 8 to 11 o'clock A. M., and from 4 to 7 o'clock P. M. Patients unable to call, will be visited at

their residences. DP Fee for Examination, \$5; for office treatment, \$2;

for visits, according to distances, \$3 to \$3, including advice. enclosing the fee of Five Dollars. Reasonable reductions made for the poor. Sept. 28,-11

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THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S **POSITIVE AND NECATIVE POWDERS.**

She had been a terrible cks, night and day. "owders I administered ay and a half. ooks from Superior. He perior. Being taken sick o further, and stopped at was very severe, and his raising blood. The his Cough and the a well in a few days. Suntise City, was also rs, of Lung Fever, in a year or two, without icnes. My being a Spirit in their value, which has rs respectfully. LAVINIA L. INGALLS. Positive and Negative Chillis, Lever, bind aguice, and al other dimension of the rower, bind the set of chillis a court of the two and the set of court of all kinds, is very solution. "A year or two, without icnes. My being a Spirit in their value, which has rs respectfully. LAVINIA L. INGALLS. Provide very most orautionly minutation the principle of Provide very and the second very second very second very place which the discase puts on. And hence, so completely do the Provide very and Negrative Provider's cure these discases, and endicate every verige of them tem the system, that, we read it negatives Provider's cure these discases, and endicate every verige of them tem the system, that, we read the negatives Provider's say that they were specially designed by some superior intel-ligence of profound insight and deep penetration for CMIIIs and Prover and their kindred discases, and for them alone.

SOUL READING, Or Psychometrical Delineation of Character. M. AND MIS. A. B. SEVERANCE would respectively mannonce to the public that those who wish, and will vis. them in person, or send their autograph or lock of hair, they will give an accurate description of their heading traitist of char-neter and peculiarities of disposition: marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successfui; the physical and mental adaptation of those in-tending marriage; and hints to the intramoniously married. Whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by telling what facilities should be restrained and what cultivated. Seven years' experience warrants them in saying that they can do what they alvertise without fail, as hundreds are will-ing to testify. Skeptice are particularly invited to investigate. Everything of a private character KEY structry As 6000. For Written Delineation of Character, \$1.00 and red stamp. Horeafter all calls or letters will be promptly strended to by eltier one or the other. Address, MR. AND MRS. A. D. SEVERANCE, ither one or the other. Address. MR. AND MRS. A. B. SEVERANCE, Oct. 5.--13w Milwaukee, Wisconsin

DR. J. R. NEWTON

Will Heal at SYRACUSE, N. Y., mitil October 20; then in UTICA, N. K., from October 20, to Nov. 14; then in NEW ORLEANS. tf-Oct. 12. VALUABLE USES OF MAGNETISM !

DI. J. WILBUR'S MAGNETIC HEALING INSTITUTE, locat-ed 378 and 390 Van Buren street, MILWAUKEE, WIS, where the sick will find a pleasant home. Patients at a dis tance are cured by magnetized paper. All that is required is a superscribed envelope, and fitteen cents. Ilw*-Oct 5. FACTS for Reasoning Minds-Emily B. Dick, Natural Chalveyant and Healer, No. 711 Southeth street, Philadelphia, Va. Terms 81. 2w*-Oct 19.

Astural Cultroyant and Heater, No. 711 Southoth street, Philadelphia, Pa. Terms 81. 2w-Oct 19. 2w

BOOK AGENTS WANTED.-To canvass for BUUL AGIENTS WANTED.-To canvass for Charles W. Elliott's new work, REMARKABLE CHAR-ACTERS and MEMORABLE PLACES OF THE HOLY LAND. The following array of contributors is sufficient guar-antee offis value: HENRY WARD BERCHER: T. D. WOOLSET, L.D., Pres, of Yafe Col.; JOREN CUMMINGS, D. D. LL, D., t Pres, of Wesleyan Univ.; Rr. RAY, THOMASM. CLARK, Bishop of R. I., &C., &C. It is a new and original work by the se au-thors, and its subjects are approved by clergymen of all de-nominations. Agents are meeting with unparalleled success, liberal inducements ollered. For full particulars and terms, ed note: 19.-tw

MIRS. S. J. YOUNG, Medical Clairvoyant and Budness Medium, 56 Pleasant street, Boston, Mass. Sept. 14.-13w* MRS. EWELL, Medical and Spiritual Com-munications, 11 Dix Place. Terms \$1.00. Miscelluncous. SOUL READING,

ence with the Powders.

altar of life, and saying, "Here, Lord, is all Thou gavest me. Teach me how to use it for thy best glory."

I have left many dear friends here, who are, I know, strangers to this spiritual truth. I cannot hope to overthrow their skepticism in a moment, or to undo all the error that past ages hath gathered around them, even in a century. But I do hope to do something toward taking away their fear of death-toward enlightening them concerning the land they are going to, and toward making them to realize the loveliness of God. When the soul realizes that God is love in the fullest sense, then that soul will feel sure that God will take care of it. There is no knowledge like that which the power of return it knows that it can return. Here, and all Disenses of the Throat and Bronchial Tubes. When it experiences the blessing, it knows the blessing has been bestowed.

I am strongly attracted to dear old Boston, for it was the scene of many earthly labors, of many severe conflicts, and it still holds much of my own magnetic life, and therefore it attracts me. I would wish every soul that finds an existence here liberated from every kind of mental bondage, freed from every kind of darkness that relates to the soul. And I pray that God may consider me a worthy subject for his use. More worthily may I perform my duties here in this glorious spirit-world than I performed them when on earth. This is my prayer. This will, I hope, always be my prayer. Sebastian Streeter. Sept. 16.

Séance opened by William E. Channing; letters answered by H. Marion Stephens.

MESSAGES TO BE PUBLISHED.

ALL NERVOUS DISORDERS. THE MAGNETIC INNER SOLES can be depended on a a positive remedy for CoLD FART and Interferet Claudic LATION. Descriptive Circular, with Testimonials and direc-tions for use, maliced free. Sold by all Drughts throughout the United States. VOITAIC ATMOR ASSOCIATION, PRO-PRIETORS, 132 Washington street, Boston, Mass. Oct. 5.-11

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 MESSAGES TO BE PUBLISHED.

 Tuesday, Sepi. 17.—Invocation: Questions and Answers:

 Dettis Husen Murray, to her mother in St. Johns: Dr. James

 Mexerregor, of Sociand, to his dinghter Esther, near London

 Tuesday, Sepi. 13.—Invocation: Questions and Answers:

 John St. P. J. Procession: Questions and Answers:

 John St. Cochridge, Vc. 10: Booston:

 Morday, Sept. 24.—Invocation: Questions and Answers:

 String Procession:

 String Procession:

 Taerday, Sept. 24.—Invocation: Questions and Answers:

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 Morday, Sept. 24.—Invocation: Questions and Answers:

 String Procession:

 String Procession:

 Marker, Coundia in Booston:

 Morday, Sept. 26.—Invocation: Questions and Answers:

 String Procession:

Australy, Oct. 1.-INVOCATION: Questions and Answers: Oscar McDowell, Calaveras Co., Cal.; Margaret Rilpley, of Detroit, to George W. Shipley, of New York; Mike Eagen, to Mr. Christie, of New York; William Chase, of the Bark Thursday, Oct. 3.-Invocation: Questions and Answers; Mrs. Failv Trail, of Boaton: Flora Griffin, daughter of Major William K, Griffin, of Louislana, to her father; James Tool, of Pandusky; Richard Bond, oh his friends in Cariylo, III.; Ann Theseforw, Oct. 8. - Invocation: Questions and Answers; Testedaw, Oct. 8. - Invocation: Questions and Answers; Takerday, Oct. 10.-Invocation; Questions and Answers; The Failv Trail, of Bencher, V. John State, Stat

Oct. 13.-4w **TRUIT FARM for sale in Berlin,** Canadan Co. New Jersey, situated near Railroad from Philadelphia to New York and Atlantic City, containing nine ty acres of superior soil FOR FRUIT, grain or grass; location high and healthy, buildings convenient, with large fruit trees, accessible by three public reads, and may be divided into smalt fault farms. Enquire of F. RIBBALL, Oct. 19.-4w² LANP AGENT, Berlin, New Jerrey.

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Postpaid on receips of parts 2w-OCL 10. iffinishale, N. H. D. Rehool for Young Ladles, at Willow Park, Westboro, Mass, on Wednesday, Dec. 4, 1867. Physical Exencises and HKALTH a prominut feature. Superior Teachers for every irranch of education. Send for NEW CIRCULAR, giving full par thousars.

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CHRONIC CATARRII, Scrofula, Consumption, and all chronic diseases iterated by the inhalation of this most efficient and delightful remedy. Compare transmake, Remedy sent via express to all parts of the country. Computation from office at No. 12 Chauncey street, Boston. Office hours from 9 A.M. to 4.F. M. WILLIAM E. ROGERS, M. D.

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FORMERLY MER. E. D. GINUND, CLAIRVOYANT and Magnetic Physician, 1162 Broadway, New York, with her clear Clairvoyant sight prescribes for and with her powerful magnetic powers continues to treat the sick with marked success, giving vitaility and life to these who have been given up as incurable by our leading Physi-cians. We know full well usgentism from the incursing succes from which mediums draw which in the deep trance sileep can give life to the body and strength to the ind when all medicines have failed to reach the sufferer. Partners in control of the body and attrength of the sufferer. UNABLE TO CALL will be visited at their residences. Oct. 12.-4w*

FOR SALE, or Exchange, two of the best lots in Bickaburg, New Jerrey, 12 acres each, B. FRANK-LIN CLARK, I PARK PLACE, NEW YORK. 48-Oct. 13.

A. 5. HAYWARD, Natural Magnetic Healer bear distinct dress 614 Broadway, New York. Oct. 19. Oct. 5.-4

A 18

LAVINIA L. INGALLS. The magic control of the Positive and Nega-tive Powders over discusses of all kinds, is won-derful beyond all precedent. THE: POMITY VE POWDERS OUTRE Neu-ralgin, Headache, Earache, Tootiache, Rheumatian, Gout, Colle, Pains of all kinds; Cholera, Diarrhea, Bow el Complaint, Dysentery, Nance and Vomiting, Dys-pepsiti, Indigedion, Flatulence, Worms | Kuppressed Men-strantion, Painful Benstruation, Failing of the Womb, all Female Weakness and Derangements; Cramps Fits, Hydrophobia, Lockjaw, St. Vitue Bancet In-termittent Fever, Billous Fever, Yellow Fever, the Fever of Smail Pox, Measles, Scarlatina, Erysipcias, Incu-monia, Pleurky; all Indiamations, acute or chome, such as Inflammation of the Lungs, Kidneys, Womb, Blad-der, Stomach, Prostate Glaud; Cutarrh, Consump-tion, Bronchits, Coughs, Colds; Scrofain, Nervousnes, Bieeplessness, Ac. THE NEGATIVE POWDERS OURE Pa-ralysis, of Paisy; Amaurosis and Deafness from paraly-is of the erves of the eye and of the erv or of their nervous contras; Double Vision, Catalepsy; all Low Fevers, such as the Chilis and Fever, and for the prevention and cure of Cholern, both the Positive and Negative Pow-der, The energed of the eye and of the ervers of the ore the energed. For the cure of Chilis and Fever, and for the prevention and cure of Undern, both the Positive and Negative Pow-ders are needed. The Positive and Negative Powders do no vio-lence to the system; they cause no purgling, on nuseen, no vomiting, townarce of the system purgling, the meanse

The Positive and Negative Powders do no vio-lence to the system: they cause no purging, no nausen, no vomiting, no narcottzing; yct. in the language of S. W. Richmond, of Chenoa, ill., "They are a most konderfal medicine, so tilent and yet so efficacious." As a Family Medicine, there is not now, and never hat been, appling equal to Mrss. Spence's Positive and Negative Powders. They are adapted to all ages and both seves, and to every variety of alckness likely to occur in a family of adults and children. In most cases, the Powders, figiven in time, will cure all onlinary attacks of dis case before a physician can reach the patient. In these re spects, as well as in all others, the Positive and Nega-tive Powders are tive Powders are

THE GREATEST FAMILY MEDI-

CINE OF THE AGE! In the care of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such

Fever, the Positive and Accastic active and Section 2015 re we say, confidently, to the entire medical Fouriession, Try the Ponders." Printed terms to Agents, Physicians and Druggists, sent

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

Mailed, postpaid, on receipt of price.

(One box Yostilves, \$1. **PRIOD** (One box Yostilves, \$1. (Une box Nogatives, \$1. (Une box Nogatives, \$1. (Une box Noth kinds, \$1. (Nix boxes, \$5; twelve boxes, \$9. Rums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Disfis on New York, or eite the letters should be registered. Money mellot to us is a flow rick.

Money malled to us is at our risk.

OFFICE, 37] ST. MARKS PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

For sale also at the Banner of Light Office, No. 138 Washington St., Boston, Mass., and by Bruggists generally. Aug 17.

SEXUAL DEBILITY.-A TREATISE ON THE CAUSES, OCCASIONS, EFFECTS AND TREAT MENT OF SEXUAL DEBILITY will be sent free to all in-quirers of both sexes. Address, WINCHESTER & CO., 36 John street, New York. 11-Aug 10.

Mills. A. HULL, Magnetic Physician, Psy-1VL chometrist, Clairvoyant, Inspirational and Test Medium, No. 324 Fourth Avenue, near 24th street New York. Aug 24 - 11

A TREATISE ON DEAFNESS, CATARRH, A Consumption and Cancer their causes, nears of speedy relief and ultimate cure, by a pupil of the Academy of Med leine, Paris, Sent free for 10 cents. Scroulinus diseases auc cessuily treated. Dn. T. H. STII,LWELL, 31 East Washing-ten Place, N Y. <u>4w</u>-Oct. 5.

 Constitute of the car with the second of the second of the car with the second of the second of the car with the second of the car with the second of the car with the second of the

and POVOP and near summer summer or actions and in-alone. In addition to the administ testimony already published in the BANNER, as to the efficacy of Miss. SPENCE 'PONTINE AND NERATIVE POWDERS IN Chills and Pover, Dunnis A gues, Congrestive Chills, Fever and Ague, Ac., I make the following extracts rom letters from both Physicians and Patients bearing upon the same bolnt.

⁴⁴ A blees of mine at Little Falls was having the Chilles every day. I gave her the Negative Powders and she had no more Chills while I was there.⁴⁴ (LEANNER ETHERDOR, Battle Creel, Mich., Aug. 7th, 1887.)

Datuse Creek, Mach., Aug. 406, 1887.) "The old lady, Mis. E. Hamilin, whom I stentioned in my last letter, told me on Tuesday, that she had broken up her Dumb Agne with your Positive and Nega-tive Powders," (Mis. SARAB E. Boys, Salem, Marion Co., Illinois, Aug. 10th, 1867.)

"My boy was attacked with Fever and Ague. Three of your Powders cured him." (G. M. D. TUCKER, Muskegon, Mich., Aug. 10th, 1867.)

"In Ague and Chills I consider them unequaled." (A Physician of Illinois, whose name I am not at liberty to give.)

(A PRESIGN OF Illinois, whose name I am not at liberity to give)
"My little sister was completely cured of the Ague by the last box of your Positive and Negative Powelers." MARY S. CAFERAY, South Charlestorn, Clark Youha, Aug. 5th, 1867.
"Het a neighbor have one of those boxes of Positive and Negative Powelers, which I bought of you. A member of his family, who had been having the Chills and Fevere since last Easter, had but one slight Chill alter while the Powders, which I bought of you. A member of his family, who had been having the Chills and Fevere since last Easter, had but one slight Chill alter while the Powders. Two or three Powders cured another member of his family of the Neuralgia." (JANES WITHERFOON, Actport, Kenlucky, May 22d, 1848.
"I wrote you that I had the Chills. You sent me a box of Chills were gone east and hefore 1 had taken half a box, the Chills were gone east due and hefore 1 had taken half a box, the Chills and Positive and Negative Powders. I proceeded according to directions; and hefore 1 had taken half a box, the Chills and Yeven, and with them the paish in my alde. The doctors had given her up to die. She had the Chills, and Fover, and they could not break the Chills. It could not be on the Quint her there she cought and they Cough Medicine I cough. When I was out there is oughed all the time. They said, being the Powders cured like (Jafed).
" Aboth the Positive Powders and the Negative Powders broke the Chills, and the Positive Powders are negative Box to Cough. Men I was out there is oughed all the time. They act the for the powel her the powel her the powel her the struct and her coughed all the time. They act the Powlers are the best to be powel her the powlers. They act the provide part cured her Cough. When I was out there she coughed all the time. Feb. 22(J1666).
As both the Positive Powders and the Negative Powders are the best the Chills and Fever and kindred disacase, we nut the provel and thered disacase. We nut the p

As both the Positive Powders and the Segative Powders are required in Chills and Fever and kindred diseases, we put up hows containing both kinds; that is twenty-two Pens-litve Powders, and twenty-two Negative Pow-ders in the same box, which are sold at the same price as the other boxes.

The Powders will be mailed, postpaid on re-celpt of the price.

For the price, and all other particulars, see my adver-ticement in the BANNER OF LOOT, in another column, headed, "The Irresistible Army of Witnesses, &c.

A NEW Scientific Wonder for Changing Gray Hair to a A NEW Scientific Wonder for Changing Gray Hair to a New State of the Baile of the frait of the Brazilian Shrub Anthenia Purchhum. It combines a flair Color Residence and an Elegant Dressing. It imparts its color to the Human Bair only, will not attain the skin or clothing Contains no miner-als nor chemicals. Free from sediments, is perfectly harmless. Send for circular to Dit. GLOVEIt, No 62 West 2th street, New Yors. 3w*-Oct. 12.

MRS. H. S. BEYMOUR, Business and Test Me-dium, No. 1 Carroll Place corner Bleecker and Laurens streets, third floor, New York. Hours from 2 to 6 and from 7 to 8 p. M. Circles Tuesday and Thursday evenings. Bept 28.-6w*

MRS. L. MYERS, Medical and Business Clair-voyant. Very reliable. 81 Third Avenue, between 12th and 13th streets, New York. WHISKERS - DR. LAMONTE'S CARROLA will Gree Wolkers on the spouthest Carrola will

W force Walskers on the smoothest face, or flair ou Baid heads. Never known to fall. Nample for trial sent for 10 cents. Address, REEVES & CO., 78 Nassau st., New York.

Sept. 28-if / PAYTON SPENCE. PELLATIFE ! BRAZILIAN HAIR JUICE !

BANNER OF LIGHT

OCTOBER 26, 1867.

Banner of Light. WESTERN DEPARTMENT:

8

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BANKE oF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PERLERS, Local matters from the West requiring immediate attention, and long arti-cles intended for publication, should be sent directly to the BANKE office, Busin. Those who particularly desire their contributionsingerted in the Western Department, will please to as mark them. Persons writing us this month, will direct to Buttle Creek, Mich.

Pre-existence-Eternal Existence again.

REPLY TO W. A. DANSKIN.

Beautiful a brotherly interchauge of thought, and intellectually profitable every war of ideas, when chieftains, fame and unnecessary personalities aside, draw the mental steel for the exalted purpose alone of eliciting truth. Such was the real soul-aim of Bro, Danskin in his able critique upon and some score or more questions relating to a late article of ours concerning preëxistence, as constituting not only the most philosophic formula for immortality, but the most rational basis for a clear and satisfactory belief in a future eternal existence.

' All immortalities are circular in form :

The incarnation of the soul is truth divine.

It endless linear progress were each being's norm, The whole creation would at last become a line." Americans being Englishmen under new skies and new circumstances, we may in the commence-

ment indulge the trite saying of one "native and to the manner born," that "'T is easier to ask than answer questions." And yet it is generally conceded by our soundest thinkers that the power to propound an inquiry implies, in a good degree at least, the possibility of a consistent answer. Moreover, our critic, in the native kindness of his heart, coupled with deep intuitions, acknowledges that if preëxistence were true, "it were grand and beautiful beyond his present powers of conception." He further terms it a "magnificent theory," Noble admissions! When sectarists pronounce Spiritualism a magnificent theory, when they admit it to be grand and beautiful, we construe their concessions as prophecies, their ideals unwittingly expressed as pledges of future realities, and think them already within the portals of that divine temple - the Harmonial Philosophy.

Friend Danskin cannot see that the idea of prior conscious existence has any "intelligible basis." Well, perhaps with us unfiedged mortals, buried under earthly incrustations, the purely logical basis of this principle is somewhat meagre, at present, just as in the bare beginning of all the scientific developments, of even the most superficial truths. Nevertheless, as we grow into unfolding consciousness, the science and the logic of the matter appear and form an impregnable base, upon which is reared the beautiful structure of truth and wisdom.

But suppose for the moment there be (not to say no logical base) but an insufficient basis of this kind, are we necessarily to conclude that the idea in question is a false one? If so, we wholly discard the existence and office-work of intuition. which is the eternal and inseparable counterpart of logic. Furthermore, in the absence of schoollogic or science, it is the legitimate function of intuition to reach out and up; to put forth i s feelers into higher spheres of truth, and seizing principles, bring them down to earth, rooting han in the logic of terra firma. Unless there were this intuitive reaching out for principles in advance of science, the soul would never inquire after facts or logic as the basic foundation for those principles to rest upon. While we acknowledge, therefore, that the full logical basis or science of past ultraanundane existence is yet wanting in the minds of the masses, we are far from admitting there is 1... such basis for this magnificent theory. By virtue of an intuition absolutely irresistible, though partially inexpressible, as well as by the deductions of reason, whose processes are not in the least shadowy, we are forced to the conclusion of man's preëxistence. It is to us a positive conviction. And to minds thoroughly awake to self-conscousness, given to self-inspection, and accustoned to the introspective analysis of their own mental operations, there is nothing strange or starting in the position. And then again, what is not intuitively or consciously obvious with an individual, or the majority of mankind to-day, may by to-morrow. Our bryther asks for a " plain intelligible basis" for this doma. We'll try. The basis that underlies the relation of numbers, is found in arithmetic: of form, in geometry; of quantities, in mathematics; of mental relations, in logic; and of preëxistence in the soul inself. That is to say, as the basis of our knowledge of chemistry lies in chemical manipulation and demonstration, so the basis of all knowledge touching the soul's preëxistence lies in intuition, consciousness, reason, and the more interior perceptions that crop out in life's mystic experiences.

Tupper, in his Proverbial Philosophy, asks: Have ye not confessed to a feeling, a consciousness strange and vague That ye have gone this way before, and walk again your daily

Tracking an old routine, and on some foreign strand Where holly ye have never stood, finding your own footsteps? Hath not at times some recent friend looked out, an old fa-truth and the glore of it. To his spiritual and Some new circumstance or place teemed as with ancient

L. Maria Child speaks in her "Letters from New York" of being often haunted with a bewildering consciousness of having lived somewhere before she lived here.

The Rev. W. R. Alger, in his learned work, entitled "History of the Future Life," says:

attainments, who is a firm believer in his own existence previous to the present life. He testifies that on numerous occasions he has experienced remembrances of events and recognitions of places, accompanied by a flash of irresistible conviction that he had known them in a former state."

Now, then, as we form a logical "base" for mental and moral philosophy from the mental and moral experiences and consciousness of mankind, and more especially from the gathered testimony of the leading minds of the race, may we not at least begin the base of a philosophical system of truth, that shall ultimately unitize all truth, by inaugurating the idea of the eternity of man as the soul or pivot of that system?

Chrishna (we follow Sir William Jones in spelling the name of this celebrity), Pythagoras, Plato, Empedocles, Heraclitus, Philo Judacus, Plotinus, Proclus, Origen, Justin Martyr, Professor Slack, Southey, Shelly, Tupper, Tennyson, L. Maria minds of the ages, are not to be set aside, as affording from their rich experiences no logical clue to the truth in question. As well set aside the mental and moral experience of those whose life and thought have formed the chief data for the well established mental and othical systems of philosophy recognized in our Lest Universities.

But more than all, because more pivotal as related to this Christian era, does the expressed consciousness of our ancient brother, Jesus, give us the real central element of the comprehensive unitary base of man's eternity: "Glorify thou me with the glory I had with thee before the world What was true of Jesus is true of all began." incarnated beings. As he was a preëxistent being (not merely as unconscious substance or entity), so are all. As he, with Pythagoras, Plato and Empedocles, was eternal, so are all eternal.

This leads us to consider the great central idea of this whole subject, viz: The strict personal eternity of man. The argument is brief. In our conception, what constitutes God? Pope says, and truly-

All are but parts of one stupendous whole, Whose body Nature is, and God the soul." The Bible affirms, and just as truly, that " God

is all and in all." The Piatonists taught that "God was the In-

finite spirit substance of the universe." A. J. Davis teaches that " God is the great positive mind - Father and Mother Nature." To which might be added many more sayings as illustrations; but these will suffice in introducing

us to the point. God, then, is constituted first of all beings-the Universal Microcosm-all men, angels, demons, and these of all grades in all worlds throughout the entire physical and spiritual macrocosm, or sphere of Nature; and the blended microcosmic sphere, from base to apex, and from the inner to the outeris God, as spirit esse. God is constituted secondly, of all worlds-the Universal Macrocosm. This is his body, the "Mother Nature," or the reactive base of all life-flow throughout the eternities-no beginning, no ending-that is, in time or duration only beginning and ending in logical sequence. From the above promise, then, this is the inference: If God made man, he must have made the chief part of himself-the microcosm! On the supposition that this were so, the question arises, what (not who, for "who" is predicated of a conscious, intelligent power, and in the absence of the microcosm no such power yet exists) made or created man? The macrocosm, of course; that is

that they are conscious of having lived before; others distinctly remember it. Shelley had a very vivid memory of that life, and it is the memory and consciousness of it that constantly "haunt"

Mrs. Child; while Jesus spoke of the matter as truth and the glory of it. To his spiritual and harmonic being it was axiomatic, and ultimately it will be thus to us all.

Suppose, however, there were no memory on the part of any human being on this planet of a provious existence. What then? At first flash, it might seem against the idea. But consider. At first thought, the sun seems to rise and set. On reflection, we know it does not. So want of meni-"We know a professional gentleman of unim-peachable veracity, of distinguished talents and against the facts. While sleeping at night, we have no external memory of the days before. This whole physical life of ours is the night and the sleep to those prior degrees of heavenly being. Earth is the shadow-land of realities; the grave of past eternities. Each wakes to the scenes, memories and knowledges of the past as he goes inward and upward toward celestial life, oneness with God.

"If I have lived, I must have lived in action, I must have acquired. Where are all my acquisitions?

Certainly, you lived in action; the minutest monad as substance (spirit and matter) lives in action; where there's action, there's life, and where there's life, there's consciousness: even plants are conscious on the vegetable plane of existence, God being the Infinite consciousness of the universe. Be sure you "acquired"; but as to the precise "where" of "all your acquisitions," Child, and multitudes of other representative you should know better than we. The gift acquisitions of your first year's birthday were doubtless not inconsiderable, but where are they? Permit us to turn inquisitor. Was your ante-natal life one of action? Did you acquire? Where are all those acquisitions?

"Why, if my existence has been eternal-or-ganically and individually, I mean-do I retain no trace or sign of all the glories of the past.

Why is not some love or affection of the past held sacred by me now? Have the affections as well as the intellect failed to retain a single im-If I have lived, organically and individually, in

all the past, why have I no memory of place or places that I must have called my home? Have I phrenologically no 'locality,' no at-tachment to the place where I have lived, that I

should root up and cast out all memory of the en-dearments which must cluster, in greater or less degree, around every spot called home?"

The fullacy underlying any position deducible from the above questions, consists in our brother's making his personal experiences a standard by which he proposes to judge, approving or disapproving of the experiences of all others. The "lovalities" of that prior existence are of minor importance. Spirits, the more exalted at least, take little cognizance of space or time. Not entirely foreign to this subject of "place" and "time," we may mention the Brahminical priest that, discussing, some two hundred years since, the dogma of metempsychosis with Francis Xavier, termed the apostle of the Indies, turned to him, and, halfentranced, said, " Xavier, I knew you six hundred years ago in Greece; you was a scavenger then in the streets. A scavenger still are you in theological lore!" So nicely adjusted is the spiritual consciousness and those inner memories to the conditions of that preëxistent state of being, that they are seldom intromitted into the outer courts of life's physical temple. But because individuals have no" memory " of their first year's life, of their first two or three childhood years, with their prattle, their smiles and tears, is it logical to infer they had no existence? When death's cold scalpel removes the film of earthly shadows, permitting our essential self to approach nearer that great central Sun that knows no setting, we expect to retrace the scenes of our previous existence, ns well as this, ad libitum,

Do not connect this position of ours, relating to preëxistence and eternal existence, with transmigration as taught in China, or with the metempsychosis of Egypt and certain Indian tribes. It has little or nothing in common with those superstitions, from which originated the Christian doctrine of the resurrection of the body. Matter, through processes diverse and inverse, continually ascends to higher degrees of refinement, but souls, divine souls, allied to the Infinite something, as drops to an over flowing fountain, descend. We have met those-one an eminent judgethat clearly and distinctly remember several circumstances of their prior life. The affirmation of that "professional gentleman of distinguished talents," referred to by the Rev. Dr. Alger, is to the same import, as well as the pointed evidences of many of the great leading characters that have crowned all the past ages. Against this strong array of positive testimony then, from representative minds both in the past and present, all the negations to the contrary ever babbled or booked amount to no more than the hum of passing insects. What is it to astronomers though a thousand blind men testify they never saw dark spots upon the sun's surface? That Homer was sightless was Homer's misfortune. Something or nothing are the only two possible postulates. If something, substance; if substance, eternal, for all substance has in itself the divine energy or quality of endlessness. Therefore, once in existence, always in existence. Forms only change. The converse is equally true: once out of existence, never in existence. "Ex nihilo nihil fit"; from nothing nothing can come. If an individual, then, were absolutely once out of existence, as a conscious individuality, tell us how he "got" into existence. The telling will solve the startling and heretofore inexplicable phenomenon of something from nothing-somebody from nobody. Again, if a fortuitous concourse of atoms, or preurranged conditions, circumstances or relational incidents, conspired to make this thinking, conscious individuality, MAN-" mark well," man -(not his physical tenement, not his more etherealized, spiritual body, for this, throwing off coarser particled magnetic substances, continually accretes, taking on finer, thus completely changing in from nine to eleven hundred years in the spiritworld-but man-essential, divine man.) may not future, preärranged conditions, or more potent circumstances, conspire to unmake him? May not beginnings have endings? Our position remains then: man a preexistent being! man an etcrnal being !

Call for a New reland Lyceum Con-

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

In layor of Worcester as a pince of meeting, we have decided to issue the following Call: A Convention of the officers, mumbers and friends of the different Lyceums in New England will be held in Horticultural Hall, Worcester, will be held in Hornchildran Hall, worcester, Mass., on Thesday 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 Lycenums in other States to come and take part in our deliberation. A. E. CARPENTER, Putnam. Conn., 1 Dr. A. H. Draw an output Chevelor Matter

DR. A. H. RICHARDSON, Charlestown, 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, Mass.

Notice.

A State Convention for the State of New York will commence in the city of Rochester, N. Y., on Thursday, Nov. 7, at ten o'clock A. M., in such hall as shall be designated in the city papers of said city, and hold two or more days. All societies in the State of New York, entitled to representation in the National Organization of Spiritualists, are requested to send the same number of delegates to this Convention to which they are entitled in said national organization; and the friends of the cause in localities where there are no organiza-tions are requested to meet and appoint some one to represent them. We hope and expect a pleas-aut, useful and profitable meeting. WARREN CHASE,

Vice President for New York

Corry Mass Convention. CHANGE OF TIME.

The Third Annual Convention of Spiritualists The Third Annual Convention of Spiritualists and Friends of Progress of Northwestern Penn-sylvania will be held at Corry, Erie Co., Penn., in the Academy of Music, on the 27th, 28th and 29th of December, 1867, for the free discussion of religious and reformatory questions. Selden J. Finney, of Troy, N. Y., Alcinda Wilhelm, M. D., of Philadel-phin, and other able speakers are expected to be present. 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 Pro-gressive Association, of Summit County, Ohio, will be held at West Richfield, commencing Sat-bie distance. Address, Skanasteles, N. Y. urday, 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, a free platform. Committee to call the meeting.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEEK.

Arranged Alphabetically.

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

J. MADISON ALLYN, Cliftondale, Mass., will lecture in Houlton, Me., during October.

C. FANNIR ALLIN will speak in Massonic Hall, New York, during October: in Worcester, Mass., during November; in Chelsea during December: in Providence, R. I., during January; in Putnam, Conn., during February; in Mercanille Hall, Boston, curing April. Address as above, or North Middleboro', Mass. J. G. ALLBE, Chicopce, Mass.

Mus. M. K. ANDERSON, trance speaker, Taunton, Mass., P.

MRS. N. K. ANDROSS, trance speaker, Delton, Wis.

DR. J. T. ANOS will answer calls to lecture upon Physiolo gy and Spiritualism. Address, box 2001, Rochester, N. Y. CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms.

REV. J. O. BARRETT, of Sycamove, Ill., will speak in Prov. Idence, R. I., Oct. 20 and 27. Other Societies East wishing his services, can address him immediately at Sycamore, Ill r as above.

MRR. SARAH A. BYRNES will speak in Salem during Octo-berr in Providence, R. L., during November: in City Hall, Charlestown, Mass., during December: in Plymouth, Jan. 5 and 12: in Stafford, Conn., during February and April. Would like to make further engagements. Address, 87 Spring Street, East Cambridge, Mass.

MRs. A. P. BROWN, St. Johnsbury Centre, Vt. MRs. II.F. M. BROWN, P. O. drawer 5956, Chicago, Ill., will speak in New Bioston, Ill., the four Sundays in October. She would like to speak week day evenings in the vicinity of New

MES. LAURA DE FORCE GORDON, San Francisco. Cal. W. A. D. HUNE will answer calls to lecture during the fall and winter. Address West Nido P. O., Cleveland, O. LYNAN C. HOWE, inspirational apodker, New Albion, N.Y. CHARLES A. HAYDEN, Livermore Falls, Me.

DR. J. N. HODGES, trance speaker, will answer calls to lec-ture. Address, 121 Maverick street, East Boston, Mass. MES. F. O. HYZER, 60 South Green street, Baltimore, Md.

RINGON, 138 Lucton Road, and will beclure in Flurgis. Mich., DR. M. HENRY HOLCHITON WILL pecture in Flurgis. Mich., 1, 20 and 27; in liattle Creck during November. Address as kove. Michturia J. HUBBARD will speak in South Sutton, N. H., Oct. A. at 5 P. M. Would like to make further engage-ments for the fall and winter. Address, J Cumston aireet, Boston.

Boston. MORES HULL, havart, Lake Co., Ind., will speak in Spring-field. Ill., during Ucu, er; in Recherter, Minn., during N-vember and December, in Chienco, Ill., during January; in Providence, R. I., during May. Will receive calls to lectulo in the Middle or Eastern States during February, March, April and June; also shall be dappy to have evening engage-ments in the vicinity of Sunday appointments. MISS SUSTE M. JOHNSON will Spisk in Louisville, Ky., during October, and Genesco, Ill., in November. Permanent address, Millord, Mass. MESS S.A. HORTON WILL Spisk in Washington, D.C. during Mass S.A. HORTON WILL Spisk in Washington, D.C. during Mass S.A. HORTON WILL Spisk in Washington, D.C. during Mass S.A. HORTON WILL Spisk in Mashington, D.C. during Mass S.A. HORTON WILL Spisk in Mashington, D.C. during Science Scienc

MBS. S.A. HORTON will speak in Washington, D. C., dur-ing October. Address, No. 12 Albion street, Boston, Mass., until further notice.

WM. H. JOHNSTON, Corry, Pa. DE. P. T. JOHNSON, lecturer, Ypsilanti, Mich.

W.F. JAMIBBON, inspirational speaker, care of the Spir-itual Bepublic, P. O. drawer 6325, Chicago, Ill. O. P. Kulloog, lecturer, East Trumbull, Ashtabuls Co., O. will speak in Monroe Centre the first Sunday, in Andorer the second Sunday, and in Thompson the third Sunday of every

nonth. GEORGE F. KITTEIDGE, Buffalo, N. Y.

CREMENT F. KITTEDOL, MINISTORY AND ALL CONTROL OF A CONTR

MRS. E. K. LADD, trance lecturer, 179 Court street, Boston, MBS. F. A. LOGAN will answer calls to awaken an interest In and to aid in establishing Children's Progressive Lycens. Address, Station D, New York, care of Walter Hyde.

MR. H. T. LEONARD, trance speaker, New Ipswich, N. H. B. M. LAWRENCE, M. D., Will answer calls to lecture, Ad-dress, Hammonton, N. J.

MART E. LONGDON, inspirational speaker, 60 Monigomery street, Jersey City, N. J.

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

Priends may desire. Address, box 17, Sutton, Mass. Miss MARY M. LYONS, inspirational speaker-present ad-dress, 98 East Jefferson street, Syracuse, N. Y.-will answer calls to lecture. MBS, MARY A. MITCHELL, inspirational speaker, will ans swer calls to lecture upon Spiritualism, Sundays and week-day evenings, in Illinois, Wisconsin and Bissouri. Will at-tend Conventions when desired. Address, care of box 221, Chicago, 18.

JAMES B. MORRISON, inspirational speaker, box 378, Haver-hill, Mass.

DR. LEO MILLER is permanently located in Chicago, III., and will answer calls to speak Bundays within a reasonable distance of that city. Address P. O. box 2226, Chicago, III., MRS. ANNA M. MIDDLEBBOOK, DOX 778, Bridgeport, Conn. MRS. SARAH HELEN MATTHEWS, East Westmore; and, N. H. ME. & MES. H. M. MILLER, Elmirs, N.Y., care W. B. Hatci . CHARLES S MARSH, semi-trance speaker. Birmingham, Mich roc, Juncau Co., Wis.

DR. W. H. C. MARTIN will receive calls to lecture. Address 173 Windsor street, Hartford, Conn.

Prof. R. M. M'CORD, Centralia, 111. DR. JAMES MORRISON, lecturer, McHenry, Ill.

A. L. E. NASH, lecturer, Rochester, N. Y.

C. NORWOOD, Ottawa, 111., impressional and inspirational J. WM. VAN NAMEE, Monroe, Mich.

GEORGE A. PEIRCE, inspirational trance speaker, box 87, Autourn, Me., will answer calls to lecture, dc., dc. Pirese ad-dress him immediately, statlug particulars, preunlary encour-ngement, dc., for he wishes to make his arrangements (arly), for fail and winter services. He does not scish to be waiting, or to remain idle in the field so needy of workmen. DB, D, A. PEARE, JE, Detroit, Mich.

L. JUDD PARDER, Philadelphia, Pa. MBS. J. PUFFER, trance speaker, South Hanover, Mass. Mn. J. H. POWELL, (of England,) will answer calls to lec-ure. Address, 200 Spruce street, Philadelphia, Pa. LYDIA ANN PEABSALL, inspirational speaker, Disco, Mich.

MISS NETTIE M. PEASE, trance speaker Detrolt, Mich. A. A. POND, inspirational speaker, North West, Ohio.

DE. W. K. RIPLEY, box 95, Foxboro', Mass. A. C. ROBINSON will speak in Brooklyn, N. Y., during No vember and December. Will answer calls to lecture in the vicinity during October. Address, 111 Fulton street, Brook-lyn, N. Y. DE. P. B. RANDOLPH, lecturer, care box 3352, Boston, Mas

J. T. ROUSE, normal speaker, box 281, Beaver Dam, Wis. DR. WM. ROSE, inspirational speaker, Springfield, Mass. AUSTRN E. SIMMONS will speak on Sundays in Monipeller, Vt. during the session of the Legislature. Address, Wood-stock, Vt.

H. B. STOBER, inspirational lecturer, 56 Pleasant street, Boston Mass.

MRS. L. A. F. SWAIN, inspirational speaker, Union Lakes, Rice Co., Minn. Mus.C. M. Stown will answer calls to lecture in the Pacif c States and Territories. Address, San José, Cal.

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

SELAH VAN SICELE, Greenbush, Mich. MRS. M. E. B. SAWTEB, Baldwinsville, Mass. ABBAM SMITH, ESQ., inspirational speaker and musical me-dium, Sturgis, Mich.

MRS. MARY LOUISA SMITH. trance speaker, Toledo, O.

DR. WM. H. SALISBURT, box 1313, Portsmouth, N. H.

Said Jesus: "Before Abraham was, I am. * " I testify of myself."

Said Plato: "The soul is its own witness."

In connection with the above, we call attention again to the expressed consciousness and memory of moral chieftains, philosophers, poets and sages, referred to in our former article. Their testimony must not be overlooked. As addenda, we cite the following. Plotinus says:

"The soul of divine origin and proceeding from on high, becomes merged in the dark recep-tacle of body. It descends hither through a certain voluntary inclination for the sake of power, and to become more outwardly conscious of inferior concerns."

Empedocles, writing of souls descending into these inferior regions, says of himself:

" I fled from deity and heavenly light,

To serve mad discord in the realms of night."

The inspired man says in Ecclesiastes iv: 1-3: "So I returned, and considered all the oppres-sions that are done under the sun. * * * Wherefore I praised the deal which are already deal more than the living which are yet alive. Yea, better is HE (than both they) which hath NOT YET BEEN, who hath not seen the evil work that is done under the sup " done under the sun."

A poet of the Orient writes: • Oh painful is the road of birth !

By which, from house to house made o'er, Each house displays the kind and worth

Of the desires I loved before."

Prof. H. J. Slack (F. G. S.) gives his testimony as follows:

"All finite souls existed from the beginning in the Divine soul, and all the individuality which is, has been, or will be, had its preëxistence, has its present existence, in Infinite Being."

Bir Bulwer Lytton speaks of that "strange kind of inner and spiritual memory which often recalls to us places and persons we have never seen before, and which Platonists would resolve to be the unquenched and struggling consciousness of a former life."

Tennyson's poems abound in the teachings of preëxistence. He writes of

Of something felt, like something here; Of somothing done, I knew not where; Such as no language may declare."

the body of God made the spirit of God-the inferior "created" the superior. But thus far the very existence of the macrocosm even, is only supposition. We might more rationally suppose it not to have existed for want of adequate cause; and if so, we are driven to the extremity of supposing (again) that inasmuch as both do exist, then both came from nothing-which is certainly more absurd than the old church dogma, that God created something out of nothing"!

On the other hand, starting with the grand idea of God, as universal unity; the unbeginning and unending esse and existere ; the" all in all." thus constituting the universe, one-infinite substance existing in the dual relations of spirit and matter. positive and negative, then logically, if either part of God is "made," it is the macrocosm, the body; not the microcosm, the soul or spirit. But the body, external nature, is not God in the absolute, neither is the human body cesential manonly the physical covering of the man. Accordingly, "time" never was when the macrocosm was not the counterpart of the microcosm; the 'body" of universal unity, the coëxistent bal-

ance or relictive base of the spirit of the same; spirit depending upon matter for manifestations. What becomes then of the "childish" idea of man's creation? It can only belong to that grade of truth termed the "apparent," and not the real; for if man was created, then as man (" generic" man) in the innermost is the diviner part of God, why, thus much of God was created, which in every sense is an absurdity. The only logical inference, therefore, is not simply the pre-Existence, but the strict eternity of man!

The general principle of man's sternal existence established, we hasten to a brief consideration of our critic's questions. These are the incidentals; prophecies of growth with which children frequently puzzle their parents. "What has become of all the knowledge neces-

sarily obtained in these prior stages of existence? If I have lived in other worlds, in other ages, why does not memory retain some impress of the past?"

That prior "knowledge" was subjective, pertaining to those relations and laws connected more particularly with essential spirit; and all preparing the non-descended soul to more readily cognize and wisely appropriate the outer experiences that were to lie in its line of destiny through this earthly life. The moss and rough exterior stones of those old Catholic cathedrals along the Rhine, have little knowledge of the lighted tapers that continually burn in those consecrated sanctuaries. The rays cannot pierce such thick walls, neither can the knowledge we obtained in those prior stages of being project itself only in glimpses iuto the consciousness of this hard, dry, sensuous life. As to "memory," it is a dual faculty, the special referring to the outer, and the general to the inner and diviner of our natures. An eminent German thinker remarks that " our hope of the future is but a dim remembrance of the past," and Plato taught that "all knowledge

was recollection," that is, re-collection. But some

It is our purpose to devote a future article to the discussion of

The form of man in that preëxistent state; The reason of the soul's descent; The method of incarnation.

A New Speaker.

I take pleasure in introducing to lecture nommittees Mrs. Eliza C. Crane, of Sturgis, Mich. This lady has spoken in Sturgis several times during the summer months, to excellent acceptance. She speaks in Almont, Mich., during November. Address her accordingly. See permanent address n lecturers' column. Sturgis, Mich., Oct. 10, 1867. C. B. L.

Mr. Elihu Burritt, the "learned blacksmith," has left Old, and returned to New Eugland, where of those worthies heretofore referred to, afirm he proposes to spend the remainder of his days.

MRS. ENMA F. JAY BULLENE, 151 West 12th st., New York,

DR. J. K. and SADA BATLEY will answer calls to speak in outhern Michigan and Northern Indiana. Address, Adrian

ADDIE L. BALLOU, inspirational speaker, Lansing, Mich. MIS. NELLE J. T. BIRGHAN, Elm Grove, Colerali, Mass., sneaks in October in Millord, N. H.: In Springfield. Mass., Nov. 3, 10 and 17; in Bioston, Nov.24; in Great Barrinston, Dec. 1, 8 and 15; in Philadelphis, P.a., during January; in Washington, D. C., duilng February. MRS. ABBY N. BURNHAM, inspirational speaker. Address, Portland, Me., for the present. Will answer calls to lecture in that vicinity.

BIRS. M. A. C. BROWN would like to make engagements to speak. Address, West Randolph, Vt.

WM. BRYAN will answer calls to lecture in Michigan and Northwestern Ohlo until further notice. Address, box 53, Camden P. O., Mich.

M. C. BENT, inspirational speaker. Address, Almond, Wis. Sundays engaged for the present. J. H. BICKFORD, inspirational speaker, Charlestown, Mass.

A. P. BOWMAN, inspirational speaker, Richmond, Iowa. WARREN CHASE, 544 Broadway, New York.

DEAN CLARK 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 ap-pointments.

MRS. AUGUSTA A. CURRIEE will answer calls to speak in Yew England through the summer and fall. Address, box S15, owell. Mass. owell. Mass.

ALBERT E. CARPENTER will answer calls to lecture and establish Lyceums. Is engaged by the Massachusetts Spirit-ualist Association for the month of October. Would like to make further engagements. Address care Honner of Light. P: CLARK, M. D., will answer calls to lecture. Address, 14 Court street, Boston.

DR. J. H. CURRER 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., caro of J. Andrews.

MRS. ELIZA C. CRANE, Sturgis, Mich., box 485. MRS. S. L. CHAPPELL, inspirational speaker, 11 South street, Boston, Mass., will receive calls to lecture.

MRS. LAUBA CUPPY is lecturing in San Francisco. Cal.

J. B. CAMPBELL, M. D., will receive calls to lecture and attend evening meetings and funerals. Address, Cincinnati, O MRS. HETTIE CLARK, trance speaker, East Harwich, Mass., will answer calls to lecture or attend funerals.

DR. JANES COOPER, Bellefontaine, O., will take subscriptions for the Banner of Light.

MRS. MARIETTA F. CROSS, trance speaker, will answer calls o lecture. Address, Hampstead, N. H., care of N. P. Cross. IBA H. CURTIS speaks upon questions of government. Ad-iress, Hartford, Conn.

THOMAS C. CONSTANTINE, lecturer, Lowoll, Mass.

MRS. ELIZA C. CLARK, inspirational speaker. Address, Cagle Harbor, Orleans Co., N. Y.

THOS. COON, Berlin Heights, O., lecturer on organization.

JUDGE A. G. W. CARTER, Cincinnati, O. CHARLES P. CROCKER, inspirationalspeaker, Fredonia, N.Y.

MRS. ANELIA H. COLBY, trance speaker, Milford, 111. MISS LIZZIE DOTEN. Address, Pavilion, 57 Tremont street, oston. Mass.

GRORDE DUTTON, M. D., Rutland, Vt.

ANDREW JACKSON DAVIS can beaddressed at Orange. N.J. A.T. FOSS is engaged for the present by the Connecticut Spiritualist Association. Permanent address, Manchester,

8. J. FINNET, Troy, N. Y.

MISS ELIZA HOWE FULLER, inspirational speaker, will locture in Quincy, Mass., during October. Will make further engagoments. Address as above, or No. 16 Boylston Flace, Boston, Mass.

DR. H. P. FAIRFIELD will speak during October for the First Spiritualist Society in Gaissburg, 11. Address at that place, care box 1003.

make turther ongagements in the West. Address, Hammon-ton, N. J.
MISS ALMEDIA B. FOWLER, impressional and inspirational speaker, will answer calls to lecture of the Bufful Lyceum, will ac-ept calls to lecture on the Three State, also to organize Chil-view is.
MES. FANNIE B. FELTOR, South Malden, Mass.
MES. FANNIE B. FELTOR, South Malden, Mass.
TSAAO P. GREENEDAR Will speak in Glenburn, Me., Oct.
MES. FANNIE B. FELTOR, South Malden, Mass.
March Land &. Would like to bake further suggements for the fail and white. Address for the present, 62 Washing-ton avenue, Chelses, Mass., or as above.
Rev. J. FRANCIS, Parishville, N. T.

J. W. SEAVER, inspirational speaker, Byron, N. Y., will an swer calls to lecture or attend funerals at accessible places. MRS. M. S. TOWNSEND will speak in Mercantile Hall. Evm-mer street, Boston, during November; in Worcester during December. Address, Bridgewater, Yt.

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

MRS. CHARLOTTE F. TABEH, trance speaker, New Bedford, Mass., P. O. box 392.

Mass., F. O. DOX 502. JAMSS TRASK is ready to enter the field as a lecturer on Spiritualism. Address, Kenduskeag, Me.

HUDSON TUTTLE, Berlin Heights, O. BENJAMIN TODD, San Francisco, Cal

MRB. SARAH M. THOMPSON, inspirational speaker, 36 Bank treet, Cleveland, O. DR. J. VOLLAND, Ann Arbor, Mich.

M. FEAND, Ann Arbor, alen. N. FEANE WHITY will lecture in Worcester, Mass., during October; in New York during November; in Npringfuid, Mass., during December; in Troy, N. Y., during Januar; in Providence, R. I., during Fohruary; in Willimantic, Conn., during June. Applications for week-evenings promptly re-sponded to. Address as above.

MRS. M. MACOMBER WOOD will lecture in East Boston, Mass., Nov. 3; in Salem, Nov. 17 and 24. Address, 11 Dewey street, Worcester, Mass. F. L. H. WILLIS, M. D., 29 West Fourth street, New York.

MBS. S. E. WARNER will lecture in Genesee, 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.

Augress as above, or box 14. Berlin, Wis. E. V. WILSON will speak in Richmong, Ind., during Octo-ber. Will lecture or hold reances within fitty miles of the above place, if required. Permauent address, Babcock's Grove, Bu Page Co., 111. ALCINDA WILHELM, M. D., inspirational speaker.can be addressed during October, care of A. W. Pugh, P. O. box 2185, Clicinanti, O. Speaks in Music Hall, Boston, during February.

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

MES.N.J. WILLES, 3 Tremont Row, Roda 15, Boston, Mass, F.L. WADSWORTH, permanent address, 399 South Morgan ttreet, Chicago, Ill.

street, Chicago, 111. HENET C. WRIGHT will answer calls to lecture. Address care of Bela Marsh, Boston. MES. E. M. WOLCOTT will speak at Williamstown diring October; in Williston, Nov.3; in Essex, Nov. 10; in Whilorki, Nov. 16; at Rockingham, Dec. 1. Will make engagements for Sundays and week day evenings, Address, Danby, Vt. Mor. Mary J. WULOONSON Will speak the Temperature Mess

MES. MART J. WILCOXSON will speak in Taunion, Mass, during October; in Chelsen during November; in Merchnille Hall, Boston, during December; in Washington, D. C., during March. Address as above.

GILMAN R. WASHBUBN, Woodstock, Vt., inspirational speak-er, will answer calls to lecture.

Dn. R. G. WELLS, Rochester, N. Y., trande speaker, will lec-ture Rundays and attend funerals, within a few hours' ride

rom nome. MRS. HATTIE E. WILSON (colored), trance speaker, will lec-ture in Lynn, Mass., Oct. 20 and 27; in Mastford, Conn., Nov. 3 and 10; in Stoneham, Mass., Nov. 17 and 24; in Stoughton Dec. L. Would be pictased to make engagements for the win ter. Address, Esst Cambridge, Mass., for the present.

PROF. E. WHIPPLER.lecturer upon Geology and the Spiritual Philosophy, Ciyde, O.

A. A. WIIBELOOK, Toledo, O.

A. B. WHITING, Albion, Mich.

ELIJAH WOODWORTH, inspirational speaker, Lealie, Mich will speak in Coldwater, and vicinity, during October and December.

MISS ELVIBA WHEELOCK, normal speak er, Janesville, Wis.

WARREN WOOLSON, trance speaker, Hardings, N. Y. MISS L. T. WHITTIER, organizer of Progressive Lyceum can be addressed at 492 Sycemore, corner of Fourth street Milwaukce, Wis.

ZERAH WHIPPLE will answer calls to lecture. Address, Mystic, Conn.

MBS. S. A. WILLIS, Lawrence, Mass., P. O. box 473. MRS. MARY E. WITHER, trance speaker, 183 Elm st.eet. Newark, N. J.