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BOSTON, SATURDAY, NOVEMBER 2, 1867.

[OFFICIAL REPORT.]

FOURTH NATIONAL CONVENTION OF SPIRITUALISTS,

Held at Cleveland, Chio, September Sd, 4th, 5th and 6th, 1867.

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

THIRD DAY-THURSDAY, SEPT. 6.

MORNING SESSION. The Convention was called to order at the usual

hour. After listening to a soug by Mr. Fobes, the Business Committee made a report, which, after some discussion, was referred back to them. John Orvis read a series of resolutions, which were referred to the Committee on Resolutions.

Mr. Peebles said that while we professed to be lieve in harmony, we were represented by the press to be very inharmonions. There has been too much time spent in this Convention foolishly. Let us be kind-hearted to each other, and endeavor to transact our business in harmony us have come a thousand miles to mee We want to counsel together as a band of brothers and sisters, seeking to advance the great work in which we are all engaged. I think our hearts are all right; let us see to it that our words are right, and then we shall have no trouble.

Mr. Tooliey, Secretary of the Committee on Resolutions, reported the following preamble and

resolution:

Whereas, We, as Spiritualists, are bound to avoid all customs, habits and practices that tend to develop and strengthen the animal appetites and passions at the expense of the higher and more spiritual elements of our nature; therefore, b. Resolved, That we will do what we can, in all cases, to settle our inter-ballvidual and inter-national difficulties on the principle that man's right to life, as well as to liberty, is "self-evident and inalienable"; and that we, as Spiritualists, will seek to honor ourselves and our profession by suffering rather than by inflicting suffering, and by dying rather than by killing; and that, in all our relations to those who, in our view, wrong us, we will seek to overcome them by returning good for evil, and never by returning evil for evil.

SPEECH OF HENRY C. WRIGHT.

Mr. President-I am about to leave the Convention, and go to meet engagements in other places. I would move the adoption of the above resolu-tion, and my valedictory shall be on the senti-ment therein expressed. I would apply that sen-timent to the manner, not to the matter, of the discussions of this forencon, in this Convention. During my long career of over forty years as a lecturer, and a member of Conventions, as an Aboltionity a Religial Bose May and Reseated

Abolitionist, a Radical Peace Man, as a Tectotal-er and a Spiritualist, as an enemy of the popular theology and of all creeds, codes and constitutions, and of all individual, social and national customs, habits and practices that tend to "develop and strengthen the animal appetites and passions at the expense of the higher and more spiritual elements of our nature," that tend to desecrate, degrade and ruin man, and prevent his elevation and happiness, I have aimed to govern my interior and exterior life by the spirit and principle of that resolution. How far I have succeeded, my life must determine. But in all my relations to those who, in my view, outrage me in any way in Conventions, or out of them, I have settled all my difficulties with them "by suffering, rather than make others suffer, by dying rather than by killing, and by returning good for evil." In all cases relating to property persons a resulting to property persons as resulting to property persons. and by returning good for evil." In all cases relating to property, person or reputation, however great or small an outrage, whether perpetrated by an individual, or by a sta's or nation, by a minister or Church, by a Convention, or by a member or President of a Convention, or have always tried to adjust all my vexations, to mitigate all my sorrows, and utterly extinguish all the internal fires of my hot wrath and indignation by silence, or by love for hatred; by giving kind looks, tones and words for unkind ones; by giving respectful words for disrespectful ones; by suffering rather than inflict suffering, and by dying rather than inflict suffering, and by dying rather than inflict suffering, and by dying rather than inflict suffering, and to return and holds me and my peace-views, so long, so dearly and sacredly cherished, up to the scorn and contempt of this Convention; what shall I rather than inflict suffering, and by dying rather than kill. When others in or out of Couventions kindle the fires of hell in my heart by flippant jes's, by vulgar jokes, or by taunting, biting re marks, if I can only muster self-control enough to shut my teeth, compress my lips, and hold a little private sitting with Henry C. Wright, and get a short communication from the God in him, I have never failed to extinguish those fires before they could seriously scorch my own manhood, or communicate their blasting flames to the souls of

Never in my life did I allow what was said or done to me in a Convention by its President, its members, its committees, or by the Convention itself, to kindle in my bosom the fires of hell; i. e., of hot wrath, of fiery indignation, of envy, jealousy or insulted dignity; or even the lesser fires of vexation, fretting, impatience and a fault-finding spirit, without suffering more under the re-bukes of H. C. Wright than a whole Convention led on by President and Committees could possiled on by Prosident and Committees could possi-bly inflict. Henry C. Wright always GIVES ME HELL in a sense which no power in the universe outside of him can imitate when I allow my love to be weakened, my self-control to be lessened, my equanimity to be disturbed, my manhood to feel degraded and my self-respect to be diminished by any thing which any public Convention, no atter by whom nor for what called, can say or

I can better afford to suffer than to inflict suffering on this Convention, or on its President or any of its members. I, as the only God-ordained representative of Henry C. Wright, can better afrepresentative of Henry C. Wright, can better after the ford to be the victim than the doer of wrong. I let me explain, and thus raise a storm generally, and instat on making everybody around me untake than give a bitter taunt; had rather take than give a cutting thrust; had rather take than ing an explanation which not an individual presthan give a cutting thrust; had rather take than than give a cutting thrust; had rather take than give a biting sarcasm or an inucndo surcharged with deadly venom. In all cares of insult and outrage that can possibly arise in or out of a Convention, affecting my feelings, my reputation, my spirit, my principles, my property or person, I had rather suffer than inflict suffering; HAD RATHER DIE THAN KILL. Far rather would I be the victor of the convention of the manner of the convention which ment in the minimum of t DIE THAN KILL. Far rather would I be the vic-

ble before him. I fear no God outside of him. I care for no devil aside from him. I am never troubled about any hell outside of him. However hottomless its pit, or florce and quenchless its fires, care for no hell, so far as I am concerned, outside of him. Damnation has no terrors to me, except when indicted by that man, to me so gentle, so grand and so like a God when I rightly behave Committee. This Committee, as promptly and myself toward him, and naturally and nobly hear myself in his presence, but to me so stern, ness, and have made their report. The motion is

tary chagrin and suffering caused by the uncourteous remarks (not intended to be so, but so viewed by me,) of others. Suppose, in my view, I have a right to the floor, but the President decides that some one else is entitled to it. What then? Shall I impeach his motives, accuse him of partiality, protest against his decision, and appeal to the Convention to reverse it? By doing so, I cause perplexity, versation and suffering to the President, and stir un the waters of strife, bitterness and norand stir up the waters of strife, bitterness and per-sonal favoritism, which when once stirred can cast up nothing but mire and dirt. So sure as I should thus bring sorrow and suffering to the President and the Convention, merely to save myself from what I deem an outrage, but which after all may be but an act of right and justice on the part of the President, so sure would Henry C. Wright give me hell, for he could not approve of my conduct in causing so much unhappiness merely be-cause the President gave the floor to another, when in my view it was mine:

when in my view it was mine.

Then the person to whom the President accords
the floor, thinks it belongs to him. When we chose
our President, we chose him for this very purpose,
(among others,) to decide to whom the floor beongs, when there are two or more claimants. The floor, of right, belongs to him to whom the President gives it. I wrong the man, as well as the President, by my conduct. However I may feel aggrieved because I am, for the moment, denied the right to ventilate my thoughts and feelings, I can better afford to feel that I am wronged than to be made to feel that I have wronged the other claimant. He is as anxious to ventilate himself, as I am to ventilate myself. Probably the Convention would be more benefited by his ventilation than by mine. I am quite sure the man himself would be more benefited by his self-ventilation than he would be by mine. I am certain I should be made to feel that I had done a mean act if I were to deprive him of a right which he and the President decide belongs to him. I should feel self-despised in seeking to triumph at his expense, and at the expense of the President and of the Convention. In my next private interview with him, Henry C. Wright would surely give me hell.

Then again, a man in speaking, as I think, wan-

ders from the question, or makes an unpleasant allusion to me, what shall I do? Spring to my feet, and with a flushed face, loud voice, quivering nerves and excited manner call him to order? Just so sure as I do, in the next private sitting I have with Henry C. Wright he will surely say to me, "What a goose you are, to lose your temper, and allow yourself to become so excited, and behave yourself so unamiably and unmanly, and make such a ninny of yourself before me, and this Convention, merely because that man was weak enough and silly enough to act the part of a fool or a madcap, by trying to lift himself up by casting you down, and by trying to make himself pleasant and attractive to the Convention by making you unpleasant and unattractive to it. Why did you not pity him and forgive him, and give him a kind and loving word, knowing, as you do, he only makes himself, not you, disagreeable to the Convention? You know he hurts himself more than you. Why not keep quiet; let him alone; see to it that you do not initate him." So he makes me despise myself, for having, in my excitement, smarting under a sense of injury, allowed Just so sure as I do, in the next private sitting I excitement, smarting under a sense of injury, allowed myself to scream out—"Order! ORDER! Mr. President! call the man to order! I rise to a point of order!" Whenever I am led thus to disregard the comfort of others, Henry C.

dearly and sacredly cherished, up to the scorn and contempt of this Convention; what shall I do? Spring to my feet and cry out—"I rise to explain! Will you allow me to explain?" "No," says A. J. Davis, "I had rather not give way. Allow me to go on. When I have done, you can have the floor, but please don't interrupt me."
"But explanations are always in order! I rise to explain. Mr. President! may I not explain?" "Not unless the speaker consents," rules the President. "But." I cry out. "the speaker won't consent. "But," I cry out, "the speaker won't consent. Will the Convention take from me the right of explanation? I appeal to the Convention." "Sit down," says the President, till the speaker (A. J. Davis) is done." "I will not sit down. I know my rights," I exclaim—" explanations are always parliamentary

Keep in mind that mine enemy is Andrew Jackson Davis. For if he is not mine enemy, who is or can be? For once, when I was being swept or can be? For once, when I was being swept along down into the hell of party politics, I wrote to A. J. Davis to pray for me, that I might be saved from that horrible pit. He made out to put up one little prayer for me. What was it? These are the very words of it:

"May you be in heaven just three weeks before the devil knows you are dead. Amen!"

If he is not mine enemy-who in my extremity could only offer such a prayer for me—who is? Now this man misrepresents me, slanders me, insults me, vexes me, torments me and seeks to make me contemptible before this Convention.

Shall I cry out, "Order! Order! ORDER!" and arise to explain, insist on my right to explain, and call on the President and the Convention to tim than the perpetrator of wrong.

Mr. Fresident! ladies and gentlemen! Do you ask why? Simply and solely because I FEAR HENRY C. WRIGHT, AND NOTHING ELSE. I strength on the will for evil, and inflict stand in awe of that man. I have cause to tremble before him. I four no God outside of him. I President, to save thyself from a momentary in-President, to save thyself from a momentary convenience and petitshness, and thou wilt do me a wrong for which I must demand a fearful atonement. Give 'blow for blow' and thou wilt not dare to look me in the face. But give 'A KISS FOR A BLOW' and heaven is thine."

so relentless, so unforgiving and exacting in his that we accept the report for discussion. Suppose demands, and so potent in his inflictions when I there are some things in it which I disapprove. do wrong. Whenever by envy or by jealousy Shall I refuse to accept it because they have relest I shall not be appreciated, or lest a Convention, or its President, or its Committees or mem- I impeach their motives? Shall I accuse them of ignorance and incapacity? They have done what they could to help on the good cause of Spiritualbers shall infringe my rights or insult or wrong ignorance and incapacity? They have done what me in any way, or by any hasty, rockless or unthey could to help on the good cause of Spiritual-manly word or deed I insult and outrage H. C. Wright as a man, child of God and an heir of Shall lassnit the Committee, or accept their work. Yes, I fear Henry C. Wright, and nothing else.

And because I do, I dare not make this whole Convention, nor any of its members, nor its Committees, nor its President uncomfortable and not feel pleasantly if members of the Convention not feel pleasantly if members of the Convention. wretched, merely to save myself from a momen- were to charge me with "ignorance," "imbedia

ity," "a desire to dictate to the Convention" and streets of Cleveland? Hell is in him long ere this, "to usurp authority over it," &c., &c. As a member of this Convention, would it not be unwise and unmanly thus to treat a Committee of my more than me. He insulted abused, outraged and are known by their colors. At a distance you and unmanly thus to treat a Committee of my own appointment, after they had denied themselves, in many ways, to do my work speedily and faithfully? Sure I am that H. C. Wright at my next private interview with him would severely condemn me; and to me dis approval is heaven, his disapproval hell. Better thank the Comtities for all the good they have dobe, than viility them because they did not do more. I will respect H. C. Wright, by respecting the Committee that less before me, to govern my intercourse and respect H. C. Wright, by respecting the Committee that less before me, to govern my intercourse and settle all my difficulties with my fellow-beings, that is willing to do his work. I would suffer than wound the Committee.

the Fourth National Convention written essays next are on specified subjects. That Committee attended to its duties. They have, by long study and close application of thought and industry, prepared their essays. The subjects are vital to the success and strength of the cause of Spiritualism. No one objects to the subjects; none to the ability and fidelity with which they are prepared. These essays are laid before this Convention. Shall we hear them read? Shall we adopt them and lay them before the world, not as expressive of our views. are laid before this Convention. Shall we hear them read? Shall we adopt them and lay them before the world, not as expressive of our views, but only as expressive of the views of those who prepared them? What shall I do? Shall I begin to condemn the Third National Convention for presuming to mark out business for the Fourth? They did not pretend to feel to say that we are bound to hear what they recommended. Shall I begin to accuse the Committee, by whose toil the essays were prepared, of usurping rights and powers that did not belong to them? Shall I impugately and property of the proposed of the proposed of them? Shall I impugately as well be mine as another's." He their efforts to promote the cause so dear to all second son went to the mother with the same powers that did not belong to them? Shan I had pugn their motives, misrepresent and undervalue their efforts to promote the cause so dear to all second son went to the mother with the same their efforts to promote the cause so dear to all second son went to the mother with the same their efforts to promote the cause so dear to all second son went to the mother with the same transfer of the cause of the ca

The Committee, having the elevation and happiness of mau in view, and regarding Spiritualism as meaning a pure and noble life and not merely a science, spend much time in investigating the a science, spend indeed the in investigating the nature and influence of dark circles and physical demonstrations, and their adaptation to promote the one and only great and useful end of Spiritualism, i. c., to make us better and nobler men and women in all relations, and to savous from doing harm to ourselves or others in the present life. They record their observations and conclusions. They read their report to this Convention, Suppose it contains many severe reflections on what seems to me to be true, sacred and most important to the to me to be true, sacred and most important to the progress of the cause—what shall I do? They have done what they deemed their duty; have exposed what, in their view, seems absurd and fitted to retard the progress of Spiritualism as a power, better adapted to purify, elevate and ennoble men and women in all relations and to save them from sin and its fruits than the theology of Christandom. They indicate what they deem right tendom. They indicate what they deem right, and expose and condemn what they deem wrong. tendom. They indicate what they deem right, and expose and condemn what they deem wrong. Shall I assail their motives? accuse them of ignorance, ambition and a desire to dictate to and dominate over us, and to bring discord into the ranks? Allowing that they have condemned as unworthy of confidence what seems to me to be trustworthy, and as imposture what seems to me to be perfectly sincere and honest, shall I seek to settle my difficulty with them by assailing their character and by personal abuse and insult? I an sure I could not honor myself nor the cause I advocate before this Convention and the world by such a course. No matter how severely we expose and reprobate what we deem false and injurious, but let our words, tones and acts be kind toward all who in our view are so unfortukind toward all who, in our view, are so unfortu-nate as to be the advocates and apologists of error and the contemners of truth. The man who has an ever-present consciousness of having truth and right on his side, cannot afford to be irritated, fretted and insulting to his autagonist. Only the advocates of error, of wrong and outrage have cause to be fretful and irritable, and to seek to gain a triumph by bluster, by threats and misrepresentation. Be firm be immovable be earnest and uncompromising in the defence of what you deem to be true and right: but evermore be courteous, for bearing and kind toward the advocates of what you deem wrong and untrue. Never forget that they wrong themselves more than you or anyhody else. Conquer them by kindness to

The following scene occurred yesterday in Superior street, in this city. A large, portly, well-dressed man met me and asked, "Is your name, Henry C. Wright?" "Yes," I said. "If I catch you in the streets of Cleveland again to-day, I'll thrash you," he exclaimed in fierce, angry tones.
"I'll get my friends together, and we will ride
you on a rail out of the city. The police ought to arrest you and consign you to a dungeon and keep you on bread and water. See to it that you are not found in the street again; if you are—I'LL THRASH YOU." "Why, my friend!" said I, "what THRASH YOU." "Why, my Irlend!" said I, "what have I done to excite in you such a storm of hot wrath and flery indignation?" "You said yesterday that 'you are saved BY THE MERITS OF HENRY C. WRIGHT, and NOT BY THE MERITS OF CHRIST!" "And did that arouse you to make such an exhibition of yourself before all these people around us?" (for many had gathered around "You was "you will say that he for around.) "Yes. A man who will say that he is saved by his own merits, rather than by the merits of Christ, is a traitor to his God and his merits of Christ, is a traitor to his God and his country. I show no mercy to traitors. I THEASH them wherever I meet them." "What is your name?" "None of your business," said he. "Where do you live?" I asked. "None of your business," said he. "Where is your office and place of business?" "None of your business," said he. "What church do you belong to?" "None of your business," said he. "By-whose merits are you sayed?" I asked. "NoT THE MENTS OF CHRIST," and he. "Present appearances are rather said he. "Present appearances are rather against your having heaven by your own merits," I said; "but despite present appearance. will come to you solely because you merit it, and not because Christ merited it." "The man who The man who not because Christ merited it." "The man who can say that ought to be tarred and feathered and rode on a rail." "I am sure you have or will have merits enough to save you. The righteousness of Christ saved him, but cannot save you; but your righteousness will save you." "No it won't," said he, "and I'll thrash the man who says it." "Well," said I, "I suppose I must be thrashed

more than me. He insulted, abused, outraged and degraded his own manhood more than mine. I

that is willing to do his work. I would suner rather than wound the Committee.

Again: The Third National Convention appointed a Committee to prepare and present to the Fourth National Convention written essays non-consider a whitest That Committee estanded a phaloist That Committee estanded a phaloist That Committee attended in the convention written estanded a phaloist That Committee attended in the convention will be a considered and appalling to my physical or moral and appalling to my physical or my physical and my physical and

I am sure that had we all during this forencen been controlled by this spirit and principle in all our discussions, we should have had a pleasanter and more profitable session. Victoria in Chuck! Conquer by suffering, not by indicting suffering! Triumph by dying, not by killing! Say as the negro said, "Some one must die to save the

their efforts to promote the cause so dear to all our hearts? I could not respect myself and do it. If the Third Convention erred, we, as the Fourth, will not repeat their error. Let this Convention settle its difficulties with the last on the principle of good for evil, and of suffering rather than inflict suffering.

Again: The Fourth National Convention appointed a Committee to report on physical manifestations made in dark and other kinds of circles. The Committee, having the elevation and happiness of man in view, and regarding Spiritualism as meaning a pure and noble life and not merely battle of the Wilderness, and that heroic mother's battle of the Wilderness, and that heroic mother's

home is desolate.
Thus, let us, as Spiritualists, in the conduct of all our discussions and in all our intercourse with one another in our Conventions, and in our relations to our committees and our presiding officers. "seek to honor ourselves and our professions," and to settle all our differences on the principle of suffering rather than inflict suffering, and "by returning good for evil, and never evil for evil." Spirtualism, thus armed and thus lived, evil." Spirtualism, thus armed and thus lived, would be welcomed by every human heart and head "as the power of God and the wisdom of God" to purify, ennoble and glorify the nature we bear, as the religion of life demanded by the nineteenth century.

After some further discussion, the resolution

The following resolutions were then read and adopted:

Whereas, Spiritualism embraces the entire range of human relations and interests in its scope of investigation and action;

relations and interests in the second and inspirational, the therefore, 8. Resolved, That the phenomenal and inspirational, the physical, intellectual and spiritual departments of human life and procedure, each and all are recognized as proper (because natural) means to the grand end of higher and yet higher truth, each in its legitimate function of faithful and truthful are reasolved.

9. Resolved, That while we would not underrate any and all truthful phenomena, we unbestatingly declare that, in order to be useful, they should evolve and inspire practical action in everyday life, and upon all questions of human interests. The following letter from A. H. Love was read by the Secretary:

PHILADELPHIA, 9th mo., 3d, 1867.
To the Fourth National Convention of Spiritualists, them, and by unwavering and consistent fidelity to what you deem the truth and the right. Cleveland, O. :

GOOD FRIENDS ALL-As you are assembling a this hour, there is a single peace-thought I would whisper in the ear of your Convention: Send forth the message, We love all mankind. The purity of Spiritualism is a postive, world-wide love, never concentrated on self, nor monopolized by friends. The world needs the power and influence of your love. Sectarian bigotry and carnal force will give way before it. It will "break every yoke, and let the oppressed go free," and we shall have "peace on earth and good will unto all

In this spirit may you make all your days holy days, and depart only to become sowers of the seed of life.

ALFRED H. LOVE. The Convention then adjourned to the afternoon

THURSDAY AFTERNOON.

Met at the appointed hour, and, after a fine song by the Bailey Quartette, Mr. Davis addressed the

ADDRESS BY ANDREW JACKSON DAVIS. I rise for the sole purpose of getting the thoughts of this Convention somewhat concentrated upon the grandest question that can possibly arise, namely, the proper development of the human spirit. This afternoon we are to devote ourselves to the consideration of the rights, principles and plans of a progressive institution, the very soul of which is Spiritualism. I was astonished this morning when there seemed to be such a decided movement to make a discrimination between the interests and education of the children of our fold, and the vital interests of Spiritualism itself. I have been quite a number of years, I believe, as much connected with the vital interests of this question as any other person in this Convention, and I believe that I can testify to you from out of that experience that there is nothing more spirit-ual than the progressive development of the mind, regardless of its age. Children do not be-long necessarily to the question of years; we are all children of the Infinite Mother Love and In-dustry Explore Western and Inall children of the Infinite Mouner Programme. I Anite Father Wisdom—children not matured. I think I need not stop to argue that question. "Well," said I, "I suppose I must be thrashed anyway, for I certainly shall appear in the streets lave proved to each other that we are not magain to-day, and shall certainly say that you and I and all of us are saved by our own merits, and not by the merits of Christ; so you may as well thrash me now, and done with it, for I il make no different to thrash you, nor will I call on the police to thrash you, so go at it, my friend I and thrash me quickly and to your heart's content, for I am in a hurry to enter the Convention, and say some in a hurry to enter the Convention, and say some tion, is it foreign to this great Convention to have more about negre and being reconciled to God in this glorious subject of progressive growth agitatmore about peace and being reconciled to God in Henry C. Wright, and about being saved by his merits, and not by the merits of Christ."

Poor man! What will be think of himself whon be thinks of his assault on a stranger in the

are known by their colors. At a distance you say that all parts of the great institution of things are stamped with their proper colors, with their proper badges, because they belong to a progress-ive scale of being. Inhabiting the lower realms of Nature are those beings with their dark, dreary badges, and the higher we arise in the scale the nating in the singler we arise in the scale the more beautiful the colors and the more perfect their combinations. I only throw this out merely in passing—that the questions of badges and ceremonials are answered instinctively and intuitionally by all the weight of mind. They are self-evident. We are here with all the dresses of these ladies who have provided themselves with their ribous and prome continues; it is natural. their ribbons and proper costumes; it is natural for the human spirit to be known by expression upon the outward.

Now the Progressive Spiritual Lyceum is out of the sky; it is no less in heaven than it was four years ago. It is a question yet among Spiritual-ists whether Progressive Lyceums ought to be established, but that question arises never among those who are in these Lyceums, and who have established them. It is a question in the minds of those who have heard of them but have had no experience in them. These questions to the Guardians and Conductors are of infinite importance, because they are acquainted with the facts, I trust more will be given this afternoon. This discussion is for the information of those who discussion is for the information of those who know nothing of the Lyceum, for the information of those who come here to learn something concerning the great principles of Spiritualism. We come here as a Congress, (so to speak,) to bring up before our minds the vital principles which are at the basis of our superstructure. We are not here to be converted; we come here, as philantireolists to acceptant how we can be under the lanthropists, to ascertain how we can promote the happiness of others who are not here, our chil-dren among the number. We are all here hoping to be personally gratified. I understand there are some here who would not be gratified if I did not speak. I have found that everybody must be mortified before they are gratified. This morn-ing we furnished some of the best material for sharp criticism, and if those who report us do it correctly, it will prove very ridiculous. Still we can stand it. We have already withstood much more than this. The sublime principles which we hold will stand unmoved under all such at-tacks. I wish these reporters to put it in the papers just as it occurred; that is the best thing they could do. Let us show that we are able to bear these personalities. Henry C. Wright's statement this morning was as oil upon the waters, and the spirit of the man was better than any sermon that could be preached to us. He who after thirty-five years of struggle with error had come out so nobly in his spirit, with a soul filled with forgiveness and philanthropy, and yet standing up in his humanity so sweetly, gently and lovingly—such a man is a glorious example for us to pattern after.

My friends, the Children's Progressive Lyceum

Aly friends, the Children's Progressive Lyceum is part of the spiritual movement. It is progressive; it has no authority from the summer-land, or from the winter or autumn-land of earth; it has nothing in its intrinsic principles that is unchangeable—it has been and will be modified; it is progressive; it is stamped with the authority of no one-not even with the authority of the Summer-Land. It comes down like all blessings, and if we are blessed by it, it will be in consequence of our appropriating the gift, and using it wisely. Now I simply wish to throw out these suggestions: that the Children's Progressive Lyceum is a germ of a true spiritual growth for all these children, or at the spiritum growth for all these children, no matter how old or how young by the almanae or the family Bible. There are children a thousand years old in the Summer-Land who are more childlike but less childish than any in this 16.

Mr. Burtis, of Rochester, an aged man, arose and said: I only wish to say to you that I am hardly nineteen years old; it is about that period since these thry raps came to my house, and awakened me to a consciousness not only of the life beyond this, but also of this life. I had been here many years, but it was only from that time I began to live, and I want to bear my testimony to the good Spiritualism has done for me. My heart and my house have always been open for mediums and lecturers, and I shall welcome any and all. Bending under the weight of years, I know I shall not dwell long in this body, but I am happy to know that I shall meet those I have loved here. I am glad to leave this my testimony with you.

Warren Chase-said: I desire to add my unqualified approbation of all the measures thus far presented by the friends of the Children's Progresspresented by the friends of the Unitaren's Progressive Lyceum in this Convention, and to do whatsoever I can with tongue and pen to advance the interests of this institution, which I believe to be heaven-born among us, and the most important, almost the only practical work in which we as Spiritualists have been engaged, and I am in favor of everything that will encourage and support it. port it. Some persons require continued manifestations, and the excitement of controversies and discussions, to keep up their interest in this cause, but by our labors in these Lyceums we manifest greater energy and determination, and the same honesty of purpose. We have our dif-ferences of opinion here, and we sometimes ex-press them in language which is not the most ap-propriate; at the same time there are honest, faithful and true workers. Let their speak; be cool and hear, and the very differences themselves will illustrate the truth, and bring the right uppermost. Fear nothing, only doing wrong; labor earnestly for the principle, setting aside reputation; seek not reputation or character, but carry yourself through every conflict with that integrity and de-votion that shall be worthy the cause in which we are engaged and known.

Dr. Hallock said: I have not had much expe-dence in these schools. I think there is an error in some minds in supposing that this was a sort of rival of Spiritualism. Let us consider that it is not For when these spiritual facts come to us men and women as to years, or by authority of our Bible records, they of course must come to us feebly and imperfectly, accordingly as our minds were developed, and they were developed beyond the period of childhood, so that best elements which were adapted to the innocence of childhood could. not be given. To us came the injunction: "Tarry ye in the city of Jerusalem until ye be endued with power from on high." We thought that we must see for ourselves the work that we were to do if we were to be efficient workers: then it was necessary to lift us out of the mud of our rialism and wipe out from our souls the influence that was darkening our lives. Then others of the same age came, and they also had this experience. that its first mission was to the parents of the children; its object was to fit them to be workers, that from their plane of developed humanity they might carry others through all these steps of progress. We were thus haptized into this divine truth, and fitted for the labors involved therein.

The next question was, look to our families, look to our children, and we saw to what they were being subjected, and the means of relief took the shape that it has; it has come for the children now, and we say to the men and women of this generation, if you leave the children to go to the bunday schools which are prayed over by the

Churches, they will have to go through the same trials that we have had. It is a matter of common occurrence that our children are not at our mon occurrence that our children are not at our meetings; the majority of those who attend our meetings are the fathers and mothers, while perhaps the daughter is at the Episcopal church, and the son may be at home. I speak of the general fact; there are honorable exceptions. But somehody has said they will take care of themselves. I frankly say that I have learned very much at this meeting concerning the Lyceum, and now in this meeting concerning the Lyceum, and now in this audience I lay my conviction, born out of my Qnaker education, down forever. For my own self I do not want any toggery on; but what has my Quaker education to do with these children who want to swing a flag, or take delight in any of these things? The reason why a mother is so much better adapted to be a teacher is that she can get down to the varience of the skill said. can get down to the very plane of the child, and then she listens to it and knows exactly what it wants. So we must, as philosophers, lay aside our projects, and come down to the plane of those we desire to teach. I throw my Quaker education to one side, and I will glory in the exhibition of flags and banners; let it be made a means by which light shall come to humanity.

Mr. Dyott, on behalf of the Committee on Badges, reported: That they recommend the adoption of a badge, or emblem, to be worn, and they suggest two forms—one to be worn by the members of the Lyceums, and the other by all the Spiritualists who may desire to do so. They



The above emblem is intended to be worn as a breast-pin, stud, or locket, by "Spiritualists," by members of the "Children's Progressive Lyceum," or members of the Society and liberal thinkers, who believe in a continuous progressive life bewho believe in a continuous progressive in ob-yond the confines of earthly existence. For those who are not members of the Lyceum, the emblem would be a disk of Silver, about three-fourths of an inch in diameter, the lower half embossed to an inch in diameter, the lower half embossed to represent clouds, the upper half burnished or dead white silver, upon which a golden sun is represented as rising out of and above the clouds, surmounted with the motto "Progression," occupying the centre of an arch, each end of which is resting upon a cluster of stars. For those who desire to the contributions of the "Cultirum" be recognized as members of the "Children's Progressive Lyceum," a golden target is placed upon the clouds, with the inscription "Lyceum" upon it; upon the staff beneath the target, the American Flag. its significance.

The groundwork of this emblem is silver, the whiteness of which is emblematic of unsullied purity. The field of glistening stars, upon which the arch of progression rests, indicates the fact that it comprehends the entire Universe. The golden sun of truth is rising above and dissipating the clouds of error. The golden target with the word Lyceum, is planted amid the clouds upon which the sun of reason is shedding its illuminating rays, rendering it a brilliant mark, at which Old Theology and Ecclesiasticism are invited to point their intellectual arrows. Its staff is planted upon the rock of common sense, and holds up to the gaze of an admiring world the American Flag, the glorious emblem of universal freedom, beneath whose folds all the nations of the earth may find protection and freedom to worship God according to the dictates of their own conscience The Emblem is intended to be about one-third the size of the above engraving.

And further, that M. B. Dyott, 114 North Second street, Philadelphia, he appointed a Committee to manufacture the embloms.

Mr. Tooliey remarked that a great deal had been said of a truly rhetorical character in regard to the Lyceum movement, and a great deal that has no more to do with it than it has to do with Sunday schools; and any person who has at-tempted to qualify their remarks have been condered as enemies to the Lyceums. I have very little cowardice in me, but very often the worst word comes forward. The real issue in the remarks I made yesterday was the simple question, How much, or what proportion, the Lyceum shall assume in the spiritual ranks? Whether the Lyceum belongs to the Society, or the Society to the Lyceum? The question of property is always a difficult one to settle. We have been told that here is no reason why the Lyceum should not have a separate and distinct organization. is for you to settle that once for all. Behind this unsettled question is a large amount of dissatis-

E. V. Wilson appealed to the Chairman of the St. Louis Society to state whether there had not en more harmony and efficiency in their Society since the establishment of the Lyceum in that

Mr. Fenn replied in the affirmative.

Mr. Peebles wished to say that he was heartly in accord with the report of the Committee in regard to badges. As I look down upon this audience I see a father who has seen more than eighty years of this life. These fathers and mothers will soon pass on to the unseen shores, and our great work as a body of progressive thinkers, our first practical work, is this Lyceum movement. My soul is in it, and it shall have my voice and my pen. Every day of my life I care less about converting men and women. I would rather tell about teaching children to grow up to be true, harmonial men and women. It is not a mere belief that we wish to have, it is practical and harmonial lives. Hence, in my very heart of hearts I

am in favor of this report. Now I wish to make a remark in regard to my brother and sister speakers. We are looked up to, and our examples have a wonderful effect; especially has the speaker's example in the Lyceum and yet some of our speakers seldom attend the Lyceums. The labor is hard, I know, where we lecture twice a day; still I would sooner stay away from my lecture, than not to attend the Lyceum and talk with the children, and advise and counsel them and their teachers. I love to and counted them, and I go right down and carry the old flag. It is a symbol of something good and great. I am in favor of peace, but there is something in that flag I love. It is the symbol and representative of the most progressive government of the world. ernment of the world.

I am in favor of all progressive movements, and I shall love to wear that symbol., I shall feel proud of it, and so will our children; for so long as we are in this world of symbols and shalows we must use them. The wisest of us are but children, and hence I go with all my heart for this movement. Let us adopt the report of the com-

mittee, and carry out the plan proposed.

Nown few words in regard to the joint interests of the Lyceums and Societies. It has been inti-mated that the Lyceums crippled the Societies. I know of more than one Lyceum that supports the lectures in places where there are old, dead Societies. But I would say, let our hearts, let our souls, let our labors be one; let the fathers and mothers go with their children, and set the example. Napoleon Bonaparte did not say to his men, when he wanted them to cross a bridge in the face of the pages. "There is the bridge cross to." here of the enemy, "There is the bridge; cross it!" but seizing the banner of France, and waving it over his head, was the first to cross the bridge. There was an example. Parents, you should lead your children; go with them to the Lyceum; there is no place in which you can become better acquainted with them than this.

In Philadelphia they have a young man in the Lyceum that I asked to read for me several times. have seen tears flowing from the eyes of persons as there children have been speaking.

as these children have been speaking.

Oh what a shabby old physical form this is! I had no opportunity when a child to go through the exercises of the Lyceum, and I used to hate the Sunday schools. Now I love the Lyceum, and I find that the children everywhere love it, because it is adapted to the child's nature, and it belows these eterns arrangeless that make the brings out those eternal principles that make the body unfold like a beautiful flower,

I want to tell you one secret about Bro. Dyott's success. I have been in the country. Bro. M. B. Dyott takes off his coat and goes to work, and Mrs. Dyott's heart and soul are in the work, too, and two or three evenings in the week they open their large parior; they care nothing about the nier for the move of the children to be so. The success of the Lyceum, then depends upon the interests of those who are its Ledders and Conductors, and in no instance have I known of a fallure of the children to do their parts. i want to tell you one secret about Bro. Dyours success. I have been in that Lyceum, and there is no better one in the country. Bro. M. B. Dyott takes off his coat and goes to work, and Mrs. Dyott's heart and soul are in the work, too, and byotts heart and soul are in the work, too, and two or three evenings in the week they open their large parlor; they care nothing about the nice furniture, but there the groups meet, and have the violin, and the drum, and the piano, and they drill and march, and have their gymnastics; and their son has the Infant Group, and they work and work, and the result is manifested in the great success which has attended their labors. I say to you, Conductors and Leaders, if your Lyceums fail it is because you are not right. Do not let any jealousy come among you, but labor with an earnest determination to succeed, and you will.

Dr. Houghton said: When Topsy was asked who made her, she answered, "I s pose I growed." Growth is the natural order of things; from the sand grain that is washed by the cloud tears of beaven to the overlasting mountain that is kissed by the fog-bank; from the little plant that we trample beneath our feet to the gigantic oak that mocks the whirlwind. Everywhere we find growth. Now the Lyceum movement is in harmony with this fundamental principle, and hence it must be a success.

Mr. Holt said: There are two thoughts I wish to utter. I am a Conductor of a Lyceum in the city of Corry, Pennsylvania. Our Lyceum has already grown strong, and its success is sure. It has uttered its thoughts before this Convention. I know that the Children's Progressive Lyceum is not a parasite on the spiritual body, but a living aid to it. The interests of the Lyceum and Spiritualism are one. There was a record of one hundred and fifteen Lyceums in this country, and the one to which I belong is to be added to the list now, and we know that these Lyceums are making old theology tremble in its velvet cushioned pulpits. The course of the Lyceums is onward, and it is gratifying to see the deep interest everywhere manifested in them.

Mr. Loveland said: It has been supposed that there was a conflict between the Societies and the Lyceums. Aliusion has been made to a Society wishing to appropriate the funds raised by the Lyceum. There has been a point in this argument which has been entirely overlooked. That is, does the Lyceum in its genius and constitution naturally and necessarily conflict with the Society? No one has assumed this. It has been stated here that in some cases there were con-flicts, but not that these conflicts arose from any inherent and necessary cause in either of these bodies. I know from considerable observation that they do not; they are not a result of the Lyceum system, or of the Societies, but they arise from a lack of wisdom on the part of some persons connected with them. These conflicts have resulted from some unfortunate peculiarities in certain persons, and are we to be kept for hours on such a question as this without touching the principle at all, a mere superficial surface fact hrought up as an objection to the system itself? Certainly we should not do this; as thinkers, let us search after the causes of these unfortunate effects, which may have arisen in a few communi-ties as the unfortunate peculiarites of individuals.

But let us lay them aside now, and look at the question as it is in reality, and not as it may seem

superficially at times.
What is Spiritualism? What is its genius?

superficially at times.

What is Spiritualism? What is its genius?
What is its idea? And what are we publishing to the world in reference thereto? That it is a new religion, that it incarnates a new idea, and that idea is naturalness of the spiritual instead of its being supernatural.

It has been stated that man is the embodied potencies of the universe, and that to unfold and draw out these possibilities is the work not only of time but of eternity. This we say is Spiritualism. All our lecturers have enunciated this idea. Now what is the Lyceum? It is an embodied instrumentality to apply this same idea, or rather to apply the means of recognizing this idea, for the unfolding of the child by methods which are at once delightful and attractive, easy and beautiful, and therefore successful, to enable the child to make the best progress.

The design of the Lyceum is to draw out and develop the infinite possibilities of the mind of the child, and this is Spiritualism. It is the spiritual idea applied to means which are better adapted to the minds of children. There can be no conflict between these. It is the same idea in the Society and in the Lyceum. In the language of Daniel Webster, they are "one and inseparable, now and forever."

All Love presented—

A. H. Love presented—

3. Resolved, That we are for strong government, but that strong government is love, and not hate; justice, not opposite the war system.

A. H. Love presented—

3. Resolved, That we are for strong government, but that strong government is love, and not hate; justice, not opposite the governdent is love, and while we demand interity on the part of the governdent is love, and while we demand interity on the part of the governdent is love, and while we demand interity on the part of the government is love, and while we complete to the surface and the part of the war system.

A. H. Love presented—

3. Resolved, That the fore, and not hate; justice, not opposite the war system.

A. H. Love presented—

3. Resolved, That the cross to the cultile in

the Society and in the Lyceum. In the language of Daniel Webster, they are "one and inseparable, now and forever."

It has been a reproach to us for fifteen years that we have done nothing practical. It is now known that we have begun at the foundation, and are laboring slowly and surely to outwork this great idea. I beg leave to offer the following: Resolved. That while we think the financial interests of the Lyceums and Societies should be kept separate, yet we deprecate in the strongest manner any conflict or division of feeling or effort.

The resolution was adopted.

Mr. Fish said: Spiritualism is adapted to the until the introduction and the organization of the Children's Progressive Lyceum, I always felt the lack of something. Now the inspiration is a natural supply to a nat-ural demand. There is just as much inspiration

towing down as the needs of humanity call for. We know that the amount of inspiration depends upon the condition of receptivity. We had our ideality and our sublimity, and we received the truths for these; but there was something needed for the full rounding out of the inspira-tion. And where was the lack? It was in the supply for the youth and the children of the country. There was but little for them. They had never been brought to the fountain; they had never been placed in a receptive condition, hence there was a lack is the inspiration of the times Now this lack no longer exists, and we have a full range of inspiration for all conditions, from the youngest child to the oldest man or woman. Attempt to separate one class of inspiration from all this, and you mar at once the beauty of the

whole.

I had an experience last winter which I shall never forget. It is the only one of the kind I ever had. I was brought into close proximity with the Children's Progressive Lyceum in Philadelphia, and I was conscious of a new inspiration. It was the result of my proximity to the Lyceum. I witnessed its exercises, and then followed the morning lecture, and I have never had such an influx of inspiration from the spirit-world. Now I can only account for this because there is a union between the two institutions. And I say that there can be no possible conflict between the Children's Lyceum and the Societies, so long as the members of these keep in view the real inter-

Dr. Dunn said he had been deeply interested in the Lycoums. When we look from the right to the left, we see everywhere change and decay. We realize the inevitable fact that we must go down to the grave. If there is no other truth on God's green earth, this is a truth: that we must go down to the tomb. Then, weask, who is to follow in our footsteps? And the answer comes from everywhere, the children. The question here arises, what are we doing to prepare them for filling the positions which we have vacated? I have occupied a position in the old schools, and my soul longed for the word amen.

But, my friends, I want to say a few words in regard to these Lyceums. The cry comes up from many places that we cannot support our Lyceums. I never knew of a Lyceum being disorganized that the blame did not rest upon the adult mem-

When I heard the remarks against the emblems and banners, I wanted to ask the gentleman if he over was a child? Do you remember the time when you had the first pair of new boots with red tops? Do you not know that if that little rad atrip had been removed, the boots themselves would have lost most of their value to you? The question is, How are we going to please the chil-dren? The Lyceum is for the children. It is for their education, and you should be willing to sac-

you not make a little sacrifice for them? When-ever I find parents ready to go with their children, ernieut that can stand, and that is self-governI know the Lyceum will succeed. The children
go to these, and they love them, because the exercises are all natural. I remember hearing of a
little boy who whistled in school, and the teacher
saw him and called him up. He was terribly
scared, but said he did not do it. Said the teacher,
"I saw you do it." The little fellow said, "I did

ernieut that can stand, and that is self-governwho these, and that is self-governwho walks near to God, the only man
who walks in the footsteps of the martyr of Cal
who walks in the footsteps of the martyr of Cal
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who walks in the footsteps of the martyr of Cal
who walks in the footsteps of the martyr of Cal
who walks in the footsteps of the martyr of Cal
to govern anybody but himself, just so long we
spirit acquires
shall have war and bloodshed.

Ira Stewart, of Hopedale, said that the labor-

The report of the Committee was adopted with great unanimity.

Adjourned to 71 P. M.

UNIVERSAL PEACE SOCIETY.

REPORT OF PROCEEDINGS OF THE CONVENTION OF THE UNIVERSAL PRACE SOCIETY OF AMERICA, OCT. 9TH AND 10TH, 1867, IN THE MEIONAON HALL, BOSTON.

[Reported for the Banner of Light.]

The meeting was called to order by the Execu-tive Committee. The first business was the reading of the minutes of the last meeting. Then the report of the Executive Committee, report of Treasurer, appointment of any Committees, re-ception of resolutions and reading of letters.

E. H. Hayward proposed that the Committee of three were chosen for the purpose—L. S. Richards, of Boston, Mrs. E. H. Hayward, of Worces-

Resolutions were presented by L. K. Joslin, of Providence, R. I., H. C. Wright, of Boston, E. H. Hayward, of Worcester, and Alfred H. Love, of Philadelphia.

A general good feeling pervaded the meeting, although of a business character.

The regular meeting was called to order by the President, who offered some very acceptable introductory remarks, followed by the reading of a report from the Executive Committee by Mrs. M. 8. Townsend, also the Treasurer's report, which

were accepted. A Committee of Arrangements was appointed. Reading of letters from members and correspondents. Announcement of a Business Committee, ents. Announcement of a Business Committee, composed of the following persons: L. K. Joslin, E. H. Hayward, Elizabeth B. Chase, Henry C. Wright, H. M. Green Butts. The resolutions presented to the Committee were presented to the meeting for discussion. L. K. Joslin presented the following, with the preamble:

the following, with the preamble:

Whereas. The spirit of this age is humanitarian and progressive, with a growing respect for the rights and liberties of all men, and practical efforts for their elevation and happiness; and whereas, war ignores civilization, enslaves and tortures men, and crushes, mentally and physically, innocent and helpless victims; therefore,

1. Resolved. That war, heing a huge system of piracy, robbers and murdef, is foreign to the spirit of all good government, and no government or power should be delegated and no government established with any right to require the people to engage in it; that according to the Declaration of Independence men are endowed with the inalienable right to life, liberty and the pursuit of happiness; that it is the inherent right of man to stand upon this declaration, and to refuse all service to governments when they become so far subversive of these principles as to demand man-killing as an occupation from the citizen.

2. Resolved. That the workingmen of America, following those of France, Prussin and England, should protest against any assumption of power which would compel them to cut each other's throats in the interests of capitalists and armies of office-holders, saying to these people that they have no right and shall have no power to make the humplest citizen food for powder, either by buying him for death with the hounty money of the capitalists, or foreing him from the freedem of his home to the slavery of the ranks in the odious name of war.

A. H. Love presented—

A. H. Love presented-

Henry C. Wright presented-

10 Resolved, That what is theft, robbery, murder and plracy in one acting alone, is the same when done by millions acting together as a State or nation.

11. Resolved, That if it is murder for a man to kill his fellow beings at his own discretion, and for his own benefit, it is murder, and should be so reparted and treated, for him to kill them at the bidding and for the benefit of others.

12. Resolved, That if he is a hired assassin who hires himself out to one man to kill human beings at his bidding and for his interests, he stands before God in the same light who litres kimself out to millions, acting as a State or nation, to kill human beings at their bidding and for their benefit.

E. H. Hayward brespented.

E. H. Hayward presented-

13. Resolved, That however grave may be the issues involved in reconstruction, an attempt to settle them otherwise than by peaceful legislation or arbitration is unwise and unnecessary, and we solemnly warn both Congress and the President, all radical or conservative leaders, that to refer their differences to the sword, and set these Status again in armed conflict for any purpose whatsoever, will merit and receive the stern reprobation of all right-minded people, both North and South.

South.

14. Resolved, That we favor an international Congress for purposes of peace, provided it is a Congress of Nations, and not of governments pledged to war, and that we do not recognize the decrees of any national or international body in favor of war as naturally binding upon the people they pretend to represent.

By A. II. Love-15. Resolved. That we appeal to the Church to cease prosti-uting its immense influence to the beheats of the sword-power, und to speak plainly for the radical peace-principles of Jesus Christ, the founder of this faith.

These Resolutions were unanimously adopted. Others were presented. This by H. C. Wright:

Others were presented. This by H. C. Wright: Whereas, The law of deadly force, as its history proves, can never be the means of adjusting difficulties among men, whether that law be used by individuals, States or nations; therefore, Resolved, That we carnestly recommend the formation of Courts of Arbitration among the friends of radical peace-principles in every locality where it is possible, the rare function of which Court or Congress shall be to settle any difficulty or difficulties that may arise among such friends.

From the Committee:

From the Committee:

Whereas, We are indebted to Lysander S. Richards, of Boston, for his arduous and gratuitous labors as the First Corresponding Secretary of the Society; therefore,

Resolved, That we tender to him our sincere thanks for this labor in behalf of the Peace Society and reform.

Resolved, That taxing the people for the nurpose of ejecting monuments in honor of those who have died while engaged in the late war, only shows to future generations the barbarism of this age, and also the annaling inconsistency of the people in appropriating mancy for such objects, when the wives and similities of those soldiers were compelled to live upon the smallest plitances.

It was voted that James M. Peebles, of Michigan, in whom we repose high confidence as a man and reformer, be delegated from us to confer per-sonally with the friends of peace and various peace organizations in Europe, and to assure them of our hearty cooperation and support in all vigorous and uncompromising efforts, and this vote be engrossed, signed by the principal officers of our Society, and passed to Mr. Peebles as his credentials from us,

The afternoon session was opened with the

reading of letters from Alexander Burns, West Middleton, Washington Co., Pa.; F. B. Sanborn, Boston; Franklin Swatt, Kirkville, Mo.; Laura Bliven, Providence, R. I.; E. James, Philadelphia, Pa.; Frederic Passey, General Secretary of the League of France; John West, Philadelphia, Pa.; John Laurens, St. Lawrence, Scott Co., Minn.; Deborah L. Butler, Vineland, N. J.; J. S., Griffing, Washington, D. C.; W. F. Helt, Nov. Griffing, Washington, D. C.; W. E. Holt, New York City; Samuel May, Leicester, Mass.; H. T. Child, Philiadelphia, Pa.

Chita, Philadelpina, Ph.

An earnest discussion was held upon the Resolutions before the meeting, by H. C. Wright, L.
K. Joslin, Rufus Lyman, of Cambridge, A. H.
Love, Mrs. Albertson, William Chase and E. H.

Mr. Hayward said he had been unfortunately misrepresented in reports of the New York Meeting as advocating repudiation of the national debt. Of course he thought the Government should pay its bills. All he said was, that he rifice your likes for the benefit of the children.

Many have an idea that the wing movements should never appear as an advocate of the Government on this question. But he wished the net want to work all day, and go the Lyceum to go through a course of gymnastic exercises. But I ask, have you no love for your children? Can be a should never appear as an advocate of the Government on this question. But he wished the people to be instructed in regard to their duties when Government demands that they should go I ask, have you no love for your children? Can be a should never appear as an advocate of the Government on this question. But he wished the people to be instructed in regard to their duties.

When Government a should never appear as an advocate of the Government on this question. But he wished the people to be instructed in regard to their duties when Government demands that they should go

Henry C. Wright said there was but one government that can stand, and that is self-govern-

ing people are so shut out from such meetings as A. H. Love cited the example of the Board of the Corn Exchange, of Philadelphia, who always settled difficulties by arbitration. The new bankrupt law he considered a step in the right direc-

J. H. W. Toohey participated in the discussions of the afternoon.

The kind, gentle spirit of peace pervaded the meeting. Noble thoughts were uttered, noble re-solves fixed in the minds and hearts of the earnest souls who determine to work for the establishment of peace on earth.

The meeting adjourned until half-past seven, evening, at the opening of which a beautiful letter was read from Madam Stayr, whose literary name is Fanny Lewald.

A Resolution from A. P. Blanchard was pre-L. K. Joslin made a spirited speech in favor of

the workingman. William Chase, of Providence, R. I., said good

things.
A. H. Love, J. H. W. Toohey, Mr. Stewart, H. C. Wright, M. S. Townsend and B. J. Butts, of Hopedale, had their say with earnest words and The Convention adjourned until Thursday morn-

Thursday Morning, Oct. 10 .- The President called the meeting to order, and made some remarks concerning the recent political decision in his own

A. P. Bianchard's Resolution, which was as follows, was adopted:

A. P. Blanchard's Resolution, which was as lotlows, was adopted:

Whereas, We view with surprise and pleasure the latemovement of the workingmen of Birmingham, England, in favor of
international peace, communicated to us by Elihu Burritt, of
that city, and desire to express through him to them our high
commendation and warmest sympathy for their noble and
Christian sentiments, and to accord to them the glory of being
the leaders of a pacific reaction against war from those depressed classes who have suffered the most, and possess the
smallest voice in martial enterprise; therefore.

Resolved, That this expression of sympathy to the working
classes of Birmingham carries with it a piedge of hearty cooperation to the cause of the workingmen everywhere, and to
all who are improverished by the authority of aristocracies,
the injustice of monopolies and the tyranny of corporation,
since in the last analysis the workingman has to support the
war-system in his person and by his purse, by fighting its batties and paying its debts.

Resolved, That we recommend the carnest fraternity of effort with every reform baving the well-being and equal rights
of men and women, that the unhappy and odious distinctions
of rich and poor, educated and ignorant, may disappear and
cease to be among the actuating causes of partisus, political
and national warfare

Resolved, That peace means bread, time, compensation and
education, and they in turn make for peace, and we sympathize with all in making the peace-principles a practicality in
the government of individuals and nations.

Voted, that Joshua P. Blanchard, of Boston,

Voted, that Joshua P. Blanchard, of Boston, be authorized and directed to communicate the above to Elihu Burritt, at Birmingham, England, for the information of the workingmen there. H. C. Wright, L. K. Joslin and Rufus Wyman

spoke upon Resolution No. 1, favoring earnestly its sentiments.

The meeting then adjourned.

Thursday Afternoon—After the meeting was called to order, L. K. Joslin read the preamble to the Constitution of the Universal Pence Society.

Rufus Lyman, Loring Moody, A. H. Love, Mr. Seward, H. C. Wright, B. J. Butts, Chauncey Barnes, J. H. W. Tooley and Barbara Allen, were speakers for the afternoon discussing the were speakers for the afternoon, discussing the resolutions and presenting noble thoughts, tending to the great subject of peace.

Again the sweet angel folded her wings over

these true human hearts, and their meeting was a feast of reason and flow of soul. The resolutions were all adonted.

Adjourned until Thursday evening, October 10th, when the Business Committee met for the transaction of some business matters, which were quietly attended to before calling the meeting to The meeting was called to order, and the Presi-

dent made a report from the Executive Com-The fourteenth resolution called out several

earnest speeches. Alfred H. Love, L. K. Joslin, M. S. Townsend and Afred H. Love, L. R. Joshin, M. S. Townsend and others spoke.
L. S. Richards rend an interesting article.
J. H. W. Toohey made some feeling remarks concerning the poor maimed soldiers everywhere seen in our streets.

Our Convention was honored by the presence of

Prof. Upham, whose peace-loving soul has dictated so many philosophical efforts for peace.

George Baker, of Granville, N. Y., and L. K.
Joslin made speeches.

The President made a beautiful speech, closing with a sublime reference to the use of the good right hand. One in listening to his remarks could but determine that no wrong or unkind act should ever be the result of the action or motion of that

Mr. Chase, of Rhode Island, stated that in that State there is a legacy, left by Moses and Obadiah Brown, for radical peace purposes; that L. K. Joslin and William Chase will report whether it can be obtained for the benefit of the Universal

Peace Society.

The Convention closed with the purest baptism of love and good upon it. "Peace on earth and good will to man," was believed and felt.

M. S. TOWNSEND,

Corresponding Secretary for the Universal Peace

Written for the Banner of Light. HOLD ME NOT BACK. BY MRS. A. J. DENNIS.

Oh! hold me not back from the "echoless shore," Not echoless now, but vocal with strains From the country of souls;

Through the half open door the low whispers pour answered one another with these words: Onward, and earthward the anthem rolls, Till its children catch up the triumphant refrain,

And bear it from tropics to poles. Oh! hold me not back. I would cull the bright flowers

That bloom on the bank of its beautiful river; By its silvery wave, I'd beguile the glad hours, secure from the powers

Of death, and the grave; In its pure waters forever and ever-My spirit would lave.

Oh! hold me not back. I would join the fair band That roam the rich plains of its tropical clime. Neither sorrow nor care,

With torturing hand, dare fill that blest land With groans of despair; The white banner of peace is unfurled for all

time, Over there. Oh! hold me not back. I feel the rude splash

Let me go, I beseech! I dread not their crash, as they roar and dash On the desolate beach; For just over there from their deafening beat

I will be out of reach. Ohl hold me not back. I can see a white line Above the black gulf—it must be the light Of that mystical shore.

The shimmer and shine of its radiance divine Will circle my soul, now sickly and poor With a halo of glory no mildew or blight Can touch ever more!

ATTACHMENT OF A WIFE,-Daniel Webster once said: "There is nothing upon this earth that can compare with the faithful attachment of a can compare with the faithful attachment of a wife; no creature who, for the object of her love, is so indomitable, so persevering, so ready to suffer and die. Under the most depressing circumstances, woman's weakness becomes a mighty power, her timidity becomes fearless courage, all her shrinking and sinking passes away, and her spirit acquires the firmness of marble—adamanting flynness, when circumstances drive her spirit acquires the firmness of marble—adaman offspring, at the risk of their own health and tine firmness—when circumstances drive her to lives. The "gospel of marriage and maternity" put forth all her energies under the inspiration of her affections."

Correspondence in Brief.

MARY, GENOA, ILL.—Come forth, most glorious Banner, until all shall know thee. May thy light shine in every house, and thy holy inspiration touch every heart.

JOHN BONESTED, CRAWFORD, PENN.-I am eighty-three years old, and have come to the con-clusion that it is not right to cast slurs on religious people because they do not see and believe as I do. Nor is it right for religious people to cast slurs on Spiritualists.

J. H. LUTHER, CROWN POINT, IND.—Mrs. Fan-nie T. Young, of Boston, came here last winter without any agreement for payment that she was to receive for her services. Her discourses were in time and in place, able, earnest and inter-esting. They have created a lively interest among unbelievers. Abraham Smith has also lectured here with excellent success.

LEANDER SCOTT, ELMIRA, N. Y.-We hold weekly circles for the development of mediums, have social gatherings and happy times all to ourselves. Here Spiritualism outlives and loves its enemies. Our movements are characterized by harmony and love of goodness. We make but little noise about our religion, and little show of proselyting. Our meetings are free for all, and all are invited to come with honest purpose. Men, women and children steal in now and then, to hear about and see about the new doctrine. Curlhear about and see about the new doctrine. Curlosity prompts them, and truth makes them think. Every effort, whether intended or not, for investi-gation, brings some evidence convincing them of the power and beauty of spirit communion. So those who come laughing often go away in soberness.

W. F. Jamieson, St. Charles, Ill., Oct. 14.-The cause of Spiritualism is prosperous in many places in this State. In this town, however, it has been at rather a low ebb for some time past. Yesterday I held two meetings in the Universalist Church. The first was composed of but a few persons. In the evening there was a fair sized audience, and much interest manifested. Saturday and Sunday, Oct. 5th and 6th, Bro. A. J. Fishback and myself held a Two Days' Convention in the Universalist Church at McHenry. We and a glorious meeting. Bro. Fishback is a splendid speaker. He is a noble soul, doing a great work. I am throwing all my energies into the advocacy of woman suffrage in this State and Wisconsin, and speaking upon Spiritualism Sundays days,

MEMPHIS, TENN.—Since the birth of the Banner of Light I have been a paying subscriber, and I can truly say that I have never perused a number of it without feeling that thereby my soul was strengthened, enlightened and encouraged. I wish it was a daily instead of a machine toward. I have been a subscriber to weekly journal. I have been a subscriber to Its sentiments.

H. B. Storer, in his usual earnest and sincero way, asked some important questions.
Short speeches were made by Mr. Aiken, of Charlestown, William Chase, of Rhode Island, Chauncey Barnes, Mr. Miller, Robert Crosby, of Lowell, and Mrs. Wilcoxson.

The meeting then adjourned.

After the meeting was listle girl who died in this country.

Island in this co relatives of the child, and found the statements quite correct. This had a good effect; and I hope you will still continue the messages, for I think that that page is doing more good than any other among mere inquirers. The writer of this article was for nearly forty years a class-leader in the M. E. Church, and her applying to gay against the M. E. Church, and has nothing to say against the church, but he is now free and enjoys himself a thousandfold more than heretofore in the service of his God. Enclosed please find five dollars to aid the Message Department.

MISS M. A. SALTER, AKRON, OHIO.—On the 23d day of April last, one of your most deeply interested and intelligent readers passed through that great change which he so loved to study and anticipate. I refer to my dear step-father, H. Harris, Sen., of Bath, Summit Co., Ohlo. He had from the very earliest mention of Spiritualism been an earnest seeker after truth, and for many years been calm and happy in an unwavering faith in its principles. His age was seventy-one years and five months. During his last illness, which was very painful but of short duration, his calmness and patience were remarkable, and among his last requests was one that the family might continue to take the Banner, which he so highly prized. Our father's most earnest desire was that his family might become fully convinced of the truths of Spiritualism. It had been for many years with him the all-important sub-MISS M. A. SALTER, AKRON, OHIO.-On the for many years with him the all-important sub-ject upon which he loved to dwell, and when his change came, death and the grave had no terrors for him, but all was peace. He had felt a presen-timent for some time that he was soon to leave us, and wished frequently to talk with us on the subject; but his venerable pre ence added so much to our happiness we could not bear to anticipate the dreaded time, and always avoided the subject as Mrs. E. H. Hayward spoke of the importance of understanding the nature and influence of human touch.

Mrs. E. H. Hayward spoke of the importance of understanding the nature and influence of human touch.

Mrs. Change of Physics Island stated that in that remarks was to me a faithful and affectionate father from my early childhood. Our mother died many years since, and his memory seems so identified with the cause which you are laboring to build up, that I feel a liberty to speak of its influence on his life and near prospect of death, which I certainly should not under other circum-

Visit of Angels to Earth.

The term angels signifies messengers, or ministering spirits (Heb. i: 7). I am unable to believe they are a created order separate from man, but that they were all once dwellers in the flesh, as we are now. They visited the patriarchs, prophets and apostles, and are visiting the sons and daughters of men now. I will quote from Mrs. Fletcher. p. 166: "One morning before I was awake, I heard singing voices as just over my face. They

'Weep ye in Zion's deep distress, In Zion's sorrow weep.' Then one voice, which I well knew to be that of my dearest love, spake in distinct words, and with much emphasis:

'Fight the good fight of faith with me, My fellow soldier, fight.'"

Mr. Carvosso, page 249, says, on hearing the music of angels: "An aged and plous member having confidently asserted that one evening, while worshiping in the chapel, he heard supernatural music of the most melodious kind, proceeding, as he thought, from that part of the leaders' pew which was so long and regularly occupied by those two extraordinary men of God, B. Carvosso and R. Trewavas, Sen. Mr. Wm. Carvosso, says, 'Oh what a glorious visitation has Mousehole lately had. I do not wonder at what you mention about friend R.'s having heard heavenly music, for our Lord tells us, 'There is joy in the presence of the angels of God,' &c. I heard something of the same nature myself as what friend R. mentions. I allude to Jano Hoskins, who died Of the waves of this shore, as they kiss my cold at Trungle. She expired in my brother's arms, saying, as her last words, 'They are coming! They are coming? and died. I was in an adjoining field at the time, and just at the time I heard the most delightful singing in the air I over heard in my life." Mr. C. (p. 213) visited a Mr. J. Box, who was sick, and stayed some days with him, till he died. While dying he said: "The angels are coming! the angels are coming!" and then turned to Mr. C. and asked, "Will Jesus come

Father Hyacinthe, the eloquent Catholic priest, has been preaching to the Parisians what is called the "Gospel of marriage and maternity," for several years, and with good effect, for he has induced multitudes to change their loose relations for legal and Christian marriage, and the prac-tice of infanticide has sensibly diminished. Our Protestant Father Todd has recently put forth earnest efforts in this same direction, and before many years we hope that they will be so generally seconded and made so influential, that married American women will no longer evade the duty of maternity by destroying their unborn

Children's Department.

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

'Wo think not that we daily see About our hearths, angels that ore to be, Or may be it they will, and we prepare Their souls and ours to meet in happy air.'
[LEIGH HURT.

(Original.) NELA HASTINGS.

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CHAP: V.-ROSA'S VISIT.

An old red stage-coach run from Adams to Chester on one day and returned the next, carrying in its ample, curtained enclosure those people who determined to venture forth a little into the wide world; and on its top it held a variety of packages, boxes and bundles, called the express. The coming and going of the stage was a great event in the hours of the day-a point of time to be measured from and to be looked forward to.

Aunt Prue, who never forgot anything, had made arrangements with the landlady at Chester to send Rosa over in the stage-coach the next Saturday after her visit there, and to allow her to spend Sunday with the children. What a day of expectation was that! Pleasure comes to children in so many forms, that it is not easy to call where she was, and in what company. Her eyes one greater than another, or to measure one by another. But in expecting a pleasure the heart finds the most beautiful and most lovely wishes, and wraps them about it until it as which to have a glory that no reality can bring.

'Now," said Mrs. Jones, who had come over in the early morning, "now, Aunt Prue, don't you think it's all nonsense to let the children be thinking so much about a little thing? Why, I should think that the world was going to be turned upside down, by the way you all go on about a little chick's coming in the stage-and she's only a little waiter-girl at the tavern, anyhow;" and she gave her shoulders a shrug, and tipped her head to one side, as much as to say, "It's all nonsense to so wise and practical a woman as I."

"Never you mind, Mrs. Jones," said Aunt Prue. "To expect a good and beautiful thing, is just like catching the glory of the sunrise on the top of the mountain. It's like seeing the little bud | the little touches that she had felt on her garhalf opened—and everybody knows that's prettier than the full blown flower. Better have a millstone hung about your neck than harm one of these little ones. And I tell you it's a heap of traveler; you little sprites; you nymphs of the harm to cut off their little buds and tear them to pieces. Why, I've been just like a child myself this morning! Haven't we had a good time? I've filled the best vases with flowers, and shown the children how to wind garlands on some old hoops that came off a firkin, and then we've stamped even the butter with roses, and put little sprigs of green around the cheese, and I don't know anything that we haven't tried to make sweet and pretty."

"Like enough Rosa won't notice anything," said Mrs. Jones, tartly.

got it all laid away forever, and we've had all the rock, warm with the sunlight, and said: delight, and it can't be taken away from us. I tell you we must lay up treasures in heaven, if we want any good in this world; and the only way is to get just as much goodness and beauty as can he got together. Now there's Nela. If she lived in a hovel. I believe she'd find something rich and glorious about her."

ing that perhaps I could have Lucy come home about the grandest thing we have to look upon in

to take care of the house, and I was just wanting softening them, blends them together in an outto take a turn in the air, and to step over and see how old Mrs. Mather's foot is; so you see it all comes just right."

son's drudgery, and put so much glory in the doing, that it was like some great pleasure; like the I rought out the glory. But one thing, girls, I finding of some beautiful gift, or like digging a want you to remember: every bright ray of light diamond out of the sand, or silver out of the that shone in my sunset came from some kind

sweeter music to the girls than ever an opera- into the sunset of the life. And all the light that goer heard in the finest melodies. Nela tried to shone for me, was gathered in all the days that I be very circumspect, and to assume the responsi- had lived." bility of receiving her friend; but her feet danced up and down on the granite door-step, and at last she ran with Lucy to catch the first glimpse of the red messenger. Faithful old stage-coach! how many merry heart-throbs it has caused! what a mountain of expected good has come rolling down the street with its wheelst what a delicious sense of coming blessing has laid hidden under the shadow of its top!

In half an hour's time the house had been inspected, the barn visited, the hens counted, the roses admired, and the little treasures all dis-

played, and what could be done next? "Why," said Aunt Prue to herself, "of course eating. There's nothing that sets the world right find a good beginning to almost anything."

So she hastened her supper and called the children. What merry laughing there was! Aunt Prue's eyes fairly filled with joyful tears at the delight of her little company. Rosa looked like a little flower transplanted into a new bed; she hardly knew what to say, and seemed to be thinking that this pretty picture would all fade away if she did not have a care. But Aunt Prue patted her so gently on the head and told so many pleasant little stories about the things that Nela and Lucy had been doing in anticipation of her think she was very much abused because nobody coming, that at last she felt at home, and laughed with the rest; but sometimes she turned suddenly round, as if she expected to see some one behind

her that would chide her glee. "Let's hurry with the dishes," said Nela, "so that we can have a little walk before sundown." "Go now, Nela, and all have a good time to-

gether. I'll do the work." "Without you, grandma? Where would the fun be?"

And there was a great whispering among the girls, as if some wonderful business was to be done in great secresy. Nels and Lucy had formed a plan which they had to unfold to Rosa; and who can measure the importance of these plans that are found in the brains of the little ones!

"I'll wash the dishes," said Rosa; "that's what

led up Sumach Mountain. It was a glorious walk. The short grass was soft as velvet and cool with the little dampness that it had gathered from the air. Great rocks lay here and there, as if they had been dropped down by some beauty-loving hand to give to the hill its ornaments, its scattered goms, for in the sunlight the mica of these rocks glistened like diamonds. Clumps of the sumach were scattered here and there, lifting ever their palm-like leaves in the wind as in asking prayer, and bending them down in the returned blessing.

They ascended the mountain above these, and reached a ledge of rocks. The children were full of the joy and gladness that all Nature uttered in the trees, the flowers, the grass, but their joy went up in sweet but not silent accord. They were as busy in their chattering as a trio of blackbirds. Aunt Prue was quiet and thoughtful. for the others had no need of her mirth now.

" Now sit down, grandma, and take a little rest," said Nels, "and please not to look and see what we are doing. We'll be coming round by and-

"I'll have a good dream," said Aunt Prue, and she leaned her head on her hand and looked off toward the western glory. The sun was yet high up, but a cloud shadowed its brightness and left the landscape clear to the eye. And Aunt Prue dreamed of many things, and really forgot half closed, and if she middled that little fingers were working at her dress, she did not seem to notice it.

ducy and Nell han brought & Bleket full of roses and buttercups, and a cushion of pins, and they were pinning them all over Aunt Prue's dress. Rosa stood looking on in silent wonder. How the flowers gleamed on the black back ground of the skirt, and how tenderly the little buds nestled in the folds of the shawl. It was no work of a moment, but the little hands moved briskly, and Aunt Prue sat quite still, as if asleep. At last they laid a crown on her white cap, made of cinnamon roses and white lilacs, and their work was done. Then they ran and hid behind a rock, to watch the surprised awaking.

Aunt Prue did not intend to keep them long waiting, and opened her eyes to the beautiful surprise, for she had not suspected the real work of ments.

"Aha, you little fairies; you robin-red-breasts; you ravens, bringing heaven's own food to this Sumach copse; you little angels right out of heaven, come here and let me kiss you. every one of youl Why, I'm not an old woman with a wrinkled brow, but a young bride just going to be wed. Come, my little bridesmaids?"

With laughter and shouts the girls came forth to admire their work; and very beautiful it was, this crowning with flowers this sweet face of good-

When they had all danced about in their mirth until they were tired, and had related over and over again all the trembling and anxiety they "That's no sort of consequence," said Aunt had undergone, lest they should waken the Prue. "We've found the beauty ourselves, and sleeper, Aunt Prue gathered them at her feet on the

"I have been dreaming, and I want to tell you what it was all about."

"Oh, dreams are splendid," said Nela; "tell us all about it."

"Well, I was looking at that western sky, and thinking how soon the sunset glory would be there, and I began to see my own self in the light Well, I guess I'd better be going. I was think- of it. Now you know that a glorious sunset is and wash the dishes, I 've got so much to do." All this universe of ours. It gathers every hue of "Let me go, Mrs. Jones. The children will love the flowers, and every tint of the summer, and spread glory.

Well, you see that as I was thinking of it and its wonders, I saw how my life was close to the Good Aunt Prue! She could do another per- sunset, and I felt all the gladness of little Nela in my heart, and it seemed like the sunlight that deed or good action I had done. I saw it as plain At last the stage came. Its distant rumble was as day. There's no other way to get the glory

"I feel so old," said Nela.

"Bless your dear little heart," said Aunt Prue. 'I forgot that I was n't talking to grown up people; how stupid I was! I've been preaching a sermon, but I'll pay you for listening to it by telling a genuine story.

There was once a little girl -" Was n't it you, grandma?"

"Practical, truthful little one, it was; but let me imagine it was somebody else, it is so far off. This little girl went out to make rose-leaf pies, which all little girls know to be delicious, and she was having a splendid time, when some one called her to run of an errand. That was very trying, and the little girl would n't go; she did n't like a good, pleasant sit down round the table. say she didn't want to, but she said she would It's the place to get acquainted and the place to n't, and stamped her little feet and shrugged her shoulders.

She was very wisely left to do just as she pleased; and she pleased to go to her rose-leaf pastry again. But what was the matter with the rose-leaves? they were no longer sweet; and what alled the berries that were enfolded in the upper and under crusts of pink petals? they were really sour. Nothing tasted good, and nothing looked pretty, and the little girl knew just why it was, but she did n't like to think of it, so she threw away her rose-leaves and her berries, and tried to came to speak to her or called for her.

But moping won't last long if the one that mopes is left alone; so the little girl jumped up and ran down to the well to see if there was a bucket of water drawn, for children find a deal of refreshment to the spirit in a little draught of

Old Dame Maxwell was at the well, with her pail filled for carrying home, but she looked so tired and sad, and her arms so thin and bony, that the little girl wondered how she had drawn up the bucket.

"I guess I can carry half that," said the little girl. "I am real strong. I would like to go down the road."

"Oh, honey, your little hands are like the bees'

the time she reached Mrs. Maxwell's door, and

did not stop long to listen to her many thanks.

The little girl had one place to run to when troubles came too heavy to be borne - to her mother's knee. She' buried her face there, and finished her cry without interruption, and then told her grief.

The mother knew that old Mrs. Maxwell was ready to make the most of lier disappointment, and so she smiled as her little girl told how she the beautiful precepts of his mouth. It was a was going to die of rheumatics, because she did n't great improvement on the Jewish religion. You run and leave her rose-leaves; but she was ready to help her little one in the best way; so in half an hour the little girl was on her way to old Dame Maxwell's with a bundle of warm flannel, which she relled into the room without waiting to hear

Well, on my sunset sky I saw all the lights and shades of that day, they formed one of the purple shadows that at last blend into light. These were all good lessons, little ones, and they make up a part of the sunset. But we must go home. I feel like a little child now, since the fading sweetness of these flowers has touched me. I am not sure if this is the sunset, after all; perhaps it is the morning."

"You mean, don't you," said Lucy, "that you've got through the sunset and all the night, and it's morning again?"

'Why, she means," said Nela, "that she 's just like you and I and Rose, and we're all girls to-gether. Let us so said get the cow."

[To be continued.]

The Lecinre Room! THE RELIGIOUS ASPECT OF SPIRIT-

"... UALISM. [A Discourse by Warren Chase, delivered in Continental Hall, Brooklyn, N. Y., Oct. 10th, 1867.]

The assemblage in Continental Hall, Brooklyn, on Thursday evening, Oct. 10th, 1867, was one of the largest and most intelligent that could be brought together; a fact owing, no doubt, to the reputation of the lecturer who was to address them, Warren Chase. The room was in consequence anything but comfortable, due care not having been had to put the air on the free list, says the Brooklyn Daily Times.

The Spiritualist confraternity, as a matter of course, were present in large numbers, but among the crowd were many unbelievers. All, however, listened with attention, some evidently with unquestioning faith, and not a few with the disposition to be convinced, if the speaker could convince them. Of the latter was a young man whom our reporter heard, as he entered, soliciting a friend to go in. The friend said he did not think it right to do so, lest it might unsettle bit that some mediums become low and degraded. Is religious principles. The other smiled, and said any medium was than was Judas? Even such thing could unsettle; that for his part he should: never fear to inquire; wise people had told him, when he inquired into the nature of God, that the human mind had no right to go so far. He, however, insisted that truth could have no desire to shun investigation; the avoidance of scrutiny rather pertains to error. The lecture, according to the custom at Conti-

nental Hall, was preluded by music and a hymn. Mr. Chase then read a poem, entitled "The Watcher on the Tower," relating, as its title imports, to the future. He then announced the subject of his lecture to be the Religious Aspect of Spiritualism, and spoke nearly as follows:

I do not know whether I shall be able to rescue Spiritualism from the popular prejudice which an intellectual age has thrown around it; but I shall record my words on the living memories of those who listen, and they shall carry them forward in this world and into the next, until they flud that they are true. I shall compare in a few words this new era of religion with two of the religious creeds, systems and modes of worship of the past and present. The Jewish religion commenced with phenomena. Moses gave evidence to the senses of the interposition of a superior power working through him, which the people accepted as miraculous. He tried his skill with the Egyptian magicians, and according to the record outlid them. He gave phenomenal evidence to the them. He gave phenomenal evidence to the Jews on their journey and after they left Egypt, of the presence and power of an Intelligence superior to him and them, and called upon the Jews to worship Jehovah. He had no means but his own testimony for showing what God they wor-shiped, or whether any God. He called upon them to worship that power he named for them, and thus was started the Jewish religion, from which our sacred history is derived. These phewhich our sacred history is derived. These pine nomena recurred in Jewish history at different times and through many persons. If the record is to be relied on, many of the phenomena are as ridiculous as many of those reported in modern Spiritualism. The accounts of the sun and moon standing still, Samson's strength, the quaits and manna, &c., were relatively unlike the phenomena of modern Spiritualism. When the intelli-gences were seen by witnesses, it was invariably in the human form, as in spiritual manifestations now-a-days. The Jewish religion was therefore maintained by phenomena evidencing superior

The Jews grew powerful and proud, became cruel, and persecuted their enemies and one another, and lost their early simplicity. Then these phenomena gradually disappeared, and while the Jews still had the sacred record and all the religious ceremonies, it was evident that the the religious ceremonies, it was evident that the great Intelligence was no longer with them. They hung their faith and hope on the prophecies of the coming of some one who was to restore them to their former prosperity. Yet, when these very prophecies were fulfilled, the Jews themselves did not know it, and therefore did not recognize nor do they now the fulfillment though ognize, nor do they now, the fulfillment, though they themselves had fixed the time of the event correctly. But whether admitting or denying this fact, no person can deny that Jesus established a new religion superseding theirs, and taking from

new religion supersecting theirs, and taking from the Jewish God the heart-worship of millions. The Christian religion, too, started in phenom-ena. From the infancy, if not from before the birth of Christ, phenomena evinced some invisible agency that people received, as in the days of Moses, as miracles. In our time we disregard claims to miraculous power, and for so-called miracles find a ready explanation in man's weak-ness rather than in any derangement of the laws of Nature. Scripture miracles, received as miracles by the ignorant and superstitious, if to be believed, must be believed in accord with natural law. Paley deduced the fact of God's existence from the harmony, order, perfection and immuta-bility of the laws of the Universe, but in his "Evidences of Christianity," he tries to prove the divinity of Christ from Christ's violating these same laws—a ridiculous position certainly for a man like Paley. The phenomena attending Jesus, making allowance for the times, were not materially different from those that occur in our own time. Christhealed the sick, &c., and we have instances fully equal to those which Christ himself

Scriptures, but repudiates the Jews. The Christians incorporate the worship of the Jewish God in the worship of the Nazarene. They incarnated the Jewish God in the human body, and had him eating and drinking among men. The Christian religion differed from the Jewish, particularly in that it brought God nearer to man than the Jewish one did — brought God nearer to the heart of man, and drew the heart in love toward God in Jeans; but the record of his granding a wakened Jesus; but the record of his crucifizion awakened man's sympathies, as well as by his character and could never touch the love of an audience with Jewish record. David was said to be the man after God's own heart; but, as represented, neither David nor the Jewish God were loveable.
You might make people worship the Jewish

God from fear, but not from love. The Christian religion drew hearts in love toward Jesus, by setting forth his trials and persecutions, his forgiveness of enemies, even in the hour of death, &c., &c. The Christian religion has done good work, enlarged the heart, quickened the affections and awakened aspirations for a still higher condition of life. The Jews, in their religion, transcended the Egyptians; the Christians in theirs transcend

The new religion is introduced, and phenomena are occurring all over the world. The messengers are here. It may be said that devils are at work. The same was said then. We are on the verge of The same was said then. We are on the verge of a new religion. A large portion of mankind are received it as the Jews received Christianity. Many receive it and recognize it. They may claim that the manifestations would be made to the churches. It was not so before. The true religion has departed from the churches. The Christian churches have doors and hearts barred against the reception of the new religion. The Pharisees were too proud to go to the manger, and so the churches were libit too proud to have anything to do with the mediums.

anything to do with the mediums.

""" Phenomena did not occur through all kinds of persons. Neither do they now. Christ himself could not do many mighty works in some places, and his disciples failed sometimes. There is a superior law to which phenomena have always to submit. If Peter failed sometimes, is it wonderful that Dr. Newton converte curve cours. derful that Dr. Newton cannot cure every one? I only claim that miracles are such to us because we do not understand the law by which they are produced: • • The new religion will retain all the historical part of and all the good principles in-culcated by Christianity. These will not be abro-gated, but devotion will be as effectually changed tanity. Spiritualism brings God nearer to us than Christianity has done. It plants the image and incarnation of God in every human being around us, and calls upon us to love one another. around us, and calls upon us to love one another. It tells us to carry our prayers in baskets of food to the needy, &c. When Spiritualism is understood, it will be found to make man's duty to God his duty to his neighbor. God in mankind qeases to be a personal God. He is an aggregation of human souls. Phenomena open the windows and let in the angel-influences on us, to demonstrate the title of the state of the secondary. strate to us that they exist who are accounted dead, and that we, too, shall live when our bodies die; that the dead do u't go to an echoless shore whence no traveler returns. Since the Rochester he would not give much for principles that any however, have their mission. They reach those thing could prestle that for his part he should, who could not be admitted in other society. The

who could not be admitted in other society. The rays of the sun enter the tenements of the vilest; as well as the houses of the purest and most up; right. Maladies and blessings fall on men without regard to their moral character. • • Man is accountable only to that law in his own being. Bessts are not accountable, and it is wrong to punish them for aught. • • When fourteen years and the paragraph to a child be a substant and bear distinct. old I learned the alphabet, and heard much talk about religious matters, but could not but dissent from many of the prevailing ideas. I found that Christ was not so perfect as my teachers would have mothink. I remembered his displeasure at the barren fig-tree when he prayed that it might be withered; also his calling a disciple Satan, &c. Here were evidences of a spiteful if not malignant disposition in his character; but he was human, If divine influence in Jesus did not make him perfect, why expect spiritual influence to make me-diums perfect? The spirits leave the mediums free agents, as far as their own course is concern-ed. But those persons who possess mediumistic power and act in accord with Nature's laws, invapower and act in accord with Nature's laws, inva-riably grow wiser and happier. It is the use or abuse of mediumship that makes the person bet-ter or worse, and not the quality in itself. Live true and pure lives, and spirituality will make

ONE PENNY FOR MAGGIE.

BY N. FRANK WHITE,

you better by its effects upon you.

"One penny for Maggie," a faint voice sobbed, And the echoes alone replied, While the jostling crowd, with

Passed by on the other side. 'One penny for Maggie," and on her cheek There glistened a frozen tear, For the night was dark and the winds blew cold, And no earthly friend was near.

'One penny for Maggie," she sobbed, and sank Where a church its shadow cast, While the chimes a merry peal rang out, And the crowd went hurrying past; For one from a heathen land had come

To ask for Christian aid, And the death-chill crept o'er her sobbing form, While for distant souls they prayed.

'One penny for Maggie," again she sobbed, And the rough winds laughed aloud. For while whistling around the church's walls They had peeped at the listening crowd; And their eyes were moist at the mournful tale

The devoted man had told. And jeweled arms at his call were bared While Maggie perished with cold.

One penny for Maggie," she gasped, and died Where the church its shadow cast, Then a closing prayer from the desk was heard And the crowd went hurrying past. Of the " bloody Car of Death " they spoke, While they passed poor Maggie by; And brushed, as they thought of the Ganges' tide.

A tear from each moistened eye. Justice to Mr. Mansfield.

The following letter must have been rather gratifying to the personal feelings of Mr. Mansfield. It proves that justice, though sometimes tardy, will come uppermost in the end. The letter tells its own story:

MR. MANSFIELD: Dear Sir-Happening to see MR. MANSFIELD: Dear Sir—Happening to see your name in the Banner of Light, reminds me of a transaction which occurred about five years ago, in which I fear I did you an injustice. I was Orthodox then; now I am a Spiritualist, and see things in a different light. It was in regard to a sealed letter which I sent to you, addressed to my father-in-law, James Comstock, written by myself, but in behalf of his wife and some othermembers of his family. Well, when the answer came, it did not give satisfaction. He had always been represented to me as a highly educated and very intelligent man, but the answer to my letter "I'll wash the dishes," said Rosa; "that's what I do most of the time."

"Then that's the very reason you should n't do it now. We all want change in our work, and then it seems pretty much like play, all of it. There's Nela and I—we think we have great fun doing up our work."

"Ah," sighed Rosa.

"Ah," sighed Rosa.

"Ah," sighed Rosa.

"Ah," sighed Rosa.

The house was soon in order, and it was yet only five o'clock, just the sweetest time of a sum-ser's day. Aut Prue put on her white sails shawl and threw a vell over her snowy cap, and her face so beamed with the vouth of her spirit took a basked with the youth of her spirit took a basked with the youth of her spirit took a basked with the youth of her spirit took a basked with the gather some wild flowers, and they went directly to the path that

belief in the Harmonial Philosophy, I see I ought not to have been too hasty. I have often wished since that I had kept the letter, that I might have looked over it with an eye unbilleded by pride and prejudice. I might have found more interest in what it contained. My object in addressing you at this time is to acknowledge my fault; and as "to err is human, to forgive, divine," I hope you will forgive the wound I inflicted on your feelings, and consider me a friend in the cause of truth. ADELAIDE COMSTOCK.

ITEMS BY THE WAY.

NUMBER NINE.

Sept. 8, 1807.

BY J. MADISON ALLYN.

Four lectures in Lowell. Pleasant home at Mr. and Mrs. Silas Day's. The cause in the "city of spindles," as in all other places, is subject to the tidal ebb and flow of Nature, but, all in all, its progress is sure and steadfast. Many earnest and truly liberal minds are to be found there, who will not suffer progressive thought to stagnate. They have a fine large church, (for use,) with organ and well-trained choir, and flourishing Lyceum, and it would seem that they must prosper. Nothing but internal dissension can possibly prevent, and that can easily anywhere.

I was much interested in visiting the manufacturing establishment of Messrs. Cutter and Walker, mediumistic inventors, in whose employ I found our good brother, N. S. Greenleaf, too long and favorably known to the Spiritualist public to need commendation at my hands.

Five Sundays more in Portland, Me. I shall long remember with pleasure my intercourse, both in the public and private capacity, with the good friends at the "Found City," and would here express may enruest and heartfelt thanks for the uniform kindness and cordiality of the treatment received at their hands, as also for the opportunity which these conditions frequently afforded me of presenting publicly a more practical type of thought than I had often before been able so fully to project. The yearnings of the soul for the people to realize one's highest and holiest emotions, clearest and purest thoughts, are so rarely gratified, that when the right condition is presented, when the prepared soil is found in which to drop the seed, how exultingly the soul leaps forth for its divinely-appointed work! And how thickly the gems of thought are scattered! and with what satisfaction to giver and receiver! The unreadiness of the people to receive one's best thoughts is often a source of deep regret, of a peculiar and indescribable sadness. Among the highest enjoyments this world affords is the blissful interchange of thought and emotion, in those exalted and ecstatic moments when soul speaks to soul, thought to thought, and all seem baptized in the same genial and happy inspirationflood, catching the waves of harmony as they roll over the soul in sweet billows from the Elysian Land! What are the pleasures of sense (or cents) as compared with the joys of the spirit? Det us atrive for the higher, delights of soul-communion. Let us learn how, as mortals, to commune one with another, that we may thus become better fitted for that higher interchange as between mortals and immortals. If we cannot blend in liarmony with each other," whom we have seen," how can we expect to appreciate inspiration from those " we have not seen "?

animosities and jealousies, partyism and clique, childish criticism, blekerings and backbitings, and be men and women, no longer bables (and boobies) struggling and toiling and quarreling for and over the toys and trinkets of a senseless and gaudy materialism. It is high time "Spiritunlists" did something else than dispute among themselves over unimportant "side issues," Humanity is groaning in agony, victim and slave of a corrupt and debased "civilization,"; (?) and shall we fritter away the precious moments, the golden opportunities offered by the angel-world, in tho useless and wicked folly of splining fine theories and never putting them in practice? Heaven forbid! It does forbid! for, behold! the religious world, so called, is gathering its forces for the mighty, the inevitable conflict; and, unless we are true to our trust, the splendid bequest which has been let down from the celestial spheres will le taken from us and we shall be left more pitifully ibmerged, beneath the waves of a brim ology than were ever the inhabitants of Sodom and Gomorrah!

We must cast aside petty differences, personal

Spent a few days at Yarmouth, Me, a place quite pleasant in externals, but exceedingly blue" in internals—giving an evening lecture in the Universalist chapel, on "Sunlight." The odd mirthfulness of Henry C. Greenleaf, with whom I stopped, caused me to realize, as seldom ever before, the triteness of the adage, "laugh and grow fat!" while his earnest and progressive thoughts awakened a great respect for him; and the generous magnetism of his voluminous body tempted, many times, weary me, to nestle in his arms and gather strength-and I yielded to the temptation!

The people of Yarmouth have had several opportunities the past season of hearing inspired utterances through the lips of Mrs. Aimira W. Smith, of Portland, a lady whose earnest inspirations, clear intellect and purity of character, cannot but become so many passports to a much wider sphere of action and usefulness than has yet opened to her.

Six lectures in North Hanson, Mass., to large and interesting audiences. There is an earnestness and freshness of thought among the Hanson friends which is quite delightful, and it is to be regretted that any misunderstandings should arise as to pecuniary matters; for not all communities are so favorably situated for spiritual growth. But few Societies, anywhere in this broad land, own their place of meeting; and the good friends at Hanson will pardon me, if I entreat of them, for the sake of our beautiful cause as well as for their own sakes, to unite at once upon some plan whereby the wheels of their car of progress may again be set in motion. It will not do to quarrel. It is not living Spiritualism. but returning to the sectarian divisions of creedal worship. Let us be above it.

Four lectures in East Boston. The earnest efforts, in the midst of difficulties, of Bros. Freeman and Odiorne, and some others during the past eight months, seem to have placed Spiritualism, as to externals, upon a quite promising footing in that city; and it is to be hoped they will "faint not, never falter," till the people are aroused to the importance and significance of the "New Religion." The Unitarians of East Boston are do-

ing well. Let them go on! Some weeks engraving, and superintending the sue of a presentable work (now in press) on the Natural Alphabet. Be patient yet a little ion er, friends of alphabetic reform. Difficulties are being overcome as rapidly as possible, and definiteness reached.

Thus end for the present these "Items by the Way." The theme nearest my heart, too long delayed, must now be presented. It is, the alphabet of Nature - the foundational element in the coming. reconstruction of the scholastic systems of all the

Putnam; Conn., 1867.

Bunner of Light.

BOSTON, SATURDAY, NOVEMBER 2, 1867.

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Rapid Intercourse.

Electricity has proved the great revolutionizer of the century. It does away with the cumbersome machinery by which thought has ordinarily found the means of conveyance from place to place, and traverses space with scarcely any obstruction from material objects. While its effects are in one sense material, in another they are purely mental. In short, it appears to us all like the introduction of a new agent, swifter and more effective than any hitherto put to service, into the life of the world. And something of just this character, too, was needed. Something was required to quicken thought, stir up the nations, establish acquaintance and relationship between wide-apart people, and infuse a life into life beyoud anything it had yet felt or known,

The means of locomotion have been wonderfully increased and improved, but the means of despatching thought have more than kept pace. It is essential, in fact, that they should be in advance. To merely move the physical part around, with how much soever facility it can be done, is but little; it is well so far as it goes; but unless thought could travel by means of lightning couriers, defying time and space, we could not hope for such positive results from improved locomotion as its originators and advocates would have had us suppose. There is a subtler agency demanded than that which is able to transport men and women from place to place; it must needs send forth their wishes before them with the speed of thought itself, and this very facility of locomotion makes it more imperative.

The men of science may pooh-pool it, ecclesiastics may preach at it, a mean-spirited press may fling its appropriate ridicule and slanders at it, but there the fact remains; and, as we said, it is the great revolutionary fact of the age. Seeing that it is purely secular, the scoffers receive it with wonder and thanksgiving; when they are told that it is really religious, that it is a means, recently discovered and practically known as yet mostly by its suggestions, for communicating from soul to soul, and that it is in truth the grand spiritual demonstration of the century-these doubting scoffers declare they know nothing about that, and are wholly content to use the newly discovered power for merely business purposes.

May not the new power be a hint of the great underlying fact in Nature, that it is spirit that, by acting on matter, continually gives it life, expression, character? Does it not fairly illustrate the subtle connection that exists between body and spirit? We may not comprehend what it is, but here is something to hint to us of how it is. Here is thought acting directly on matter. We do not at all understand it, but we at least perceive it, and that is a great awakening within us. And in proportion as this rapid and invisible communication is made easy, is the spiritual brought out into the foreground, and permitted to take the place in the popular mind which it occupies in

One thing is certain, that electricity has served, in its uses by man, to quicken ideas, and to infuse an entirely new spirit into the realm of thought. The world is no longer the same world it was, to any of us. We seem to be born into new conditions. We find spirit dominant over matter, mind over the material universe. The world is beconing righted up, and we shall all stand on the side we should. The door is opened for the entry of the great truth that puzzles with such wonder.

The Indian Commission.

Since the Indians have agreed to abstain from hostilities, preparatory to the second meeting with the Commissioners, they have kept their word sacredly; a fact worthy to be noticed in connection with assertions that the red man cannot be relied on. We have all along known better. Did we deal by him as we ought, there is little question that there would have been no serious troubles. No Indian can well be more faithless than the Indian agent and trader. The prospects now are strongly on the side of peace. Col. Tappan, one of the Commission, writes us under date of October 12th, "Arrived here yesterday. The Indians, about five thousand, are at Medicine Lodge Creek, eighty miles south of Fort Larned, Kansas. Everything indicates peace. Everything indicates a lasting peace." And he enters into the details of conversations already had with some of the chiefs, all going to establish his views.

The Commission, as our readers remember, offer the tribes permanent homes, with every opportunity for improvement. That will be different from the customs of the past, After they have arranged matters with the Northern Indians, the Commissioners will go South to hold a grand council with other tribes, who are already assembled and waiting anxiouly to make terms of permanent peace. It is remarked generally, that the peace which has been so long kept is due to the proposals of the Commission, made in all sincerity, and that we may rely on a permanent peace if we only keep faith with the tribes. The experiment is happly in a fair way of being tried

Rome and Italy.

Garibaldi was getting on at a famous pace, when suddenly his career is checked by the demands of Napoleon on the Italian Government, that the treaty between them in respect to Rome should be strictly observed. Victor Emanuel has acceded to the Emperor's demands, and there practically ends the matter for the present. But the Italian people are impatient of this restraint, and that impatience may speedily become indignation. Garibaldi is a firebrand in the midst of combustible materials. He sees but a single object, and nurses but one purpose; that is the the rescue of the Roman States from the Papal power, and the complete unification of Italy. He cares neither for the King of Italy nor the Emperor of France; his only desire is for the security of Rome under the domination of the Italian people. That purpose will of course be accomplished in time, for no such desire as that now manifested by the Italian nation can long go ungratified; but all the elements of progress will have to be allowed play in combination, before the movement can properly be called a mature one, or all parties are really prepared to avail themselves rightly of its fruits.

Mercantile Hall Meetings.

The Children's Lyceum in the forenoon of Sunday, Oct. 27th, was attended by over a hundred fine-looking specimens of "Young America," who are to take our places in the busy actualities of life in the not far-distant future. How important, then, that the right course should be pursued in their spiritual, intellectual and physical training. No one can look at these young buds of promise, as they go through the various exercises of reading, singing, silver-chain recitations, declamations, answering questions, gymnastic movements, etc., without feeling a deep interest in the welfare of these children and a due appreciation of the benefit of this system in properly aiding their physical and spiritual growth and development.

In the afternoon, the school, to the number of about one hundred, marched to Music Hall, and occupied a place on the platform during the lecture, by invitation.

In the evening, Rev. Edward C. Towne, of Medford, had the largest audience of the season to listen to his lecture on the "Christianity of the Christian Church." Throughout the entire discourse the freest and broadest liberality of sentiment was prominent. In his commendation of Spiritualism, he said it did not belong to any class, but to humanity, and claimed it for all. His picture of the Christianity of the present day was not very flattering. "How they love one another," had been changed to "how they hate one another when they do not think alike." He did not approve of the Christian inquisition of the dark ages. or the inquisition of three days ago-(alluding to the expulsion of Rev. Rowland Connor from fellowship in the Universalist Convention last week at Milford, on account of his liberal sentiments.) The burden of his discourse was "the spirit of love," and most beautifully did he interlace it all through his fine argument in favor of the "Christinnity of a pure heart," from which no one should be excluded who has a pure heart. In elaborating his theme, Mr. Towns made many capital points, which met with appreciative responses in the hearts of his auditors. Mr. Towne spoke ngain last Sunday evening.

Next Sunday Mrs. M. S. Townsend, who is always a favorite with a Boston audience, commences an engagement. She will have full halls every Sunday.

Movements of Lecturers and Mediums.

Dr. II. B. Storer, of this city, lectures in Salem the first two Sundays in November. He has no further engagements for the present, and those who wish a first class lecturer on the Spiritual Philosophy had better secure his services at once. Dean Clark speaks in Plymouth the next two

Mrs. S. E. Warner, during this month, has been lecturing in Illinois. Unusual interest is manifested, and the people gather in large numbers to hear her. Her visit to Cambridge, a new field of fanaticism, and humanity is awakening to the grandeur and the glory of this faith, that is destined eventually to illuminate your globe, when Chicago during November.

We regret to learn that Mrs. Abby Burnham has been obliged to withdraw from the lecturing field, on account of the very low state of her husband's health. He is now confined to his bed with faint hopes of his recovery, and needs the whole attention of his affectionate wife. They are at Weston, Mass. May they feel the sustaining sympathy of dear friends in and out of the

Mrs. M. J. Wilcoxson, who is to speak in Chelsea during November, and in this city in Decemher will speak week evenings in November in adjacent towns, if application is made in season.

Hudson Tuttle is speaking to good audiences in

St. Louis. Dr. J. R. Newton will close his office at Utica

N. Y., Nov. 6th. George A. Peirce writes from Lewiston and Auburn, Me.: "I have been doing all the work for the cause of Spiritualism possible within the range of my calls; occasionally lecturing and speaking upon funeral occasions, (I could do and speaking upon funeral occasions, (I could do and of worlds which roll in such beauty and majesty am desirous of doing more, if friends would give in the heavenly spaces—that all this matter, far back within the labyrinth of the past, at one time scances for tests and communications from friends scances for tests and communications from friends in the spheres of spirit-life; also healing the sick and infirm by the touch and will power of superior intelligences; also giving clairvoyant examinations for disease and prescribing remedies. Success has attended all curable cases coming within the sphere of my gifts of healing and clairvoyant practice. Testimonials from reliable living wit-

The Eddy Mediums.

By an editorial in the Daily Knickerbocker, we learn that the Eddy mediums are giving the Albanians unmistakable evidence of their mediumistic powers. After fully detailing the cabinet manifestations, the Knickerhocker concludes its article in this wise: "People who do not believe in Spiritualism should attend, and if they are not convinced of the truth of the manifestations made by some supernatural power, then indeed may such be termed skeptics. We advise all who are interested in the subject of Spiritualism, and especially those who are not, to attend the scauce

of the mediums to-night." Mr. J. W. Cadwell, the agent of the Eddy Brothers, writes us that, trusting for guidance from the higher spheres of immortal life, he shall try to so present our beautiful philosophy in connection with the manifestations, as to convince the world not only of spirit communion and a better life to come, but that the true condition of the disembodied spirit is hastened or retarded according to the good or evil deeds done in the

Funeral of a Spiritualist.

The funeral of Mr. Jonathan G. True, of Portland, Me., was attended by Mr. Charles H. Crowell, of this city, and was an occasion of marked impressiveness. Mr. True was one of the leading merchants of our enterprising sister city, and had avowed his faith in the philosophy and religion of Spiritualism long before his sudden decease. The remarks of Mr. Crowell at the funeral were calculated to draw attention to the truths of Spiritualism, as they were a solid consolation to the truths of Spiritualism, as they were a solid consolation to the bereft friends of him who went before them. Mr. The leaves a received and the solid are found all of those elements or primary rocks. Science demonstrates that, comprehended within the rocks and within the rocks and within the rocks are found all of those elements or primary rocks. True leaves a vacancy not easily filled in social and business circles.

The Ohio State Convention.

Our friends in Ohio are awake to the matter of holding a State Convention at Clyde, on the 8th, 9th and 10th of November. We hope there will be a full attendance. Arrangements are being made to entertain the delegates free, as will be seen by the following notice:

At a meeting of "The Progressive Association of Clyde, Oct. 13, 1867, James E. Vandercook and Bradley Tuttle were elected as Committee to make arrangements for the keeping of delegates to the State Convention, to be held here the Stat, 9th and 10th of November. Delegates will oblige by sending in their names as soon as convenient.

Milo Hunten, Pres.

MES. B. TUTTLE, Sec.

What is Spiritnalism? MUSIC HALL COURSE OF LECTURES.

Thomas Gales Forster delivered his second lecture, and the third of the course, at Music Hall, on Sunday afternoon, Oct. 20th, to a larger audience than on the previous Sundays, giving evidence that there is an increasing interest to hear these lectures on the subject of Spiritualism, especially Mr. Forster's. All concede that they give a scholarly, sound, logical, and common sense view of this absorbing theme.

Prof. Eugene Thayer played the Great Organ half ap hour before the lecture. The children and officers of the Lyceum, to the number of about one hundred, surrounded the speaker on the above occasion, and mingled in the exercises by singing a hymn, accompanied by the organ.

Mrs. Augusta A. Currier, the able and eloquent trance speaker, follows Mr. Forster, and next Sunday delivers her first lecture, and the fifth of the course. Usually the halls are not large enough to hold all who wish to hear Mrs. C., and we are glad opportunity is offered for her to be heard in the spacious Music Hall.

Below we print Mr. Forster's address, phonographically reported for our paper by H. W. Parmenter. All will be deeply interested in the perusal of so beautiful and close an exposition of— WHAT IS SPIRITUALISM?

Never, my friends, since the dawning of that beautiful star that is said to have charmed the magi of the East upon an unknown journey to the stable of Bethlehem, has there existed a system of ethics, so sadly misunderstood and mis-represented, as have been the facts and the philosophy of Spiritualism. Nevertheless, with all due respect to the professors of other faiths, I have no hesitancy in declaring that, in comparison with all antecedent faiths, modern Spiritual son with all antecedent lattis, modern Spiritual-ism exists to-day, like the sun in your natural heavens, a golden escutcheon upon the azure shield of Almighty God. Spiritualism, properly understood, as I conceive, is the union of philoso-phy and true religion. It is love translated by wisdom; a bright and beautiful light descending from higher and better worlds, shedding its benign and healthful influence o'er the broad plains of material life, and penetrating noiselessly and heautifully into the doubting and troubled soul. The phenomena of Spiritualism, upon which is reared its philosophic superstructure, as doubt-less you have (some of you at least) been told before, are all in heautiful, harmonious unison with organic law. Deriving none of its powers from without the domain of Nature, this system admits of no supernaturalism; but, uniting the entire range of being, from the Creator to the creature, in one universal system of inter-dependent action, clustering all human affection around the centre of Divine Love, it resolves all rational being into spirit, and is forever clothing spirit with those beautiful angelic forms that, through organicles, are heary persentially activated from disganic law, are being perpetually evolved from dis-solving matter. Spiritualism, repudiated though it has been, repudiated though still it is, ostracized as you are, my friends, those of you who recognize its truthfulness and its beauty—still, this system is moving on beautifully and healthfully amid the interstices of the human mind, whilst its influences are beginning to shed their earth's living heart shall be

"Filled with immortal fires of Love again, And showers of golden rain Fail on her withered lindscapes, and e'en the tomb Grows beautiful with Eden's denthless bloom."

I set out, my friends, in illustration of my subject, or in answer to my interrogatory, with this general proposition that matter has ever had an existence; that it would be equally absurd to speak of a God without a world, as it is to speak of a world without a God. All the various phenomena by which you are surrounded in Nature, whether those that are perceptible to the natural rision or that are perceived through the agency of the telescope—all there various phenomens are attributable to two principles, matter and force These two ideas are coëxistent in the mind, and upon a clear and definite conception of them learned men tell you, depends that precise rela-tion of the phenomena denominated science. Most of you are familiar with what is generally known as the development theory, which stands forth in the realm of thought as opposed to the Adamic account of the origin of man and the creation of the world. Those of you who are familiar with this theory, will remember that it teaches that all matter—not only matter that is comprehended within your little globe, but that which is comprehended in all that vast concourse You are also aware that this system teaches that this body of matter was composed of some sixtyfive elements or primates, and that they are sup-posed to be the primary bases of all matter. It will be remembered that it is further taught that in the lapse of time this vast body of matter, this primordial ocean, is said to have congregated together around nuclei, thus bringing into exercise the beautiful law of attraction, resulting in the nesses will substantiate all I have said. Should be happy to receive a few calls to lecture."

formation of the stellar and planetary worlds—your own included. You are also aware that this system teaches that after the lapse of untold ages, your globe by the cooling process. of its rotary motion became incrusted with the original or pri mary rocks; and that from the disintegration of these rocks the soils of the earth that now proluce your grain were eliminated or formed; and further, that from the soil, by the union of an acid and an alkali, was first presented the lowest form of vegetable life; next the lowest form of animal life; then a higher form of vegetable life; and next a higher form of animal life; until finally man was evolved, in the sphere of conforma-tion standing upon the apex of creation.

The development theory thus evolves man, and presents him to you with that beautiful conformaion to which I referred in my last Sunday's lecture. It will be recollected by those who paid sufficient attention, that whilst I endeavored to point out the beauty and the perfection of the human frame, I at the same time, with a view of subverting certain positions of other systems of thought, stated that the human frame had no advantage over the animal kingdom; and as regards the framework of the conformation, it has none. It was supposed by some that they could perceive no point to the anatomical remarks that I gave in this connection. The point that I wished to make was this: that however beautiful (and I attempted to point out some of the heauty of the machinery)—that however beautiful the human frame was, still the believer in a physical resurrection, especially, could found no hope of the truth of his faith upon that perfection, because in the sphere of conformation the Quadrumana family (so called) stood by the side of man. But now, my friends, as a basis of the conclusions which I seek to deduce, I propose to show that man, as a human being, notwithstanding that, considered merely with regard to the framework of the organism, he has no advantage over the animal kingdom, as an individuality, still he is in advance of that kingdom in other respects,

ries of Nature to which I adverted. And science demonstrates that all along throughout the pathway of development, from the granite to the human, these primaries are found distributed as so many bases of matter. Science further declares that in the vegetable kingdom there are fourteen of these primaries. In the animal, there are some thirty-five or eight; whilst in man have been found nearly all of the sixty-five. And when a more clear and spiritual analysis shall have been had, it will be found that man possesses within had, it will be found that man possesses within himself the entire body of these primaries of all matter—thus constituting him truly the epitome of Nature, a beautiful microcosm within the vast material universe with which he is surrounded. But there is a law, which, through spiritual investigation in the world of science, more beautifully and more fully illustrates this idea of the progress of matter, and its culmination in man. And this idea as yet has never been reached by the materialist in his investigations. I allude to the spiritual solution of the law of Isomerism. The idea

of the mere material chemist is, that the difference of properties in chemical compounds depends en-tirely upon or is wholly due to a difference of composition. But Isomerism stands antagonistic to this prime law of chemistry, and the mere mate-rialist has never been able to solve the difficulty. It is true, the material chemist says, these wonderful facts are attributable to the different group-ings of the atoms; but this supposition is not based upon any known facts that there is such a peculiarity of groupings, nor is it based upon any analysis elsewhere in chemistry; for, on the contrary, all the analogies are opposed to the supposition. But Spiritualism, with her keener sight has declared that, not only is matter in its aggregated form undergoing the influences of the great law of progress, but that atom by atom is under the influence of this law; and that the primaries themselves are separately progressing, and are bringing forth, through consecutive conditions, beautiful results. It is a fact in chemistry that the essential oil of juniper, rosemary, turpentine, the essence of lemon, &c., are precisely the same the essence of lemon, &c., are precisely the same in elements and proportions; yet they differ in taste, in their boiling point, in odor, medicinal qualities and specific gravity. As I have said, chemistry cannot solve this; but submit the difficulty to spiritual analysis, as to the nature of the primates, and the solution is at once presented. You all know, perhaps, that black lead, charcoal, and the beautiful diamond that ministers so much to the vanity of men, are all carbon, and that there is no difference in composition that material elementary properties of matter passes through life, decomposition, decay and death, it has developed into a capacity for higher relations and

And thus this philosophy with regard to primary development, permit me to remark in passing, beautifully illustrates a beatifying conception of the spiritual school—that death as well as life is a beneficent feature in the Divine economy—not only applicable amid the conditions of inorganic life, but equally applicable to individual conditions, as we hope to show, in the moral vine-gard of our good Father. Yes, Death is a pale angel | truthful, more philosophical than that of learning

of the Almighty, it is true, but no less a messenger of mercy than the principle of life.

If, then, the primates are thus being developed separately and associatedly, as I have said, the conclusion that I wish to draw therefrom may be perhaps apparent. First, let me instance a factor two in illustration of the general declaration with regard to the perpetual progress of these individual elements of matter. You know that the phos-plate of lime is the principal earthly ingredient of the tall are the children of God, and in the principal earthly ingredient of the tall are divine; that all are heaviful and in regard to the perpetual progress of these individual elements of matter. You know that the phosphate of lime is the principal earthly ingredient of animal bone. A scientific physician will tell you that the phosphate of lime extracted from the mineral kingdom is a dangerous substance to take character of the beautiful Nazarene. Your speaking the human standals, but they the phosphate into the human stomach; but that the phosphate er does not belong to that class that, through misof lime extracted from the animal bone is a beau-apprehension as I conceive, think it proper to of the extracted from the animal bone is a beau-tiful remedial agent. Thus showing that this ele-ment, in its progress from the granite to the bone of the animal, having passed through life, decay, decomposition and death, perhaps a myrlad of times, has become prepared for the sustenance of human life. Again: if you take a single-leafed rose and plant it at the foot of the mountain, amid the debris there settled, it will grow, it is true, but will remain a single-leafed rose. But if you transplant that rose from the foot of the mountain to the soil of your garden, it will become a double-leafed rose, under the influence of the fact, that the primates in the cultivated soil of the same have passed through the conditions of life and death that have developed them, up to the capacity of sastaining a higher form of vegetable life. And so, my friends, a just appreciation of the operation of the bistory of the past and in the history of the present, clearly in the decused woman, whether you fondly recognize his filial piety in the forethought of consigning his mother to the care of his best beloved disciple, just before his execution, or whether you foundly recognize his filial piety in the forethought of consigning his mother to the care of his best beloved disciple, just before his execution, or whether you foundly recognize his filial piety in the forethought of consigning his mother to the care of his best beloved disciple, just before his execution, or whether you foundly recognize his filial piety in the forethought of consigning his mother to the care of his best beloved disciple, just before his execution, or whether you foundly recognize his filial piety in the forethought of consigning his mother to the care of his best beloved disciple, just before his execution, or whether you foundly recognize his filial piety in the forethought of consigning his mother to the care of his best become a double-leafed rose, in the conditions of presecution, and there sheds his brave blood in attention of the truth of what he taught; whether you foundly his piety in the consigning his mother to the care of his execution, or whether you observe him as he marches up the Calvary of presecution, and there sheds his brave blood in attention of the truth of what he taught; whether you observe him as he marches up the Calvary of presecution, and there sheds his brave blood in attention of the truth of what he taught? the past and in the history of the present, clearly characters presented upon the unrolling panora-demonstrates the existence of adaptation and de-ma of time! sign, and wonderfully bespeak the beneficence and power of the Master Mason of the universe.

If this mode of reasoning with regard to the development of the primates be correct, and if it be true that there are fourteen in the yegetable kingdom, thirty-five or eight in the animal kingdom, and nearly the entire number in man, what is the legitimate conclusion, reasoning by analogy, with regard to their ultimate condition in man! Is it not that as the principle of life increases in dem-onstration, they become more and more developed? So that as they pass through from the mineral to the vegetable, and from the vegetable to the ani-mal, and from the animal to the human, it becomes

entific references, for you will find that they are tive to everything in the universe. And when, in necessary to my conclusions. Carry your mind back again for a moment or two to the granite, and you find that through the operation of the forces of Nature, as they are termed by science, it is a clearly demonstrated fact that the pulses, unseen, of granite life are beating. Now, the forces of Nature, physical, chemical and vital, are all working throughout the various kingdoms to which I have so briefly adverted. The laws of Nature constitute the channels through which these forces of Nature act; and the philosophic observer has no difficulty in combining all these forces into one force, and that one force the Almighty, ever-present God-inexplicable it is true, mighty, ever-present God—inexplicable it is true, but ever working, ever present, an ever beneficent power in the universe, that is equal to an infinite will, governed by infinite wisdom and guided by infinite love. This is the God of the Spiritualists—call him Jehovah, Jove or Lord. He is an ever present power that is the soul of the universe, from whom his children have emanated. Now, this force, or God, is moving in the universal kingdom and expressing himself through the outer manifestations of that kingdom, in crystal-ization, in the rounding of the pebble, and in all that relates to mineral life and mineral control. We believe that God is there acting. We believe, likewise, that through the electrical and magnetic life of the vegetable kingdom, God is expressing himself. He does not express himself in the mineral as he does in the vegetable, and why? Be-cause the association of primates and the condition of the primates have not attained to that elevated relation in the sphere of being that enables God to speak through the mineral as he does through the vegetable. God is expressing himself not in proportion to the vastness of his majesty, but proportionate to the capacity of the thing through which he speaks. As with the mineral and vegetable, so with the animal. There is spirit in the animal—not an individualized spirit—but there is spirit, there is power, there is God in the animal, speaking in the instinct of the animal, that in many cases approximates so nearly to reason. But God in his infinite power cannot—I know it is said by some that there are no impossibilities to God, but we affirm it is impossible for God to lie; it is impossible for God to lie against the laws coëxistent with himself—we say, then, that the infinite God cannot express himself through the fourteen primates of the vegetable kingdom as he does through the thirty-five of the animal, in their developed condition con-sequent upon their passage along the pathway

from the one kingdom to the other.

But continue your observation onward to the human kingdom. You find there a development of all the primates; you find the ultimatum of matter. And what do you find besides? You find that this spirit, this power, this God that has been moving through all the kingdoms below man, for the first time becomes individualized in man-from the fact that he is an ultimate of the yast creation from which he has emanated and by which he is surrounded. And in this sense my friends, oh, believe me, in this sense has God become incarnated in the flesh, and in no other. Man, spiritually considered, stands forth as the individualized representative of his Father—his inexplicable Father, his ever present and Divine Master. Man stands forth as the individualized representative of this divine principle that has permeated throughout all the conditions autecodent to him, and alone individualized in him. This spark of intelligence that manifests itself in This spark of intelligence that manifests itself in the grandeur and beauty that have been given forth in the realm of thought by the human mind, this spark of intelligence is divine; this spark of intelligence is what the Spiritualist believes is the immortal principle—the soul of man as immortal as God, and equally as inexplicable; having a spiritual organism that conforms more nearly to the nature of its divinity, which is destined for its use in the worlds that are to come.

Now, then, my friends, if this be true—if it be true

that man is divine by nature—how readily can you appreciate the language of Elihu, one of the advisers of Job, in the beautiful epic that bears that name. You will remember he says, "There is a spirit in man, and the inspiration of the Al-mighty giveth him understanding." How can the believer in a physical resurrection shut his eyes to the language of Elihu, especially when he pro-fesses to believe every line of the book from which fesses to believe every line of the book from which the above is taken is divine?

Thus modern Spiritualism, if properly appreciated, comes in to the aid of Christianity, giving an extension of its views with a newer and brighter light thrown upon its obscurities. And what a beautiful position does man assume in the scale of eing, under the inculcations of this beautiful philosophy—that all men and women are divine! Ay, the darkest criminal in your deepest dun-geon is divine. The worst character that has eyer geon is divine. The worst character that has ever heen made by misdirected laws or misapplied judgment—the worst criminal ever thrown upon society as the result of your misdirected jurisprudence, is divine by nature.

My medium walked this morning upon a promenade in your beautiful Common, and while he was seated there drinking in the inspiration of the heavens and admiring the beautiful tints with which autumn is decorating the leaves prepara-

chemistry cannot solve this; but submit the dimension of the control spiritual analysis, as to the nature of the primates, and the solution is at once presented. You all know, perhaps, that black lead, charcoal, and the beautiful diamond that ministers so much to the vanity of men, are all carbon, and that there is no difference in composition that material chemistry can detect; but this beautiful law of the primates at once solves this difficulty likewise. If this law of the development of the primates at once solves this difficulty likewise. If this law of the development of the primates be true, then it must be perfectly clear to Jesus Christ." Now, my friends, let me ask you mates be true, then it must be perfectly clear to Jesus Christ." Now, my friends, let me ask you the investigating mind, that, every time one of the what system of faith that has ever had an existence, what system of faith that by possibility can have an existence, that will compare with the beautiful injunctions of the glorious knowledge that modern Spiritualism is inoculating the mind of the age with, in regard to the divinity, not alone of Jesus Christ, but with regard to the divinity of the whole human family—not detracting from the heavy of Lesus not at all detracting ing from the beauty of Jesus, not at all detracting from the beauty of the man of Nazareth, but simply elevating his brother man? What pathway could my medium or could you select in com-

heart pulses with love for his beautiful charity toward the accused woman, whether you fondly

And so, my friends, should you learn to consider him; and so should you learn to tutor yourselves that you may become like him, that you may become one with the Father. In other words, that you may live in obedience with or-ganic law, and, developing your spiritual na-

ganto law, and, developing your spiritual natures, plume your wings hourly for a higher, holier and loftier flight.

Again, reasoning by analogy, my friends, this spirit of man to which I have adverted—this divine principle of intelligence in man, according to the laws appertaining to development, standing as it does upon the apex of being, is necessarily positive to all below it. Spiritual magnetism is positive to the human; the human is positive to the animal, and so on down the line. Thus. the vegetable, and from the animal to the human, it becomes mal, and from the animal to the human, it becomes clearly apparent that the primates, or elements that go to make up the human organism, are not only more numerous, but at the same time are in the highest state of development—constituting man the perfection of the universe—constituting him a wonderful and heautiful manifestation of the power of God, working in and through the bosom of matter.

Again: Do not weary, however, of these scientific references, for you will find that they are be made more and more manifest throughout the realins by which you are surrounded. I have said, it will be remembered, that in the developments of the primates up to man, death was as necessary a feature in the divine economy as life, and that through death, decay and decomposition, these elemental properties were advanced to higher capacities and possibilities. Now, my friends, through the death, as it is termed, of the mere body, the spirit is eliminated and goes forth into higher conditions. The spirit itself is not subjected to decay decomposition and death not subjected to decay, decomposition and death, and why? Because it is a part of the Divine; because it is a finite culmination of the forces that cause it is a unite culmination of the forces that have been driving matter through death, decomposition and decay—the impartive and not the receptive principle in Nature. The body, composed of matter, itself becomes subjected to these conditions, and the elemental properties of the body are propelled forth, as are the elements composing the blandomy halos are the elements composing the kingdoms below the human body, to perform other relations and higher duties in the elemental world. But the spiritual nature of man cannot be disintegrated, because, from its very origin and nature, it is eternal; and, having once become individualized, that individuality must exist forever. The individual spirit, however, is eliminated through the process of death, and goes forth to other and higher conditions, the creature of the same laws by which it was governed here, and far more obedient to those laws because freed from the entangling influences of the clayey mold in which the statue was formed.

I repeat, then, my friends, reasoning by analogy, if the spirit of man in the body be positive to all the conditions below it, is it not equally as lear, equally as philosophical, that the spirit, disembodied, becomes positive to the spirit embodied and that, therefore, the claim of the spiritual school that disembodied spirits have the power to control embodied ones, may not only be considered as plausible, but as established logically and

explicitly?

I have said when the spirit leaves the body, it is by no means free from the laws of which it was the creature, because the laws of being, the laws of Nature, the laws of God, are coëxistent with God; they are eternal, they are immutable.
Therefore if your spirits have been the creatures
of law here, and if they have suffered from the
attempted violation of law here, is it not perfectly conclusive that they must remain the creatures of the same law, to winatever realm the creatures of the same law, to winatever realm they may emigrate—and that experience here will have taught a higher obedience after their disenthrallment? Now, then, what are the laws that are peculiarly the channels through which the human spirit acts while it is in the body? What princtciples are those by which you are all governed, dif-fering only in degree? Is not man a social being? Does he not seek association? Does he not seek communion with his fellow? Does not the commingling of yourselves together amid all the various phases of thought, amid all the manifestations of earth-life—are not all these the evidences of the fact that you are the creatures, all of you, differing only in degree, of an eternal and ever operative law of communion? The spirit of man is averse to solitude. I know that there are inisanthropes, or that there are such conditions that are called misanthropic, and that men, it is

greatest amount of happiness? What becomes of your political ambition? What becomes of your selfishness? What becomes of your bitter prejudices, seeking continually, through misdirection, to trample with iron heel the virtuous preëminence of others? What becomes of all the variance of others? to trample with iron heel the virtuous preeminence of others? What becomes of all the various motives that are said to actuate the material man amid the perigrinations of an earthly life? Do they not all end in disappointment? There is but one principle that is universally productive of happiness to the human family, and that is the principle of Love, and why? Because your spirits have emanated from God, and God is Love. Love is the divine element from whence you derive your chief sources of happiness, all of you, and I care not what may be the professions of men or women that they are independent of or above the cultivation of the affections, yet I affirm that the greatest amount of happiness to any and to all, is to be derived from the cultivation of all those kindly affections and amenities that not only heatify but adorn life. Ohi human sympathy is a bright child of the sky, a seraphboon from the land of beauty, descending on the undying billows of harmony, teaching man a higher and holier appreciation of love and of life. Now, then, if your spiritual natures are subject to law, and ever have been—if your spirits, being a part of God, are immortal—if the laws of your spiritual natures are coëxistent with God, immutable and eternal—where is the absurdity that is spiritual natures are coëxistent with God, immu-table and eternal—where is the absurdity that is attributed to the idea of the spiritual school—that their loved friends who have gone across the Ningara of death before them, still love them, and still desire to commune? Where the absurdity— where the want of philosophy? On the contrary, is it not strictly in consonance with the organic laws of being, and strictly in consonance with the characteristics of the divine principle of intelligence within you? You feel an abiding affection for those who have gone before you—I am addressing myself to those who are skeptical with dressing myself to those who are skeptical with regard to this matter—you feel an abiding affection in your own bosoms with regard to those who have gone before you. Have you not some spots within the secret chambers of your soul where you have garnered up holy recollections of the departed? Do you not feel a sanctity attach itself to the memory of the beloved, who have been called to try the realities of the heretofore dim unknown? Will you deny to the dear spirits that have gone, the same enduring love that animates you? On the contrary, if there be a difference, should it not be in favor of those on the other side, because they are free from the entangling influences of a material existence? Ah, the other side, because they are free from the entangling influences of a material existence? Ali, then, it is a grand, it is a beautiful, it is a glorious thought, it is a bright culmination of the spiritual philosophy, that the love and the affection of earth can never die; but when this love has been transplanted to other spheres, no mind can conceive the boundlessness of its extent. Although that love has been transplanted to the skies, it still reaches head again to earth. Not my friends still reaches back again to earth. Not, my friends, that we seek again to bathe our burnished wings in the troubled waters of an earthly tide, that we may purify the waters surrounding the loved ones of earth, in order that when they shall be called to leave the shores of time, they may be able to launch their barks securely and find a happy harbor.
We claim then, my friends, that according to

We claim then, my friends, that according to the law of development to which I have adverted, there is a spirit in man; that according to the laws of which man is a creature, spirit communion is perfectly philosophical and entirely possible. We claim further, that it is not only possible and philosophical, but that it is an absolute necessity of your being; ay, that spiritual manifestations, in some form or other, instead of being an illusion, instead of being an absurdity, are not only in strict accordance with law, but the absolute necessity of man's being as a child of God, who is himself a spirit.

But again, Spiritualism, my friends, in teaching that man is a spirit, and that man is divine by nature, gives forth a most beautiful idea with regard to the earth that you inhabit. How many there are who are wondering in the quiet of their

there are who are wondering in the quiet of their closets, particularly when pressed by sorrow, sickness and disease—how many are wondering within their own souls as to the purposes of their being—wondering within their own souls as to the contentions of earth, and why it is that evil and sorrow and sickness and sadness seem to predominate! Whereas, my friends, the Spiritualist who can truly feel and appreciate his glorious philoso-ophy, recognizes the hand of the Divine Father in oply, recognizes the hand of the Divine Father in all these conditions—recognizes the hand of love even in sorrow and in death—recognizes wisdom even in the evils and the sins of this world—feeling that the experiences of earth constitute his necessary education. And consequently is fully satisfied that sickness and sorrow, and even sin itself, are ofttimes so many angels in disguise, sitting at the gate of paradise. Is this not a faith worth having? Is not this a faith, not to be vain of, but a faith to be proud of? Is it not a faith to glory in? Think of the anomaly of a Spiritualist being ashamed of his faith!

Spiritualism, my friends, is a grand system of

Spiritualism, my friends, is a grand system of philosophy, that comprehends the entire field of Nature. It has God for its centre, the boundaries of the universe for its circumference, and truth for its motto. All features and characteristics of magazine for youngest readers, edited by Fanny thought that have for their object the redemption | P. Seaverns, is out fresh and bright as ever. of man from any incidental wrongs of the day or of the hour, all come within the folds of modern Spiritualism; but no one reform, no one peculiar idea, no one set of thoughts or ceremonies or forms or rituals, should take precedence over the other upon the platform of modern Spiritualism. Spiritualism herself should be the theme, and Spiritualism herself should be the theme, and when Spiritualism is the theme of your orators, they have the entire universe for their platform, and the whole realm of thought from whence they may gather food for the mind. Spiritualism, then, is the grand religion of the universe. Spiritualism is a burnishing light, emanating from the throne of God, fluding its way emanating from the throne of God, infining its way amid the dark places of the earth, elevating the low and the degraded, calling back the wanderer, bidding all aspire to a higher, holier and more beautiful appreciation of the divinity within man; and through a just conception of the divinity of the race, ascertaining and realizing a more beau-liful and glorious conception of the common

Father of us all.

Is it not, then, worthy of investigation, and should it not command your earnest and most devoted love?—you who are its professors, you the Spiritualists of Boston? Oh, remember that through the instrumentality of your association, through the instrumentality of your rostrum, through the instrumentality of your press, you may be able to disseminate this light far and year. Many intelligent minds at a distance from may be able to disseminate this light far and near. Many intelligent minds at a distance from your city are looking forward to your interpretation, are looking forward to your appreciation of this philosophy, are looking forward to your practical application of this religion. Therefore stand forth upon a broad philosophical platform; stand forth upon a higher elevation; cultivate this beautiful tree of knowledge that is growing up in your great city—this glorious, spiritual tree of the knowledge of life. Cultivate it until in its growth upward and outward its leaves shall kiss the sky, and its branches extend wide over the world. and its branches extend wide over the world. Great great indeed, will be your reward; for in this glorious system is one grand, fundamental thought: that he who gives freely receives largely, and he who loves most serves best. Then, in conclusion, my friends,

WHAT IS SPIRITUALISM? What is this wondrous, glorious theme, that agitates the mind—
That calls in vain on human lore its wonders to define?
What this light, that shoots athwart the horizon of the soul,
Banishing all of former night, bidding the race unfold?

Ah! 'tis the soft and gentle voice of angels mild and pure. Who bring to earth a science true, that forever shall endure; A science true, confirmed by love, and sanctioned by natural Which all throughout its lessons pure, admits not of a flaw;

A theme that lifts the human soul from all things gross below, And, by the silver words of love, doth teach in truth to grow; And as the soul is taught of trath, the heart too is impress'd, Whilst angel-minds who 've left the form, affection doth con-

For the gentle whispers stealing o'er the weary soul of man, Are from the hearts of loving friends, who are taught by wis dom's plan—
That, by the laws of Nature pure, the soul can never die, But in perpetual fields may roam, in realms beyond the sky.

BENEDICTION. Now, my friends, may the white-winged messengers of a common Father's love hover around and about each and all of you, until you shall fully realize the beautiful perfection of your spiritual natures—the grandeur and glory of your spiritual

des inies. Amen. Dr. J. P. Brjant in Oregon.

We learn from the Salem Daily Record that Dr. Bryant, the healing medium, is performing have just shipped ten tons of school books in a wonderful cures in Oregon.

New Publications.

JACK OF ALL TRADES, by Mrs. Rosa Abbott Parker, and published by Lee & Shepard, is the first of a series of pretty juveniles, the second and third to be called "Afexis, the Runaway," and Tommy Hickup." Jack is a lively story, and will attract crowds of young readers and admirers.

THE STARRY FLAG; or, The Young Fisherman of Cape Ann, by Oliver Optic, and from the same publishers, opens a new series for the delighted boys and girls by this favorite author, the second and third of the series to be called "Breaking Away" and "Seek and Find." This story has been running through the "Our Boys and Girls," where it has found young admirers by the thousand. It is spirited and exciting, yet full of nature and truth.

Adams & Co. have published a handsome pamphlet, entitled "Free Religion," which is a Report of Addresses at a Meeting held in Boston. May 30th, 1867, to consider the conditions, wants and prospects of Free Religion in America: together with the Constitution of the Free Religious Association there organized." It was in consequence of taking part in this meeting that Rov. Rowland Connor was driven from the Universalist pulpit into Independency. The speeches reported are from the best thinkers of the time, including a highly impressive one from Robert Dale Owen.

A. Williams & Co. have the November number of the LADY'S FRIEND, which contains the freshest fashion plates, with pleasant and choice reading, and a host of social and domestic suggestions. It is a good issue.

HARPER'S MONTHLY for November opens with an illustrated article on "The Mines of Santa Eulalia, Chihuahua," continues "Personal Recollections of the War," illustrated; and gives a list of thoughtful essays and sparkling sketches. There is one on "Poe at West Point," one on the Great Show at Paris, and one on "Prints, Pictures and Prices," together with the usual editorial variety. For sale by A. Williams & Co.

OUR YOUNG FOLKS has a gay collection of stories and essays for the smaller portion of the race, opening with "Round-the-World-Joe," giving part four of Dr. Hays's "Cast Away in the Cold," number eleven of "Good Old Times," and other articles by favorite contributors. It is a capital number.

The QUARTERLY JOURNAL OF PSYCHOLOGI-CAL MEDICINE has issued the second number, under the publishing management of A. Simpson & Co., 60 Duane street, New York. It is edited by William A. Hammond, M. D., Professor of Diseases of the Mind and Nervous System, in the Bellevue Medical College. Its contents are of the highest general as well as scientific interest, both original and selected. The topics treated concern us all, and intelligent persons of every pursuit would be repaid for a perusal of such papers as we find here; such, for instance, as that on "The Dangerous Classes of the Community," by T. Edwards Clarke, M. D. The magazine may be found at A. Williams & Co.

Scribner & Co., New York, issue the first number of a little monthly tract, called the "Book BUYER," which literary persons will find of assistance in selecting the new publications. It is sent to any one address for a year, by paying twenty-five cents.

We have the ADDRESS delivered before the AMERICAN INSTITUTE OF INSTRUCTION, at its annual meeting in Tremont Temple, Aug. 31st, 1867, by Hosea H. Lincoln, Principal of the Lyman School-from A. Williams & Co.

The NATIONAL AMERICAN is the name of a new paper, published in the interests of the American Industrial League, in New York, and is a handsome paper, promising permanency.

The November number of THE NURSERY, a

Cures without Medicine.

The Lockport (N. Y.) Daily Journal makes mention of several remarkable cures performed in that State of late by Dr. U. Clark. We give the following from that paper of Oct. 1:

SINGULAR SUDDEN CURE.-Mr. Smith Brown, of this city, who has been afflicted with the asthmator many years, and who has been unable to put on his coat for six months, called on Dr. Clark, at the American, this morning, and after being treated a short time felt entirely relieved and was able to take off and put on his coat with entire case. In confirmation of this fact we have the testimony of W. N. Ashford, J. W. Ashford and T. Douglass

The Journal also states that Dr. Clark's lectures n Arcade Hall, Lockport, have attracted large and intelligent audiences.

An Awakening at South Weymonth. Quite an interest in the subject of Spiritualism has been awakened in South Weymouth, as we are informed by a correspondent. Mrs. O. F. Taber, a well known trance speaker, from New Bedford, and Dr. P. Clark of this city, an able lecturer, have been speaking and holding circles there, at which many convincing tests were given. So satisfactory were their efforts that Mr. Clark was induced to return there again last week, and continue the good work.

Dr. H. F. Gardner going to Europe. 2

We understand that Dr. Gardner, of this city, well known as a prominent and zealous worker in the spiritual ranks for upwards of twelve years past, sails for Europe in the steamer which leaves this port next week. We bespeak for him a cordial reception by our friends on the other side of the Atlantic.

CORRECTION.—In the synoptical report of Rev. J. E. Bruce's discourse before the First Society of Spiritualists in New York, printed in our paper of Oct. 19th, an error was made which materially affects the sense. "The phase of open opposition" should have read conversion. We reprint entire the paragraph, corrected, in which the error occurred:

The final conclusion reached by the speaker was, that the Church passes invariably through three phases in reference to every reform. 1st, The phase of ignorant indifference. 2d, The phase of infidel opposition. 3d, The phase of open conversion. The first phase is brought about by ignorance of the facts and merits of the case. The great is induced by annually and analysis. second is induced by unmanly and unrighteous fear of an agitation which may break up parishes and hinder denominational movements. third comes in after the progress of public opinions, irought about by means wholly outside of the Church, has made it respectable and safe for the Church to participate in the reform.

The firm of G. P. Putnam & Son, of New York, ingle cash invoice for Japan.

ALL SORTS OF PARAGRAPHS.

EXPELLED,-Rev. Rowland Connor has not only been thrust out of the pulpit of the Schoolstreet Church, but out of the Universalist Denommust preach the free Gospel to all who will come rivets the manacles more tightly on the hands of his former fellow-preachers and, at the same time, makes of him a wholly free man, free to preach

The Sunday afternoon lectures on Spiritualism, at Music Hall, in this city, have quite an attraction for the residents of our neighboring towns. The Spiritualists of Quincy closed their meeting, Sunday afternoon, Oct 20th, and between thirty and forty of them took the cars for Boston to hear Thomas Gales Forster speak. A party in Marblehead chartered an omnibus and came here for the same purpose.

WANTED.-Numbers one and two of the presdo not file the paper would render us a great favor by forwarding to this office the numbers specified. No postage stamp is required.

MERCANTILE LIBRARY ASSOCIATION. - The Hon. James W. Patterson, of Hanover, N. H., formerly of Dartmouth College, is to lecture next Wednesday evening on the subject, " Revolutions the Steps of Progress."

MEXICAN NEWS .- Advices from the city of Mexico to the 13th instant, state that all the principal interior States had returned majorities in favor of Juarez for President. Santa Anna has been banished from the country.

Mr. Felt has at last accomplished a machine that will justify type, and do it very nicely, too-Practical printers pronounce the thing accomplished, and we suppose we ought to believe it, though we find it very difficult. The process called justification requires even more intelligence and thought to do it properly than setting the type, and to do this by machinery is indeed an astonishing triumph.

If any one speak ill of thee, consider whether he has truth on his side; and if so, reform thyself, was the wise remark of an old philosopher.

Mrs. Abby Kelly Foster, whose death was promaturely announced a short time since, has passed a very critical state of health, and is now improving, and hopes are entertained of complete recov-

"Fine complexion Mrs. II. has got," said Brown, to his friend Bristles, the artist. "I know it," replied the artist; "she and I buy colors at the same shop."

rushed into a drug store, and, in great alarm, asked the clerk if benzine was poisonous. "No," said the clerk, "why?" "Because," said the fellow, "father went to the closet to take down the gin bottle, and by mistake took several swallows before he knew it." "He is all right," replied the clerk. "The only difference between benzine and modern gin is in the smell."

There are 50,000 Asiatics in California.

The last aboriginal inhabitant of the Island of Tasmania, is going to England to show the Queen a specimen of a race of her subjects who have been "improved" off the face of the earth.

It takes 2500 vessels and 10,000 hands to supply the New York oyster trade.

hereave it of all happiness, since it can rejoice in the prosperity of others.

Newport has invented an "opal wedding"-the fortieth anniversary.

The successful men of the world are those who can accomplish the ends of life, who can by their own energy and skill bring about grand and useful results.

THANKSGIVING DAY. His excellency the Governor, with the advice of the Council, has appointed Thursday, 28th of November, to be a day of public thanksgiving.

OUR COUNTRY.-E. P. Whipple says in one of his lectures, "If our development of new sources of national wealth shall continue during the remainder of this century in the same ratio as during the ten years preceding 1860, the taxable valuation of the United States in 1900 will be nearly \$425,000,000,000."

Ten thousand negroes in Virginia have learned to read during the past year.

Should a whisper from the heavens, From the lips of the departed, Fall upon the weeping mourner Bending at the grave of kindred; Should the weary stricken spirit, Turning from its trance of sorrow, Sieze the gently falling murmur. Feel the tie again united With the kindred and the angel: Lo! the priests, in solemn earnest. Say the "demons" only whisper!

When is a window like a star? When it is a sky light.

Professor Agassiz thinks the coral insects have been seventy thousand years building up the Fiorida reefs.

Ehrhardt's safety powder, the Prussian invention, is used with great success in blasting away the rocks obstructing Boston harbor. Eight pounds of it, in six days, removed one hundred and fifty tons of rock, while five hundred and twenty pounds of ordinary powder and thirty-nine days' labor disturbed only twenty tons.

The Swedenborgians are building a chapel on Maple street, Springfield, Mass.

We read that at the dedication of the Mormon Temple, lately built at Utah, the Elder mentioned every part and parcel of the building in his prayer, from the foundation stones to the very chimneytops, timber, glass, putty, nails, &c. This reminds me of a certain Freewill Baptist Elder-Marks was his name - who flourished in and about Portsmouth, N. H., some' years since. In his visits among the brethren, which were many. as he was an itinerant, when he asked the blessing over the, generally, bounteous tables that he separately in his invocations, thus: "Oh Lord. bless this food set before us by thy bountiful hand; bless the roast beef, teeming with rich gravy, and the mealy potatoes bursting from their skins, the savory onions whose silvery peel on peel proclaim thy praise in silent wonder; yet as potently as the peals of the courch-going bell; and the rich pie, the glory of New England; the pickles, delery, the bread and the pudding with the rich sauce; and, oh Lord, do n't forget the cider and apple-sauce, amen!"

OR a Collection of Stories for Collection of Collection of Stories for Collection of Stories for Collection of Collection

The New Order.

As Chairman of the Committee appointed by the National Convention whose duties are to propare a plan and to inaugurate a Secret Beneficial Society, embracing man and woman in its ination likewise. So he finally stands alone, and | membership, based upon modern Progressive Ideas-in other respects to be analogous to the and hear. We cannot regret the occurrence which Odd Fellows, its objects and purposes being the same and none other-I, in accordance with the desire of said Committee, hereby invite all the members of that Committee to meet in the city the living Gospel without ecclesiastical restraint. of Philadelphia, on the 4th day of November, 1867, then and there to unite with other progressive minds, who have been invited to assist said Committee, and take part in the inauguration of the aforesaid Progressive Society.

As opinions have been expressed by those who know nothing of the character, objects, aims, purposes or intentions of the society, permit me to suggest a suspension of expressions of opinion, either commendatory or denunciatory, until the speakers and writers know something about what they presume to speak and write. Such a course ent volume of the Banner of Light. Those who would be more in accordance with modesty, common sense and the principles of the spiritual philosophy, namely: investigation and knowledge of the subject defended or denounced.

Those who are Odd Fellows know what is meant, and will go heart and soul into the movement. Those who are not, will have an opportunity to make themselves competent to express an opinion for or against the new order. The simple word secret seems to be as terrible to the uninitiated as the word "organization" was four or five years ago. Both words mean strengthpower to do good.

We will give a full explanation of the character and objects of the society, and will meet any objections that can be raised against it at the proper time. We ask Spiritualists and progressve thinkers to join it. Yours fraternally,

M. B. DYOTT.

Dr. J. P. Bryant in Oregon.

(From Salem (Oregon) "Daily Record," of Sept. 14.1 DR. BRYANT, THE HEALER.-Yesterday morning Dr. Bryant commenced operating upon the numerous candidates waiting to be healed, and is the day advanced his rooms were thronged That he possesses wonderful powers is not to be denied; it is evidenced by the results of his first day among us. Mr. Donohoo, whose hip was put out of joint some time ago, and who went on crutches—walking painfully—after a few injustes spent with the healer, left his crutches behind and walked away.

Old Mr. Gale, afflicted with deafness, was relieved entirely, and a bad case of rheumatism, by which an arm was contracted, was cured at shor notice. We got the above as common rumor, and called to have a little conversation with the Doctor, and saw a lady who had been brought there in a weak and suffering condition walking about helied the artist; "she and I buy colors at the same thop."

A young man in New Haven the other day cushed into a drug store, and, in great alarm, asked on the artist in the first time in months, and saw a daughter of Wesley Graves, aged eighteen, who had been deaf since two years old, go away with hearing entirely restored.

Dr. Bryant is Spiritualist in belief, and he pro-

fesses to work no miracles, but to possess mesmer-ic powers, and to have divine assistance from spiritual friends. We have nothing to do with his theory, but his practice seems to be successful to some degree, and especially so with patients of a nervous temperament.

Business Matters.

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

COUSIN BENJA'S POEMS, for sale at this of-

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

Such is the blessing of a henevolent heart, that, let the world frown as it will, it cannot possibly distance. Address, Vineland, N. J.

MRS. L. F. Hypr, Test and Business Medium, 462 6th Ave., between 28th and 29th sts., New York. 8286w* Preëminent over all the remedies for the cure

of CHILLS AND FEVER, stands the GREAT SPIR-PRUAL REMEDY, MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS. Read the eight cures re-ported in another column.

Consumption and its causes can be cured, by E. F. Garvin, M. D., the discoverer of the first Solution, and also Volatilizing Tar. Send for circular, &c., 462 6th Avenue, between 28th and 29th streets, New York.

powers have fallen victims to the withering influence of such maladies known as NEURALGIA. nerve ache and all other painful nervous affections, should lose no time in partaking of a few doses of Dr. Turner's Tic-Douloureux or Uni-VERSAL NEURALGIA PILL, and a permanent cure will be the result. Apothecaries have it. Principal Depot, 120 TREMONT STREET, BOSTON, MASS. PRICE SI per package; by mail two postage stamps extra.

EASIER TIMES.

Let those who wish for easier times Just help to make them so; Take care how they shall spend their "dimes," And watch them as they go: Buy only what they really need, And buy at prices fair:

By doing thus they will be freed From much perplexing care. From much perplexing cire.

If they have boys who need new "Clothes,"
Just take them to Dock Square—
Go up one flight—to George Fenno's—
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In the treatment of Chills and Fever and all miasmatic discases, the Great Summual Remedy, Mrs. Spence's Posters and Negative Powders, are sweeping everything before them. The People say they never full the Physicians say they are unequaled. The eight cures reported in another column, challenge competition.

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Nov. 2.

C. C. C. C. C.

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Mr. William H. Depuy, 157 lith street, Brookiva, N. Y., after using all the popular remedies of the day, and given up, was cured by the Aret Solution of Tar.

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t. Louis, Mo. Mrs. John Haus, St. Johns, New Brunswick,

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Menie.
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The Doctor will be at the American House, Boston, SATPROAY, Nov. 910, to examine and treat Patients for Lung, Heart, Throat and Catar that Instates, from 6 A. M. to 4 P. M. Nov. 2.

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THE Spirit-World has looked in mercy on scenes of suffer-ling from the use of STRONG DRINK, and given A REMEDY that takes away all desire for it. More than Eight Thou-sand have been redeemed by its use within the last seven

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The medicine can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., No. 670 Washington street, Boston, Mass. (w-Nov. 2.)

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

The character of this Game is sufficiently indicated by its little. It forms a unique sud charming recreation, and is at times wonderful in its revelations. To persons of the tasto its style and matter cannot fail to be highly pleasing and sat-

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A VERY Merry Game for one person or three. 30 cents. This may be termed a merry solltaire; and though no skill is required in playing it, it will serve as an amusing and constantly-varying pastime for one or three persons. Any number may at the same time act as lookers on or listeners, be interested in its developments, and convulsed with laughter over its results.

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The Celebrated Spirit-Medium. EXTITLED, INCIDENTS IN MY LIFE; With an introduction by Judge Edmonds, of New York. Price \$1,25; postage ircc. For sale at this office. Aug. 15.

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Message Department.

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

Mrs. J. H. Conant.

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

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

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

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHING-TON STREET, ROOM NO. 4, (up stairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

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

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

Invocation.

Oh Lord, our Father and our Life, we pray thee that the kingdom of heaven, which is born of good deeds, may draw nigh unto these souls. Grant that those living waters that come alone from fountains of everlasting truth, shall be placed to their lips that they may drink, and thirst no longer-thou spirit whose life no soul can analyze, whose presence is everywhere, and whose love no child of thine is without, we would learn how to worship thee in the beauty of divinity, in the perfeetness of love. We would know that love which driveth away all fear, and foldeth within its embrace all those virtues that make the soul great and good. Our Father, grant that this age may not pass away till thy children all shall know thy truths, and shall understand the coming of thy children whom thou hast called unto the land of spirits. Oh Lord, we would build thine altars at the vestibule of every heart, and we would bring our gifts, laying them upon those altars from all things in life-from the sunshine, from the shadow, from sorrow, from joy, from all the experiences of life. Oh Lord, we would bring our gifts to thee asking thee to bless them. We know that thou art our Father and we are all thy children, and we believe that thou hast salvation in store for every one of us. We believe that thou hast salvation in store for all thy children everywhere. We do not believe that thou art a God of vengeance. We do believe that thou art a God of love and mercy, and we do believe that thy love is everlasting, and thy mercy embraces all thy children. Therefore, oh our Father, we can trust thy great family in thy keeping. Every one of them thou hast blessed. Every one of them, we believe, thou hast registered in the book of eternal life. Every one of them, we believe, thou wilt finally purge of all sin. Every one of them, we believe, thou wilt finally bring into the kingdom of wisdom, the heaven of peace. Oh, our Father, grant that the darkness that surrounds some souls may speedily be dissipated. Grant that the sunshine that thou hast been pleased to shed upon this day and generation may find its way through the crevices of every soul. Oh grant that none may linger longer in darkness. when thy great light is so free for them all. Father, let thy spirit, like a conscious presence, rest upon these children to-day and forever. Amen.

Daniel Hart.

Sept. 17.

Stranger, seeing as the way is open I thought it might not be out of the way to give my folks some little information concerning my death, seeing as they do n't know much about it. I am from the 2d Indiana Cavalry, sir, and I got into a pretty tight place with a squad of rebs, and I was taken prisoner, and I was carried to two or three places. I was carried in the first place to Richmond, then I was carried further down South into Georgia, and then I was finally sent to the prison-pen at Salisbury. S'pose you've heard of it. [Oh yes.] About as good a name as any one could give it. Well. I never did know much about obeying orders, particularly when I hadn't agreed to it. When I enlisted in Uncle Sam's service I noreed to obey orders, 'cause I voluntarily enlisted, and that was just the same as saying, "I'll obey orders." But I wan't so with the other side. I did n't agree to no such thing, and so when I was put through what I call a pretty tight place-well, I'll tell you what it was now. I was detailed to flog a Union prisoner, a boy only fourteen years of age, 'cause he refused to do duty, saying he was sick-and he was sick. Says I, "I'll never do it; I'll be shot first." "Very well," they said, I could take my choice. I could be shot, or I could do duty. "Well," says I, "if that's what you call duty, I shall excuse myself from it. I'm a Yankee, western born, and I have a right to refuse sometimes." Well, there was n't much ceremony about it, stranger, 'cause I persisted in refusing to do it. And I had just about half anhour's grace. Said I, "You need n't a given me five minutes. I shan't change in half-an-hour. I aint apt to." So I was shot. And that little fellow, he begged me to flog him and save my life. Says I, "I never'll do it; I never'll do it." His name was Sanborn-Charlie Sanborn, from somewhere in New York State. I don't know how the little fellow ever got into the army, but he was in, and was taken prisoner, and I don't know what's become of him. I s'pose he's alive now. I haint seen him here, and I've looked round to see if they served him as they did me, but I do n't think they did. Well, now, you see, my name is Daniel Hart, and I should really like to meet that little chap if I could, 'cause, you see, maybe be is fretting about it. Oh, I tell you, he begged and prayed me to save my life, and then he prayed them to spare my life. He tried to make 'em think I was crazy, and wasn't responsible. Says I, "Bub, it's no use talking that way. I'm responsible now, and I know jest what I'm saying, and I know what I'm to expect, too, and I don't care a picayune." Well, you see, my folks never heard only that I was taken prisoner. I'd like to have 'em know, 'cause, you see-well, it'll be kind of a consolation to me to have 'em know I didn't die a coward, and would n't do what I knew wan't right, even if I did get killed for it. I tell you what 't is, it's pretty hard to decide sometimes what is right, but sometimes it comes so clear that you know you aint mistaken. And I think if you do n't do then jest what you think is right, you are

I don't know much about military tactics. I made as good progress, I suppose, as any of them that had n't been in the service no longer than I had, but I was a very good farmer in my way. I could raise as good a field of grain as most any

pretty sure to get smartly thrashed for it sooner

one, only give me the right kind of soil and good seed, and, well—I could always find a penny in my pocket for somebody that was hungry-could alvays do it; and sometimes I could—I could take a glass of whiskey, but not very often-did n't believe in it for myself.

Now I should like to have my sister Elizabeth feel all right about my death, and I should like her to know that I can come back, and that I 'm happy here. I do n't know whether the Methodist doctrine is true or not; maybe it is, and maybe it aint-I don't know. She was once kinder on the fence, between the Methodist and the Baptist religion - hard-shell Baptist, where they duck 'em all over, you know. She didn't know which was right, and she prayed, she said, weeks and weeks, and fasted, and I do n't know what she didn't do to find out which was the best kind of religion, and I know she'll think if I'm here I'd ought to know. Well, I don't know. I rather think the Methodist. Well, I see plenty of Methodists and plenty of Baptists and plenty of Universalists and plenty of Jews-one here made a prayer, and he is all right-tiptop-and, I rather reckon, stranger, there are all grades of religion to-do here—they seem to be, anyway. So if she you into the kingdom of the hereafter, whither all likes the Methodist, let her stick to it. [What was souls are bound. Amen. Sept. 17. your belief when you were here?] Me! I don't know. There was one spell I kinder thought I was a Baptist - I kinder leaned that way - and then I kinder got cold on it, and it sorter died out, me back here to stay. I used to like the West. I to say, I'd have had inducements to draw people themselves to death in cities like New York and Boston. If you want to live and get a good breath of clear air, go out West-there's where they have it. But, as I said, I would n't go back if I had the whole West. But if I was back again, and had to go through the same again, I don't think I'd flinch. I'm glad I did it, and if that boy is anywhere round, I'd like to talk to him. It is nowwell, that was in '63. What is it now? I aint got thoughts and with deeds-such deeds as shall no almanac here. [September, 1867.] Well, I'd make ourselves beautiful in thy sight, and beauought to graduated before this time, had n't I? tiful in the sight of all thy ministering spirits. But I aint. I'm just about the same. Pretty Father of life! Spirit eternal! thy power we cangood place, and like to stay. Never felt much not measure. Thy love is boundless as eterlike moving away. They tell about spheres up nal, and all thou hast, all thou art, we know in higher where folks are happier, but I aint never thy beneficence thou wilt finally confer upon thy made up my mind to want to travel—did n't like it much here, and do n't now.

you when you get ready to move your truckle off, may hear a voice from its own inner life, saying, just say so. I shall be there. I've got a heart just the same as I always had, and I could open it, wide open, too, when occasion required. I am going now. Good day, sir.

Susan Murray. I wish to send a letter to my mother in St. Johns. I came here six years ago. And I suppose I took the fever—the scarlet fever—I suppose I did, on the boat coming up. There was a wome to come, and helped me to come here, and my seen in life and in what men call death. mother said when I come she did n't believe I ever could live here. She didn't think she should ever see me again alive, and she never did. My name, sir, is Susan Murray, and my cousin's name was Harriet Murray. I hoped to reach her here. That is why I came, so she will send word to my mother that I can come back to her. Tell my mother that the dress she gave me the week before I came here, I gave to Harriet, and I believe the reason why she never received any of my things. was because there was nothing of any account to send. Harriet took care of me, and she had what I left. They say you treat all alike here, and it makes no difference whether they are rich | manifestation, accomplished by an occult law not or poor. [None whatever.]

You will understand that I hope to reach my Cousin Harriet, and through her my mother. Sept. 17.

Dr. James MacGregor.

The laws governing in life are so intricate and mysterious that one must deal long and faithfully with them to know anything about them. It is now three years, coming October, since I parted with my body and went to the spirit-land. And I then supposed I could return as soon as I might please to do so. And so I told my daughter that I would come back, and I would show to her that I could come, and that I was a living spirit still. But I had n't the power to come until this time. I was a Scotchman by birth, and was called by the name of James MacGregor-Dr. James Mac-Gregor. I was eighty-four years old, and some months, when I died. I died at my daughter's house near London, where she has lived since her

marriage. About two years before my death, I was called to believe in these things by the exercise of my common sense. I read many works upon the sublect, and I heard much that was said. And I was, I suppose, a Spiritualist, but I was alone in my belief. My family all feared that it was a delusion. Now I told my daughter I would come back, and that I should show her it was myselfand that I was living, and that I was still as I was when here. But it is late I come, because I had n't the power to come. I tried many ways, and thought sometimes I was just ready to come, and something would come between me and where I wanted to come. But I come now. And I tell my daughter Esther—Esther is her name— I want to tell her that it is true, that the spirits do come, and that I am not deceived, and that the great God is in the work, and I am sure it cannot die. She used to say to me sometimes, "It will all die out soon, and you will be disappointed. You will have nowhere to stand. You have given up your Presbyterian faith, and you will have nowhere to stand." Well, that is not true. I have the where to stand, and I am happy here, and I want her to know it; and I want her to spread the word among our friends. Tell them that I am happy, and that I expect to be, and I expect to be in the practice of my profession of a physician again here. Yes, I expect to come back and do much good here on the earth. It is not going away to some distant star. It is right here we are. And now for what I promised my daughter, should I be able to come. Now I will give what

I promised to give. It was this: My daughter, I will give you the name of the ancestor that you used to talk so much about, and used to always find pleasure in questioning about. The name is this—Charles Stuart Gloughlynn. I said, I will come. I will give that name,

o you will know it is me. Good-day, sir. [The above was given in a broad Scotch accent

answered by Nedit.

which we do not attempt to reader here.] Seance opened by Joseph Lowenthall; letters

Poem by "Birdie" Wilson. I am here, dearest mother, though the summer has

And the roses their beauty have shed; For the world in its blindness determines alone That the soul in its freedom is dead!

I am here to watch over and keep you from harm, To guide you from darkness to light, am here, and I'll wait till the morning bells

chime. Proclaiming the end of the night.

And then through the bright shining way of the stars, Where the saints and the angels have trod,

will lead you away from the earth and its cares, To the spiritual temple of God.

The sweet and loving spirit of Anna Cora Wilson, after givng the above lines, turned to her mother, who sat near by, greeted her with a warm and affectionate kiss, whispered Give my love to dear father," and then dismissed the circle

Benediction.

May the angel of mercy and peace be with you to-day, and go with you to your homes, watching here, and I don't see but they are all pretty well- over you through your mortal lives, and leading

Invocation.

Oh Lord, thou Spirit infinite and just, thou hast tenderly cared for us through all past eternity up and then I did n't call myself anything after to the present moment. Thou hast walked with that. [Aren't you well enough off?] Me? Ohyes, us through the valley of the shadow of death. stranger, I'm "hunky." Nothing would bring Thou hast opened the gates of thine heavenly city, and thou hast called us again to mortal life. used to wish I owned it all, 'cause then I'd have Since thou hast guarded us so lovingly in the fixed a way to people it. I'd have had, as I used past, we should be unworthy of thy love if we failed to trust thee, if we failed to lay our endless out West, instead of having them smothering future upon the altar of thy being, knowing thou wilt care for it.

> Oh Lord, thou guardest the sunshine. Thou takest note of the seasons. Thou givest beauty and fragrance to the flowers. Shall the soul fear that thou wilt forsake it?

No. oh Lord, our Father, we will trust thee, and in trusting thee we will endeavor to serve thee, not alone with mouth-utterances, but with children. All the blessings that are stored in thy vast storehouse, we know we shall finally re-Well, stranger, if there's anything I can do for ceive. And oh, grant that speedily every soul "Well done, good and faithful servant! thou hast been faithful over the small things of life, I now will make thee ruler over greater things."

We ask no blessing, oh Great Jehovah, upon these thy children, for day unto day thou art blessing them, and when the shades of night fall around them, then when sleep comes to their outer natures, in their inner lives they hold communion with thee. Thou art impressing thine own divine presence upon their being, and so man on board who had a little child, and the child | when the morning comes they feel to thank thee was sick, and I offered to help her take care of it, that thou hast watched over them through the and it afterwards proved to have the scarlet fever; night, and when the night comes they feel to trust and I suppose I did. I don't know. I had a thee because in their soul-lives they feel that thou cousin here who was doing well, and she wrote art worthy to be trusted, and that thy power is

> In all the circumstances of life, either human or divine, thy power is sufficient for all thy children. Accept our praises; hear our prayers They are offered in the name of all past life, of all present life, and of all life that is to come. Amen. Sept. 19.

Questions and Answers.

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

QUES .- Is the ring feat said to have been done recently in the presence of Mr. Danskin, of Baltimore, and others, bogus, or is it a real spiritual understood by mortals?

ANS.-Your speaker has no evidence concerning the subject referred to, but he knows that similar feats, or a similar class of phenomena, can be easily produced, under certain conditions Therefore it is to be presumed that the case referred to was of genuine spirit control.

A note was read asking the intelligence to make an appeal to the audience in behalf of a sick man -Mr. Frank Hanson-who was in need of assist-

SPIRIT.—The friends of the intelligence in mortal are present in the audience, and they have informed your speaker that he is every way worthy of your generosity, and that his sands of life are nearly run. He can remain here but a very short time longer. And as you are all seeking-I presume you are-to lay up treasures in heaven, where moth nor rust cannot corrupt, nor thieves break through and steal, perhaps it would be to your advantage to drop a penny here in behalf of this, your brother, who seems to be in need, and who, we doubt not, is very much in need. For when the spirit finds itself unable to use the machine, the body, in consequence of disease, then you all know that unless that spirit has drawn to itself a goodly amount of worldly goods it must suffer for the necessities of the body. For at best-we are sorry to say it-this is a cold and selfish sphere of existence. Your speaker knows from experience whereof he speaks, because he has lived here and Jias passed through various experiences incident to human life; has tasted of its joys and its sorrows; has known somewhat personally of the selfishness of human life, and were he here again possessed of the knowledge he has gained by sojourning in the spirit-world, he would endeavor, at least, to root out the selfishness that belonged to him as an individual.

I am informed by my good fellow worker, Dr. Fisher, that there is an institution in operation in your city that has opened its doors, inviting all to come within its walls who are not able to pay for what they may receive there. He tells me it is a good home. There are pleasant things there, so far as there can be where many sick ones are gathered together, and we would suggest the propriety of this friend going there, knowing, or feeling, at least, that he will be much happier there. He can be well cared for, go, and come as he pleases, and can be in a condition to enjoy many of the comforts of life while he remains here, that he could not enjoy elsewhere. This is merely a suggestion. The friends of the person referred to can investigate with regard to the institution. I believe it is superintended by one Dr. Cullis, and is situated on Vernon street. We hear very favorable reports concerning it, and we have no reason to suppose it is not a superior institution. Indeed, we believe it to be a most excellent home for such persons as the one we are endeavoring to aid. Homes here are in reality a very poor apology for those real homes in the land of souls; but such as they are, you in human life have need of them, and therefore you who have them should do all in your power to aid those who

have them not, remembering that our elder in a serious light. By-and-by it will be, "Why brother, our divine teacher of eighteen hundred years ago, said to those who gathered around him -and in saying it to them he said it to us-" Inasmuch as ye did it unto one of the least of these. my brethren, ye did it unto me. A cup of cold water in my name shall bring you a blessing. A penny in my name shall bring a blessing." A kind thought, a word of kindness, whether expressed in outward deeds or not, always receives its just reward. You should all remember this, and in all the circumstances of life through which you may be called to pass, never let it be absent from you. Kindness turns away wrath; kindness lifts the soul from hell to heaven; kindness is the key of which all souls have need when they shall pray for entrance into the kingdom of heaven. For if you have been unkind and unjust to your fellows, how can you with unkindness in your souls come to the great Father, asking him to bless you and expecting the blessing to come?

peared in several secular papers during the last few months, with regard to the genuineness of the manifestations at this place, and with regard to the purity of the character of the subject through whom they are given, we deem it not out of place or out of time to offer a few words concerning the subject. Not because we have any fear, for ourglorious cause of Spiritualism, not because we have any fear concerning our subject—the medium—not because we fear that God is not watching over her, and over all the world, and will take care of his own everywhere, but because we feel it simply our duty. Agitation, we have been told, is the beginning of wisdom, and we believe it. Therefore it is that we are always glad when our cause is agitated. When the waters of life are most turbulent around it, we know it is in a growing condition. It is destined to rise. Byand-by it will overcome all opposition, and shine like the morning star.

Having noticed several articles that have ap-

We would herewith-although we are not in the habit of doing such things-we would challenge our good friends of the secular presses, not to a discussion concerning the truth or falsity of Spiritualism, but to the bringing of what shall be considered substantial proof against the gennineness of the manifestations offered here. We propose to meet them with evidence which to any sound, rational, unprejudiced mind, shall be sufficient proof to overcome at least their skepticism in one direction, namely, that the manifestations at this place are forged—gotten up for the occasion and for money-making purposes. The author of these manifestations-which we claim is God-has furnished us with means whereby we can prove all we offer as genuine. And if our good friends of the several presses can do as much for their theory, then they stand upon better ground than we supposed them to stand upon. And we believe, were they questioned upon the subject to-day, they would tell you that they know neither the medium against whom they talk so coldly, nor have they witnessed any of the manifestations of modern Spiritualism through the medium at this place, or any other medium.

Now any honest mind who was not in all respects below par, would at once determine that such individuals were not worthy of being judges in the case. But, however, whether they know or do not know, that is with themselves. We ask that they will furnish the proof. And we propose when they furnish theirs to furnish ours, and let a thinking public throw them both into the scale and weigh them. If ours is found wanting, amen; we will seek to be set right; and if theirs is found wanting, why, we hope they too will seek to know the right. If they are silent, we have the right to call them cowards. Or perhaps their ignorance may be so extensive as to smother further discussion upon the subject.

Now with regard to the private and public life of our subject, we have only this much to say: There are ample means for investigation from her cradle days to the present hour, and whoso at liberty to do so. We, having her in charge, will say it ere long. But if they have nothing more to say, we earnestly hope they will hereafter hold their peace concerning what they know nothing about. Sept. 19.

Josephine Stephens.

Mother and me lived together till I died, and then mother lived alone. And I—I come to ask her if she do n't want to come and live with me. She is here-she is on the earth. I have been here since last winter. I was eight years old. Father went away. He did n't die, 'cause I do n't find him anywhere. My name is Josie Stevens. That was my mother's name, too. She says that dom—how came she free? "Lor, missis, why if she was not afraid to die she should commitsui-cide. That is n't right, and I do n't want her to. says, 'The time shall come when all the folks That was my mother's name, too. She says that But I want her not to be afraid, because we don't never hurt anybody, and it is nice after you get dead. My mother thought I might come back, and I-I want her to go to that lady that lives on Sixth Avenue, where she went past the other day and thought she had a good mind to go in, but she did n't have any money. But she could have gone in just as well, and I want her to go now, because I went in, and I could go there, and I want her to go back there so I can talk to her. I do n't know the lady's name; it is way up town. I do n't know the lady's name; it is way up town. the contributions of charity. The child has a Do you put our letters in the post-office? [We] sweet, sad face; care and tears have left their print them in the paper.] Oh, yes. Well, it is lines upon a fair, young brow. I watched the for Josephine Stevens, Station A—my letter is—
New York. Don't you forget, will you? [No.]

New York. Don't you forget, will you? [No.] Oh dear me! I reckon I will go now. Good by. the river hid the hamlet from sight. Then I ven-[Do you feel tired?] Yes, I do. I don't like to

Belcher Kay.

Having a few words to say to some of my acquaintances who still remain here on earth, and having no better way to say them than this public way, I very gladly avail myself of it. A few evenings ago I was called upon to yielt a cartain evenings ago I was called upon to visit a certain place in this city and communicate intelligence that would result in the success of a certain friend of mine in money matters. The friend has very of mine in money matters. The friend has very strong medium powers in a certain direction—that treesque, the beautiful, the grand, the sublime, is, his hand can be used for writing, under certain circumstances. It cannot always be done. Well, circumstances. It cannot always be done. Well, the amount of the story was this: His friends wanted me to come and tell them whether or no I would assist him at a certain game of chance by which he could replenish his purse. Well, it would be folly to say I am not at all interested in anything of the kind now, for I do sometimes go to some places on the earth where these games are going on. I am attracted there by those of my friends left here who are present at such circumstances. It cannot always be done. Well, my friends left here who are present at such places; but I do not believe in the propriety of acting as a sort of underground agent for any such purpose. Supposing I could do such a thing, would it be playing honest toward the opposite party? It would be virtually equivalent to about a dozen against one. Would it be right? Now I want my friends to look the matter in the face. They want me to do a thing my own soul would damn me for doing. I hardly think they would have asked it if they had considered the matter | Steamer Reserve, October, 1807.

not run our engines, be our policemen, guard our houses, prevent fires being set-come and do all the business of this earthly life?" Surely, why not? Well, what would become of your poor brains here? Why, they would wilt like flowers in the hot sunshine. It is only the use of them that makes them strong and hardy. If you have got any faculties, use them. If you want to make money, make it by your own brains; don't call on the inhabitants of the other world. If you want to know what is the lucky card, study into the tactics of card-playing, and if you can get the best of your opponent get it. The whole world is nothing but a game of chance. You can't put your finger on a trader in this city but what is a gambler to the clearest and fullest extent. Go a little higher; take your ministers in the pulpit. That is a species of gambling in itself. The minister who can preach the best sermon, put the most eloquence in it, and throw the strongest psychological influence upon his audience, can get the biggest salary; and the poor fellow who can't do it, why, his pocket is often empty. So it is at faro-precisely the same. He who understands the thing best, has got the cutest brains, can win. Well, you understand me to say that I decline the honor of acting in that capacity. I am now, as I called myself here, Belcher Kay.

Scance conducted by Frederic T. Gray; letters ans wered by H. Marion Stephens.

MESSAGES TO BE PUBLISHED.

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Monday, Sept. 23.—Invocation; Questions and Answers; Oliver Flake, Sherburne, Mass.; Summer Paine, Second Lieutenant in the 20th Mass., killed at Gettysburg; Georgiana Hilgdinson, of Virginia, to her brother Wallace.

Tuesday, Sept. 24.—Invocation: Questions and Answers; George A. Aktins; Ruth Kilburn Chase, born in Waterville, New York, died in Brownsville, Missourl, to her daughter and family: Charlie Story, Rockville, Ill.

Thursday, Sept. 25.—Invocation: Questions and Answers; Stephen Studley, born in Stockbridge, Vt., to his son Joseph; Sylvia Ann Howland, to her neice tietty; Annie E. Shaller, to her mother, Columbia street, N. Y.

Monday, Sept. 30.—Invocation: Questions and Answers; William Niles, of Westville, Ind., to his son William, and his daughter Esther; Marla Shean, to her brother Thomas, in Weir Village, Taunton; "Blake," to the public; Philip T. Jones, Heutenant in the First Louisiana Cavalry; Charity Niles, Westville, Ind.; Dr. John L. Brocks, Fernandina, Fla; Sylvia Ann Howland, to her neice Hetty; Charles Augustus Forney, to his mother.

Formey, to his mother.

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

Alica Fletcher, to her "Aunt Sarah."

Thursday, Oct. 17.—Invocation; Questions and Answers;

Samuel Hahnneman Tyler, of New Orleans, to his mother;

Mary LeRoy, of Golden City, Colorado; Matthew McGinnis, to his brother, James McGinnis, of Springfield, Ill.; Sylvia Ann Howland.

Monday, Oct. 21.—Invocation; Questions and Answers;

Isaac Hobson, to his friends in Maine; Capt. William E. Hacker, Third Pennsylvania Infantry; Johnnie Jolee; Frankie Hall, of Lowell, to his mother; Lucy Tilton, of Dayton, O., to her friends.

Letter from the Mississippi River.

EDITORS BANNER OF LIGHT-I am afloat, going to the south of sunset-i. e., if our boat really moves. It may be a long time before the "Reserve" reaches her destination, for we are out of coal, and steam is the moving spirit upon these waters. Captain Mott, a good-hearted, fatherly fellow, is not in the slightest disturbed by our snail pace; in fact, he "laughs at our calamities." and declares that the "Reserve" is as good a place for Sunday service as is any church in the and. He may be correct, but his words do not dispel my vision of a waiting congregation in New Boston on Sunday next.

But is n't a river steamer the greatest little world

that the sun ever shines upon? We have here no second class cabin. Caste, therefore, finds here a poor chance. We, a strange mixture, are huddled together "like sheep for shearing." But then, we are not expected to obey the laws of Greek and Hebrew. Each is left to himself, to work out his own happiness or wretchedness in his own time and way. I rather like this crowded isolation. There is to me no familiar face in this human menagerie; I am, therefore, left free to guess, listen and classify. Here are persons brave and brutal; kind fathers, loving husbands, faithful friends; and men bankrupt in all the sweet humanities. Here are earnest, honest, hard-handed women, who know nothing of the shams, nothing of the poetry of life; and here are pretty things, who are as beautiful as butterflies, and as brainless. I like to see them flirt; it is real innocent amusement, and then it is the highest bliss they deems it their duty to criticise and investigate is know; and I like, too, to hear them denounce the at liberty to do so. We, having her in charge, woman suffrage question; for by this I know that know whereof we speak. Now, then, if our good by female know-littles. We have here some fine friends have aught to say, we earnestly hope they specimens of womankind—noble women, who, in storm and calm, in prosperity, in adversity, in war and in peace, have maintained the integrity of true women. God be thanked! And then here are children—a little army of juveniles—among us. In some of their little old faces one reads, "God has indeed visited the sins of the fathers upon the children." Of others we say, "Of such is the kingdom of heaven."

s the kingdom of heaven." Africa is well represented. Among her children are the stewardess and laundress. Julia is as black as ebony, but her soul is as warm as her own sunny clime. Here is a fragment of her history: "I'se bornd a slave; married when I was sixteen; lost my husband and my three children; but I tuck a little girl to raise, and loves her just as if she be my own chile. I am edicating her. She be smart." I questioned Julia about her free-

I would not shake Julia's faith in God or the Bible, so I laughed at her home-made scripture, and blessed her for her kindness to the little or-phan that called her mother.

There is a young girl here that interests me vastly. She is, perhaps, fifteen; she wears thick boots, made for larger feet than hers; a faded cashmere dress, a brown hat, and red shawl. I fancy that these garments of various colors are tured to ask, "How far are you going?
"To St. Louis, ma'am."

"Have you friends in St. Louis?" "No, ma'am; but I am going to live with some folks who knew my mother before she died."

The last word, "mother," set the child's pale Louis friends will deal very gently with the

world's orphan.
Upon this river one does not linger long upon sad pictures. The kaleidoscope brings us new maple is all affame in scarlet. The old river, in its younger days, played hide-and-seek among the hills; the result is, grand old hills are standing about here and there, like sentinels, guarding, it may be, those whose lines are cast upon the Mississippi; and there the river runs into the meadows capturing forcets and satting them. meadows, capturing forests, and setting them, like emeralds, upon her bosom. Amid all this glory and autumn beauty, we can only exclaim, with one of old, "How glorious are thy works, oh Lord of hosts; the whole earth is full of thy a glory!"

H. F. M. BROWN. ers

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Call for a New England Lyceum Convention.

Having learned that the officers of the different Lyceums in New England are unanimously in favor of having a Convention for the purpose of

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

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

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

Address E. R. FULLER, Box 071, Worcester,

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 organizations are requested to meet and appoint some one to represent them. We hope and expect a pleasure treatment well out profitch another. aut, useful and profitable meeting.
WARREN CHASE,
Vice President for New York.

Corry Mass Convention.

CHANGE OF TIME. The Third Annual Convention of Spiritualists and Friends of Progress of Northwestern Pennsylvania 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 Philadelphia, 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.

Obituaries.

Passed on, Oct. 1st, to the home of his mother in the spiritland, Chauncy Butts, aged 6 years, son of Henry Butts, of Ev-

ansville, Ind.

This preclous child had lived with his widowed father for several years, not knowing the care of a mother until about six months ago, when his father brought to his home a second wife and mother to his darling boy. Aira, Butts's kind soul went out to the lad in the fullness of a mother's true nature, and in everything she was to the orphan a mother. He was attacked with congestion of the lungs, which developed an abscess of the left lung, terminating in apotheosis.

A little white before he passed away he said, "Father, give me my hat, for I am going to leave you." Just before he breathed his last, he turned to his mother and said, "Mamma, bring in my bird," which she did. "You call him Bennie, do n't you?" "Yes, darling," "Well, mamma, you gave him to me, and when I am gone will you call him Chauney, in memory of me?" "Yes, darling," "aid the weeping moth er. A little while after, he again spoke to his mother, and said, "Mamma, helar me say my prayers once more;" and in the gentle tones of a child's voice, he said:

"Now I lay me down to sleep

"Now I lay me down to sleep
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take,"

She laid him down again on his couch, and in a little while he was with his own mother in the splitt-land.

Thus hath passed from time to eternity another rosebud, to unfold and bloom amid the flowers in God's garden. The writer spoke a few words of comfort to the mourning friends, and then, on the afternoon of October 2d, we laid his earthly body away in the bosom of mother earth.

E. V. Wilson.

Translated to the spirit spheres, in Lewiston, Me., Sept. 12th, 1867, Bro. Amos M. Cole, son of Noah Cole, late of West Gloucester. Me., aged 25 years 7 months and 26 days.

Bro. Cole passed from the visible scenes of earth-life by a most heart-rending and fatal accident. He was reaching over a revolving planer to oil the bearing, when the projecting knives in the cylinder caught his frock sleeve as it was revolving at the rate of two or three thousand revolutions per minute, drawing his arm in to the shoulder, chopping it off at the hody. It appears he put out his left arm to save himself, and that too was caught, drawn in and severed at the elbow, leaving it hanging by the skin only. After this painful event the poor man walked or ran nearly a fuer this painful event the poor man walked or ran nearly a fuer feet before any one noticed him, when a comrade sprang and caught him in his arms as he was about to fail. He lived but a tew hours after the accident.

A widowed mother and an only son are left to wait transl-Translated to the spirit spheres, in Lewiston, Me., Sept.

the accident.

A widowed mother and an only son are left to wait transition to brighter spheres than earth, where a husband, an elder son, other children and many friends wait their coming.

Our departed brother was an enriest Spiritualist. He is spoken of by all as being a good and worthy young man, capable, industrious and enterprising. He leaves many dear friends to reflect upon the mutability of all sublunary conditions; yet they see through the earth-cloud the bright stars of ever-shining light, where loves blend in harmony, mingling in bilss, progressive wisdom, where there shall be no more death, and where all shall eventually unite to part no more.

Arms routes of the condition and none progressive wisdom, where there shall be no more death, and where all shall eventually unite to part no more.

bliss, progressive wisdom, where there shall be no more death, and where all shall eventually unite to part no more.

Amos meets a rather and a brother upon the ever-sunny shore, whose kindness, love and experience there greet him with an affectionate welcome. They were all present at the funeral, distinctly seen by the writer and others in the room. The father and elder brother seemingly were supporting the younger and weaker one, that he too might have the benefit of so large a circle of friends both in the spiritual and the material, as were collected upon this occasion. The writer was controlled to speak inspirationally words of consolation and instruction from the words of the prophet Issiah, chap. xl: 1: "Comfort ye my pec ple."

George A. Peirce.

Passed from this rudimental sphere to his spirit-home, Sept 26th, 1867, from Vassar, Tuscola Co., Mich., Charley Elisworth youngest son of Lansing and Mary Marble, aged 4 years

months and 11 days.

Through the kindness of our Presbyterian friends the exercises were held in their house of worship, where an excelent discourse and a sympathetic address to the mourners were delivered through the mediumship of Mortimer Wilson, based on Eccl. xil: 7: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." And John xiv: 14: "If a man die, shall he live again?"

Little Charley was one of those loveable, uncommonly precoclous and delicate organizations, whose slender hold on physical life is so easily rent as under. His disease being an affection of the brain and spine, ran its course very quickly, thus adding the third link to the chain that binds his sorrowing friends to the spirit-land.

B. F. Leland.

NEW MUSIC.

Songs and Choruses for Spiritual Meetings and

With Rosebuds in my Hand; or, "Birdie's"

Sp. Song (with Chorus).

Peetry comp of mapirit-life by Anna Cora Wilson, (dodicated to Mr. anu airs. L. B. Wilson), and rendered by Miss Lizzle Doten. Music by John P. Ordway, M. D.

"With rosebuds in my hand,
Fresh from the Ruminer-Land,
Father, I come and stand
Close by your wide.
You cannot see me here,
Or feel my presence near,
And yet your Birdle' dear
Never has died."

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

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

Come, Darling, come to the Spirit-Land. Song and chorus. Poetry and music by John P. Ordway, M. D

"I'm in the spirit-land, my child,
Ilappy in thinking of you;
I'm with you now in spirit, darling,
Angels are with you too:
Angels watching, angels singing,
Come, darling, come to the spirit-land;
Flowers of gold we now are wreathing,
Come, darling, come to the spirit-land."

Something Sweet to Think of.

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

Something aweet to think of, in this world of care,
Though dear friends have left us, they bright spirits are;
Romething aweet to dream of-lark! the angels say:
Call them not back again, they are with you every day. The above beautiful pieces are some of Dr. Oriway's best compositions, and will have an immense sale. Each can be used as a song, if desired. Price 30 cents each, sent post-paid. For sale at this office.

O'er Graves of the Loved Ones Plant Beautiful Flowers.

Song and chorus. By John P. Ordway, M. D. Price 50 cents.

Praise to God.

Written by George W. Birdseye, to the music of the cele-brated American Hymn by M. Keller, Price 35 cents; postage free. For sale at this office. JUST PUBLISHED.

FIFTH EDITION, (full gilt,)

POEMS FROM THE INNER LIFE. BY LIZZIE DOTEN.

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BALDNESS, &c.

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In qualified by professional circation and long and successful experience to give skilled and judicious advice in all cases.

No charge for consultation, either in person or by letter. The terms for remedies and treatment will always be stated in advance, before any expense is incurred.

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Octi2, Nov2, Dec7.

DR. HALL'S VOLTAIC ARMOR,

Magnetic Bands and Soles.

GREAT SCIENTIFIC REMEDY FOR COLD FEET,

RHEUMATISM, NEURALGIA

PARALYSIS, NERVOUS HEADACHE DYSPEPSIA.

ALL NERVOUS DISORDERS. THE MAGNETIC INNER SOLES can be depended on a a positive remedy for Cold Feet and IMPERSOC CINCLATION. Descriptive Circular, with Testimonials and directions for use, mailed free. Sold by all Drugsits throughout the United States. VOLTAIC ARMOR ASSOCIATION, PROPRIETORS, 132 Washington street, Boston, Mass. Oct. 5.—tf

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IT IS AN OCTAVO, printed on good paper and embellished with fine electrotype illustrations. Some of our best writers are engaged as regular contributors. We teach no human creeds; Nature is our Law-diver—to deal Justly, our religion.
The children want Amusement, History, Romance, Music; they want Moral, Mental, and Physical culture. We hope to ald them in their search for these treasures.

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AND YE SHALL FIND IT.

THERE is to getting over the fact that "Calcutta Hemp,"
(which the NATIVES chew as the YANKEE does his Tobacco,) is a sure and permanent cure for ASTHAM, BRON-CHITIS and CONSUMPTION. We speak from experience. There is not a single symptom of CONSUMPTION that it does not at once take hold of and disalpate. Nightsweats, pecvishness, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the lungs, sore throat, chilly sensations, nausea at the stomach, innection of the bowels, and wasting away of the muscles. CANNABIS INDICA will releve the patient in twenty-four hours. Skeptic, try it—prove it for yourself. Send your address, and receive "voluntary extracts," free of charge or postate.

One Bottic, \$25,50. Three Botties, \$6,60.
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Consumption can be Cured.

Oct. 26.—13w*

Consumption can be Cured.

THE TRUE REMEDY AT LAST DISCOVERED. UPHAN'S

FREEH MEAT CURE.—Prepared from the formula of Prof.

Trousseau, of Prais, curee Consumption, Long Diseases, Bronchitis, Dyspepsia, Manasmus, General Debility, and all morbid conditions of the system dependent on deficiency of vital force. It is pleasant to taste, and a single bottle will convince the most skeptical of its virtue as the great healing remedy of the age. 81 a bottle, or six bottles for \$5. Sent by express. Sold by 8, C. UPHAM, No. 25 South Eighth street, Philadelphia, and principal Druggists. Circulars sent free, George C Goodwin & Co., Agents, 38 Hanoverstreet, Boston.

Oct. 5—13w

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

OFFICE HOURS, 9 to 12 M.; 2 to 5 P. M. All other hours devoted to outside patients.

N. B. ALL PRESCRIPTIONS carefully prepared and put up by himself.

From an experience of ten years, Br. P. is convinced of the curative efficacy of Electricity and Magnetism, and is constantly availing himself of these occult forces in the treatment of his patients.

July 27.

CARTE DE VISITE PHOTOGRAPHS

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

REV. JOHN PIERPONT, LUTHER COLBY, JUDGEJ. W. EDIMONDS, EMMA HARDINGE, ISAAC B. RICH, ISAAC B. RICH, ANDREW JACKSON DAVIS, JOAN OF AIRC, ANTONE (by Anderson), J. M. PEEBLER.

MIR. J. H. CONANT, J. M. PEEBLES. PINKIE, the Indian Maiden; 50 cents. Sent by mail to any address on receipt of price.

INSPIRATIONAL MUSIC BY A. B. WHITING.

WE HAVE received a supply of the following beautiful V ballads, composed by Mr. Whiting: "Sweet be thy Dreams, Alda," "The Wind is in the Chesnut Bough," "Medora," "She was a Rose," "When e'er in Bleen the Eyelids Close," "Oh hear my Parting Sigh," "Spirit of Light, Love and Beauty." For sale at this office. Price 35 cents each. June 22.

D. F. CRANE, ATTORNEY AND COUNSELLOR AT LAW, · 98 COURT STREET, BOSTON, House, 18 Webster street, Somerville.

GYMNASTICS! HEALTH AND PLEASURE! A LL Persons interested in physical culture are cordially invited to attend the Thursday and Monday evening meetings, at 7% o'clock P. M., at 20 Essex street. 3ws—Oct. 19. AN IMPORTED JACK for sale—the A only one of the kind in the country. Invaluable for inva-ids, ladies or children. Price \$1000. Apply at this office.

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PSYCHOMETRIC AND MAGNETIC PHYSICIAN,

DEVELOPED TO CURE DISEASES BY DRAWING the disease upon himself; can examine persons; tell how they feel, where and what their disease is. One examination, \$1. Maniputations, \$2 each. Office 533 Washington street, Boston, Mass. Hours from 9 A. M. to 5 P. M. Oct 26.—24.

E. C. WEBSTER, Magnetic Physician,

ROOMS NO. 161 COURT STREET, BOSTON. OFFICE hours from D to 19, and 1 to 8. Other hours will visit the sick at their homes. DR. MAIN'S HEALTH INSTITUTE,

AT NO. 230 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please enclose \$1.40, a lock of hair, a return postage stamp, and the address, and state sex and age.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, theumatism, diseases of the Lungs, Kidneys, and all Billious Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w—Oct. 5.

LAURA HASTINGS HATCH, Inspirational Medium, will give Musical Béances every Monday, Tues lay, Thursday and Friday evenings, at 18 to 8 o'clock practise x, at her reldence, & Kittredge place, opposite 68 Friend st. Boston. Admission 28 cents. 4w*—Nov. 2.

MRS. H. A. CASWELL, Clairvoyant and Test Medium, examines and prescribes for disease, No. 58 Pleasant street, Boston, Mass. Hours from 10 A. M. to 1 P. M., and 2 P. M., to 5 P. M.

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

MRS. L. PARMLEE, Medical Clairvoyant, examines by lock of hair. 1605 Washington street, Boston. Sept. 14.-13w MRS, S. J. YOUNG, Medical Clairvoyant and Business Medium, 58 Pleasant street, Boston, Mass. Sept. 14.—13w° MRS. EWELL, Medical and Spiritual Communications, 11 Dix Place. Terms \$1,00.

MRS. A. L. LAMBERT, Clairvoyant and Test Medium, No. 132 Harrison Avenue, Boston, Mass.

Miscellaneous.

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Or Psychometrical Delineution of Character.
MR. AND MRS. A. B. SEVERANCE would reflected the management of the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition: marked changes in past and future life; physical disease, with prescription therefor; what ousiness they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage, and hints to the inflammoniously married, whereby they can restore or perpetuate their former love.
They will give instructions for neif-improvement, by telling what faculties should be restrained and what entitivated.
Seven years experience warrants them in mying that they can do what they advertise without fall, as hundreds are willing to testify. Skeptics are particularly invited to investigate. Everything of a private character KEPT STRUCTLY AS SUDI. For Written Delineation of Character, St.00 and red stamp.
Hereafter all calls or letters will be promptly attended to by either one or the other.
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DR. WILLIAM B. WHITE,

CLARRYOYANT and Medical Electrician, has removed bis office from Jefferson Place. Boston, to 335 Main street, Charlestown, Mass., and has associated in business with MRS. JENNETTE J. CLARK,

recently from Fair Haven, Conn. They will continue to give Medical Examinations, sit for spirit-communications, defineation of character, &c. Mis. Clark will take charge of the Ladies' Electrical Department. Office hours from 9 A. M. to 5 P. M.—a few doors north of Reed's Corner.

DR. J. R. NEWTON

WILL Heal at
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VALUABLE USES OF MAGNETISM 1

DR. J. WILBUR'S MAGNETIC HEALING INSTITUTE, located 378 and 380 Van Buren street, MILWAUKEE, WIS, where the sick will find a pleasant home. Patients at a distance are cured by magnetized paper. All that is required is a superscribed envelope, and fitteen cents. Hw*-Oct 5.

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W—Oct. 12.

BOOK AGENTS WANTED.—To canvass for the same name or otherwise. Wanted and very properties and MEMORABLE PLACES OF THE HOLY LAND. The following array of contributors is sufficient guarantee of its value; Henry Wand BRECHER; T. D. WOOLSEY, LLD. Pres. of Yell Col.; Joseph Chamiss, D. D., LLD. Pres. of Wealeyan Univ.; Rt. REV. THOMAS M. CLARK, Bishop of R. I., &c., &c. It is a new and original work by those authors, and its subjects are approved by cleraymen of all denominations. Agents are meeting with unparalleied success, Liberal inducements offered. For fall particulars and terms, address the publishers, J. B. BURR & CO., Hartford, Conn. Oct. 19.—Iw

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FRUIT FARM for sale in Berlin,
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Philadelphia to New York and Atlantic City, containing nine
ty acres of sourerior soil ron Futur, grain or grass; location
high and healthy, buildings convenient, with large fruit trees,
accessible by three publis reads, and may be divided into
small fruit farms. Enquire of F. KIMBALL,
Oct. 19.—4w LAND AGENT, Berlin, New Jersey.

A GENTS WANTED—\$10 to \$20 a day—to Introduce our new patent STAR SHUTTLE SEWING MACHINE. Price \$60. It uses two threads, and makes the genuine Lock Stifch. All other low-priced machines make the CHAIN STIFCH. Exclusive territory given. Send for circulars. W. G. WILSON & CO., Hanufacturers, CLEVELAND, OHIO.

DR. J. H. HERO will open a Boarding Shoot for Young Ladies, at Willow Park. Westboro Mass., on Wednesday, Dec. 4, 1867. Physical Exemples and lighting a prominent feature. Superior Teachers for every pranch of education. Send for New Circulan, giving full particulars.

We provide a result of the Fower, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fall.

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CONSUMPTION, how Cured, for a Postage Stamp. A Treatise on the recently discovered and true cause of Consumption and other Lung and Throat Discases, and how they can be CURED. Sent on receipt of stamp. Address, DR. S. PALMER, Box 383, Jersey City, N. J. Oct. 26.—4**

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TO LET.—Pleasant Lodging Rooms, with mod-en improvements, at 47 Indiana Place. 200-Oct. 28. **EXPOSITION UNIVERSELLE,**

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Aug. 21.—3m

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Medicines, Pure Wines and Liquors, Proprictory and Popular Medicines, warranted pure and genuine. The Anti-Seror,
tila Panacca, Mother's Cordial, Itealing Extract, Cherry
Tonic, &c., are Medicines prepared by himself, and unsurpassed
by any other preparations. N. B.—Particular attention paid
to putting up Spiritual and other Prescriptions. Oct. 5.

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New Nork Advertisements. New York Advertisements.

WITNESSES

TO THE SUPREMACY OF

MRS. SPENCE'S

POWDERS.

During the past three years I have laid before the readers of

the BARNER, 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 Nega-

tive Powders just as I know them. I desire no ex-

aggeration of their merits, being fully convinced that

the simple truth and facts, as I know them to be, are more

than sufficient, not only to convince the people, but also to

the eatire medical profession. For this reason, my publica-

tions with regard to the citicacy of Mrs. Spence's Pos-

tive 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 discuses, almost miraculously at

times; or the statements of honest and liberal physicians, who

have used them in their practice, with the same marvelous

and unexpected results. Being still actuated by the same sin-

gle, earnest 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 wit-

ness-stand before a court of justice, I shall continue the

ourse that I have pursued thus far, of presenting the stub-

born facts about the Powders, through the unsolicited tes-

timony of disinterested witnesses. I shall continue to intro-

duce 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

Markontink, Charago Co., Minn., June 29th, 1667.

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 rucking

Cough. He would cough the whole night, often

without closing his eyes in sleep. I gave him various things which did not benefit him. I concluded to send to you.

I described his case, and also the case of my son who was suf-

fering from Erysipelas, his face being terribly swot-

len. You sent the Positive Powders for both, with gen-

eral directions. The Powders came in the evening, and I gave

my husband one on going to bed. It immediately quieted his

My son took the remainder of that box for his Erysipeias,

and they noted like a charm on his swollen face.

sufferer for nearly three weeks, night and day,

From my little store of Positive Powders I administered

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 bad, constantly raising blood. The

Positive Powders stopped his Cough and the

raising of blood, and he was well in a few days. A little child of Mr. Laudons of Sanrise City, was also

cured by the Positive Poyeders, of Lung Fever, in

I saw your Powders advertised for a year or two, without

Try the Poicders." 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 uritien directions as to which kind of the Powders to use, and how to use them, will please send us a brief descrip-tion of their disease when they send for the Powders.

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FORMERLY MRS. E. D. SIMONS,

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to her. They cared her in a day and a half.

ed after taking the Arst Powder.

one day and a half.

United States and Territories.

ence with the Powders.

overwhelm and break down the skepticism and opposition of

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(NEAR BROADWAY,)

THE GREAT SPIRITUAL REMEDY.

7 o'clock P. M. Patients unable to call, will be visited at

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

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

INVALIDS: DO YOU KNOW IT?

WINCHESTER'S

HYPOPHOSPHITES OF LIME AND SODA.

THE SPECIFIC REMEDY FOR CONSUMPTION, NERVOUS DEBILITY,

Scrofula, Asthma, Bronchitle, Dyepopsin, Parniyals, Lossof Appetite, Female Wesknesses, Liver and Kidney Complaints, Debility

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

"As sure a reservin Consumption as Quinnels in Intermittent Fever, and as KFFECTAL A PRESERVA-TIVE as Vaccination in Small Pox."—Dr. Charchill. • • • "It is unequaled in Nervous Debility, and I believe it is the only medicine that will cure a pure case of it."—Dr. E. V. Stryler, Tarin, N. V. • • • "I would say to all who have any lendency to Consumption, TARE THIS REMEDY, and the sooner the better."- W. W. Townsend, M. D., Union

(I)" Circulars Free, Write for one. 🚐

PRICES: In 7 and 16-oz. Bottles, 81 and 82 each. Three large, or six small lottles, for \$5, by Express.
Sold by all respectable Brugglists everwhere; and Wholesale and relail by the Proprietor J. WHOLE ENTER & CO., 186 John Straget, New York, to whom orders should be addressed.

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

AND ALL MIASMATIC DISEASES,

**Sime point.

"A niece of mine at Little Falls was having the Chill's every day. I gave her the Negative Powders, and she had no more Chill's while I was there." (LEASDER ETHEROE, Battle Creek, Mich., Aug. 7th, 1967.)

"The old lady, Mis. E. Hamilia, whom I mentioned in my last letter, told me on Tuesday, that she had broken up her Dumb Ague with your Positive and Negative Powders." (Mis Sanan E. Bond, Salem, Marion Co., Illinois, Aug. 10th, 1861.)

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

and core of Cholera, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause no purglag, no unusea, no vomiting, no unrectizing; yet, in the language of S. W. Richmond, of Chenoa, ill., "They are a most wonderful medicine, to silent and yet to effections."

As a Family Medicine, there is not now, and neer has been, anything equal to Mrs. Spence's Positive and Negative Powders. They are adapted to all agea and both sexes, and to every variety of sickness likely, to occur in a family of adults and children. In most cases, the Powders, if given in time, will care all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

neaport, nenucky, May 22d, 1886.
"I wrote you that I had the Chills. You sent me a box of Positive and Negative Powders. I proceeded according to directions; and before I had taken half a box, the Chills were gone, and with them the pain. In my side," (MBS, ANNIE TISKHAM, Eaton, Pennsylvania, May 8th, 1866.)

As both the Positive Powders and the Negative Powders are required in Unils and Fever and kindred diseases, we put up boxes containing both kinds, that is twenty-two Positive Powders, and twenty-two Negative Powders in the same box, which are sold at the same price as the other boxes.

The Other noves.

The Powders will be mailed, postpaid on receipt of the price.

For the price, and all other particulars, see my advertisement in the BANKER OF LIGHT, in another column, headed," The Irresistible Army of Witnesses, &c.

PELLATITE! BRAZILIAN HAIR JUICE!

A NEW Scientific Wonder for Changing Gray Hair to a A Silky Brown or Black Color. Prof. Emeraddo's Pellatite is prepared from the Juleo of the fruit of the Brazilian Sirmb Anthenis Pyrethum. It combines a Bint Color Restorer and an Elegant Dressing. It imparts its color to the Human Hair only, will not stain the skin or clotting. Contains no minerals nor chemicals. Free from sediments, is perfectly hamiless. Send for circular to DR. GLOVER, No. 62 West 28th street, New York.

MRS. H. S. SEYMOUR, Business and Test Me-

CLAIRVOYANT and Magnetic Physician, '1162 Broadway, New York, with her crear Clairvoyant sight prescribes for and with her powerful magnetic powers continues to treat the sick with marked success, givine vitality and life to those who have been given up as incurable by our leading Physicians. We know full well magnetism from the Inexhaustiple source from which melitums draw when in the deep trance sleep can give life to the body and strength to the mind when all medicines have failed to reach the sufferer. Patients UNABLE TO CALL will be visited at their residences. MRS. E. MYERS, Medical and Business Clair-voyant. Very reliable. 81 Third Avenue, between 12th and 13th streets, New York. 4w-Oct 12. SEXUAL DEBILITY. -- A TREATISE ON THE CAUSES, OCCASIONS, EFFECTS AND TREAT MENT OF SEXUAL DEBILITY will be sent free to all in-

WHISKERS—DR. LAMONTE'S CARROLA WIR force Walskers on the smoothest face, or listr on Buld heads. Never known to fail. Sample for trial sent for 10 cents. Address, REEVES & CO., 78 Nassau st., New York. Oct. 12.—6 n

FRED. L. H. WILLIS, M. D., No.129 West Fourth Street, New York,

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

ET Office liours, for Examination, Consultation and Treatment, from 8 to 11 o'clock A. M., and from 4 to 7 o'clock P. M. Patients mushed to say with the wide of the state of the system.

their residences.

Fee for Examination, \$5; for office treatment, \$2;

Bept. 28.-tf

GENUINE

PROFESSIONAL TESTIMONY.

be addressed.

TT CALIFORNIA AGENCY -D. NORCROSS, No. 5 Montgonery street, Masonic Temple, San Finicipe.

NEW ESCLASD AGENCY, -GIORGE C. GOODWIN & CO., 38 Hanover street, Boston. UTTER ANNIHILATION

Cough, and he slept all night. He continued to take the Pow-THE GREAT SPIRITUAL REMEDY. ders for two or three days and was well. If e never cough-MRS, SPENCE'S **POSITIVE AND NECATIVE** The next case was that of my neighbor, Mrs. FURMAN-a POWDERS. very severe attack of Neuralgia. She had been a terrible

PEOPLE wonder that Mrs. Spence's Positive and Negative Powders care so many afterent kinds of absences. So do 1. It is wonderful when viewed in the light of the old obtains of modeline, or in any other light. But spirit unlish is full of wonders in every branch of its active operations; and not the least of them all is the wide range of action of the Positive and Negative Powders, and at the some time their mustlers over diseases for many different types and degrees. There is no cutable disease, that is, no clease which is within the reach of mentice, but what the Positive and Negative Powders will care, so rapidly and so our pictely, that it would seem as fithey were designed and specially prepared for that special disease alone. This is time of the min Dyscepsia. Neuralgia. Rhemantism. Pains and Achies of all kinds. Bronchitts. Coughs and Coldes, Asthinn, Fevers, Diseases of Pomales, Cutarril, Dimerican. Dyscentery, Amunicosis, Dentiness, Phisps and other diseases, as have already demonstrated by the overwhelming testimony of both Physicians and Patients, which have, from time to time, published in the Bankea of Liout. It is also in the lighest degree true of the Positive and Negative Powders in Chillis and Pever, Domb Ague, Congestive Chillis, Pever and Ague, and all other forms of Minsmittle Diseases. In fact, in these double forms of disease, with a host stage and a cold stage, we see most beautifully illustrated the principle of Positive and Negative in disease, and the complete adaptation of a Positive and Negative Chilles on the Positive and Segutive in disease, and or the system, that, wore it not for their equinically in other or for found insignt and deep penetration for Chillis and Pover and their kindred disease, and for them allone.

In addition to the abundant testimony already published in the Bankea, to the efficacy of Miss. Species Positive

alone.
In addition to the abundant testimony stready published in the BANNER, as to the efficacy of Mrs. Sernce's Positive AND NEGATIVE POWDERS IN CIVILIS WHICH POWDERS IN CIVILIS WHICH POWDERS IN CIVILIS WHICH POWDERS IN CONTROL WHITE FOR BUILDING TOWN THE POWDER OF same point.

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

give.)

"My little sister was completely cured of the Agne by the list box of your Positive and Negative Powders." Mart's Caffray, South Charlestown, Clark Coolino, Aug. bith, 1661.

"I let a neighbor have one of those boxes of Positive and Negative Powders, which I bought of you. A member of his family, who had been having the Chills and Fewer since last Easter, had but one slight Chill after using the Powders. Two or three Powders cured another member of his family of the Neurrigia." (JAMS WITHERSTON, Neuport, Kentaky, May 22d, 1886.
"I wrote you that I had the Chills. You sent me a box of

CINE OF THE AGE!

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

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

PHYSICIANS of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. Therefore we say, confidently, to the entire Bedical Profession, "Try the Powders." (MRS. ANNIE TINKHAM, Enton, Pennipleania, May 8th, 1836.)

"The day after your Powders came, I went twenty miles to see a sick cousin, Mrs. Louisa Drukely, in Madison, this State. The doctors had given her up to die. She had the Chilts and Fever, and they could not break then up. They said, when quinine would not break the Chills, it could not be done. But the Negative Powders broke the Chills, and the Positive Powders cured her cough. When I waz out thereshe coughed all the time. They are the best Cough Medicine I ever did see." (Mrs. Mawia Ingranam, Decepted, Dane Co., Wiscomin, Feb. 2td, 1866.)

As both the Positive Powders and the Negative Powders One box Positives, \$1.

PRICE
One box Negatives, \$1.
One box Negatives, \$1.
One box Negatives, \$1.
One box both kinds, \$1.
Six boxes, \$5; twelve boxes, \$9.
Sums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be registered.

Monox mailed to us la dow with

> Sept. 28-tf PAYTON SPENCE.

dium. No. 1 Carroll Place, corner Bleecker and Laurena streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 p. m. Circles Tuesday and Thursday evenings. Sept 28.—6**

Sept. 7.

THE EARLY PHYSICAL DECEMBRACE OF THE AMERICAN PEOPLE.

A GREAT BOOK FOR YOUTH. Send two red stamps and A obtain it. Address, DR. AMDREW STONE. SE Find street, Troy N. I.

11w-Oct. 8. quirers of both sexes. Address, WINCHESTER & CO., 36 John street, New York. FOR SALE, or Exchange, two of the best lots
In Bricksburg, New Jersey, 12 acres each. B. FRANKLIN CLARK, 1 Park Place, New York.

A. S. HAYWARD, Natural Magnetic Healer
A. of the sick without medicine, will visit patients. Address 544 Broadway, New York.

Oct. 19.

CLARK, 1 Park Place, New York.

Banner of Light.

WESTERN DEPARTMENT:

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

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BANNER or LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PERRERS. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the BANNER office, Roston. Those who particularly desire their contributions inserted in the Western Department, will please two mark them. Persons writing us this month, will direct to St. Louis, Mo., care Charles A. Fenn, 2018 Dixon Avenue.

Editor's Appointments.

The last Sunday of October we lecture in Springfield. Ill., also the Saturday evening previous. Have you forwarded your subscriptions for the Banner of Light? If not, have them ready for us. You will want, your families will want, and your neighbors even will want it to read, these long autumn evenings. November we speak in St. Louis, Mo. Address us care of Charles A. Fenn, 3018 Dixon Avenue.

Universalists Defining their Position.

The Rev. Dr. Ryder, of Chicago, distinctly affirmed a year or two since in an "Occasional Sermon," that Universalists had a "creed," were a "sect." Here follows the creed or confession of faith adopted by the denomination in Winchester, N. H., A. D. 1803:

"Article 1. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind, total and the believe that there is one God. Article 2. We believe that there is one God. whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of man to holi-

ness and happiness,

.tricle 3. We believe that holiness and true
happiness are inseparably connected, and that
believers ought to be careful to maintain good
order and practice good works, for these things
are good and profitable unto men."

This was not considered sufficiently definite for the denomination in its present transitional state. The younger clergymen, alive to the progressive spirit of the age, were taking advantage of it, making their private interpretations public.

These young Universalist ministers must not deny the "plenary inspiration of the Bible"; m 1st not deny the "supernaturalness of the miracles"; must not take part in "Free religious meetings"; must not exchange with "Spiritualist lecturers"; nor be guilty of sundry other naughty heretical tendencies. The Winchester platform must be tinkered; the old path re-suryeved; the landmarks fixed; the stakes driven down; the "creed" defined! This the United States Convention of Universalists, recently assembled in Baltimore, Md., did most effectually.

The committee on the State of Church reported in "favor of an interpretation" of what is termed the "Winchester Confession of Faith." The (Universalist) New Covenant, Chicago, Ill., being anthority, this was the substance of the report:

"Whereas, the Fathers who drew up the Confession believed in the Dicine Sonship of Christ and the supernatural character of the miracles; it was but fair to conclude that they intended the 'confession' to embody their belief in these par-ticulars. It was therefore resolved that such an interpretation be put henceforth upon the 'Confession,' as shall make belief in the Scriptures include belief in the supernatural character of the miracles, and belief in Christ, signify belief in his Divine Sonship and leadership. This was carried by a vote of 49 in the affirmative, and 1 in the precative."

The denominational paper, "The Universalist," of Boston, says: "This indicates an overwhelming belief among

us in the Divine authority of the Scriptures and the Lordship of Jesus Christ."

This settles the question. Belief in the Fatherlood of God, brotherhood of man, and the final salvation of all souls, no longer constitute the central pillars of Universalism. To be a Universalist, the individual must believe in the Winchester Confession of Faith, as interpreted at

1st. The "Divine authority of the Scriptures"; which necessarily implies their plenary inspiration.

2d. "The Divine Lordship of Jesus Christ." 31. The "Supernatural character of the mira-

cles." A few more theological twists from these religious antiquarles, and they will so emend and "interpret" as to give the denomination a "Trinity," and a moderately hot "endless Hell." The Rev. W. W. Olds already writes in the "New

"Our society in West Howell voted to hold Class Meetings, similar in form to the 'Methodist Class Meetings.

Covenant" thus:

Letter from Hon. J. G. Wait, of Sturgis, Mich.

The following communication is portion of a private letter from an efficient worker in our ranks. Though Bro. Wait is a prominent State Senator, editor and proprietor of a paper, and largely engaged in "railroading," he never shrinks from a brave, open declaration of his Spiritualism. Such loyalty to principle and manliness in defence of truth are truly commendable. But to the extracts:

not think quite a number are getting the 'big. head' in the ranks of the Spiritual Philosophy' Does not ambition begin to take the place of real philanthropy, since our principles are becoming more popular? Do not some begin to inquire who shall be first in the Kingdom of Heaven, as in ancient times? Are there not some among us who would kiss the Jesus of Spiritualism, then go away and betray it into the hands of the enemy, providing in this better kingdom they could be the there are no proceedings that the start of t

The philosophy of Spiritualism is beautiful and grand. Its facts and truths are above all price. But what of the spiritual and harmonial lives of some of its teachers? What methods are being dovised for a better state of culture and a wider distribution of our literature? * • Progress is the word of the age; truth is onward; the world moves, and yet I do not expect to see the millennium in my day. It must come, however, in the future; let us all help to hasten it by working for it in the present. * *

Bro. C. B. Lynn is here speaking. He is a grand good boy. Speaks finely, and has disappointed us all the right way. All are satisfied. He is capable of interesting and edifying any of our congregations. Our future looks bright. J. G. WAIT."

N. B. Starr for the East.

During the month of November this good brother's post office address will be Fall River, Mass., care of Benjamin Wilbur. He goes there to continue transferring to canvas the forms of immortalized loved ones. Precious these visible links that connect heaven and earth, brightening many lone paths that lead to the sunnier lands of the glorified.

Young Men's Christian Association of Chicago.

The Detroit Post says:

"This Christian Association of young men, organized for lecturing and evangelizing purposes, has refused to recognize the Christianity of the Universalists and Unitarians of that city, expel-

ling therefrom the Rev. Robert Collyer, to whom H. Ward Beecher extended the right hand of fellowship. Accordingly, the Universalists and Unitarians have organized a 'Liberal Christian Union,' for the object of promoting the material, moral and spiritual welfare of mankind."

Will these professed liberalists actualize the 'object"? Will they manifest more liberality than the Evangelicals that "snubbed" them? Will they invite Revs. Connor, Hayford and Barrett, Prof. S. B. Brittan, Robert Dale Owen and Andrew Jackson Davis to lecture before them? Watching, we'll wait and see.

New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

(Opposite the American Museum.)

WARREN CHASE LOCAL EDITOR AND AGENT. FOR NEW TORK ADVERTISEMENTS SER SEVENTH PAGE.

Labor and the Laborers.

The general intelligence in our country arising from our free school system, is beginning to show itself among the workingmen, and some, though less, among the workingwomen. Trades unions and various organizations are working effectively to a good end, and the power with which the limit and regulation of the hours of labor that shall constitute a day's work are determined through legislative enactments. When these are required, and the fact that capital must yield the law-making power to the cause of the laborers, is significant of a new order of society, and points forward to the time when laborers will regulate not only the laws, but the rules and fashions of good society. Soon as they are sufficiently educated and enlightened to throw off the load of burdens that press them down in tobacco and the various intoxicating drinks, and to stop these leaks in their pockets by legal enactments, they will be able to do vastly more for their own comfort and advancement.

We look with deep interest to every step taken by laboring men and women toward securing better compensation for labor as steps of progress in the right direction, when they are not such as to stop the machinery and capital, and thus throw them out of employment. But to us it does seem that there is more to be done for their good at Banner of Light. this time in stopping the leaks and saving the wages than in trying to raise them and shorten the time of labor. The vast amount wasted and worse than wasted in tobacco and slops to tickle the appetite, and the foolish luxury of oysters and ale, the church sewers and Sunday drainage of contribution boxes, are all great losses to the laborers; but greater than all, and what they most need organization for, is to cut out and turn out the middle men, who live and get rich between producer and consumer, cheating both. At the present time they regulate the prices of all the necessaries of life, and most of the articles of comfort and luxury. They control the currency through their banks and brokers' offices, and with the currency secure the products and raw material as soon as it is produced, and often before, by contract or loan of money to produce it; give the producer the lowest rate, and combining with the transporter-of which business they have controlthey take the raw material and crops to storehouses, and work them up if needed and deal them out to consumers at the highest price the market can bear, without regard to cost, regulating the price thy the scarcity or demand. If one company could be a consumer of the scarcity or demand. If one company could be a consumer of the scarcity or demand. If one company could be a consumer of the scarcity or demand. If one company could be a consumer or the scarcity or demand. If one company could be a consumer or the scarcity or demand. If one company could be a consumer or the scarcity or demand. If one company could be a consumer or the scarcity or demand. If one company could be a consumer or the scarcity or demand. If one company could be a consumer or the scarcity or demand. If one company could be a consumer or the scarcity or demand or the scarcity or demand. and work them up if needed and deal them out buy all the butter, another all the apples, another all the wheat, or even come as near as Stewart did to buying all the cotton cloth, it would be as easy to raise, fix and regulate the prices, as it was for him to raise the price ten cents per yard next day after buying several millions of yards.

What the laborers now need is to get outside of these monopolies and purchase their food and raw materials of the producers, and we are glad to see they are moving in this direction. It is heart-rending to a reformer to go to market in a sewing women come in and buy potatoes and Hall.

CAMBRIDGEPORT, MASS.—Meetings are held in Washington turning by the count and turning by the quart and coal by the bushel. Last winter a friend run out of coal on a stormy Saturday, and failed to get his ton for several days, and meantime bought it by the bushel at a grocer's, where the poor get theirs in that neighborhood. He made a close estimate and calculation to see what was the difference in cost, and it was at the rate of \$22 per ton where he paid \$7.50 per ton. Vegetables, apples and such articles in these small measures are not much less in proportion. It is a terrible swindle on the poorest class of laborers. Flour done up in bundles, self-rising, costs not less than \$25 per barrel, and the poor eat it. But we will stop.

Masonic Hall, .

No. 114 Thirteenth street, is being crowded by anxious and carnest inquirers to catch the spirit messages that come through the slender organism of Mrs. C. Fannie Allyn. Some people say she is the best speaker of all the trance lecturers that ever spoke in New York, and only wonder that everybody does not come and be convinced and converted, and have their faith completed by knowledge through the many excellent test mediums of the city. But we have tried too long and seen too much of our race to expect those to hear who have no ears for Spiritualism, or those to see who are blind to spiritual light. We have visited places where all who were capable of appreciating spiritual truths were convinced and enjoying them, and they and we have to wait for others to grow before accessions could be made to the number. But it is not so in New York. There is plenty of raw material here yet, and it only needs to be reached and aroused to see and hear the truth of which we write and speak. If we could find them we should invite them to Masonic Hall and Dodworth Hall, and send them to Foster, Mansfield, Mrs. Hyde, Mrs. Murfey, Mrs. Lyon, or some other of the many excellent mediums of our city.

Magazines.

We have the October numbers of London Spiritual Magazine and Human Nature, both fully up to their standard. The former has some interesting facts regarding our cause and its standing in this country, carried over by a professor of one of our colleges, and as it has traveled the ocean twice and paid duties, it is of course more valuable than if published in our own papers. We can supply copies of the magazine for June, July, August, September and October, and a complete file of Human Nature (six numbers) to date, which is publishing Ideal Attained, by Mrs. Farnham, and now out of print. Four numbers of either for one dollar; sent by mail; single copies thirty cents.

Dodworth Hall Meetings.

The First Society of Spiritualists in New York have again resumed their meetings in Dodworth Hall, where the new gospel has been so long and so eloquently proclaimed. Hon. Robert Dale
Owen and Judge Edmonds have spoken for them,
Lyceum holds Sunday assion at 1 o'clock r. M. Mr. Hosea
and we are assured by the business managers of
Allen, Conductor: Mrs. Deborah Butler, Guardian, so eloquently proclaimed. Hon. Robert Dale

the Society that they intend to secure the best talent and make their meetings interesting, instructive and useful. Some of the earliest and most active Spiritualists in the city are engaged in this Society, and give assurances of its perpetuity and success.

State Convention.

The N. Y. State Convention will convene in Rochester, Thursday, Nov. 7th, at 10 o'clock A. M., in the hall used by the Spiritualists for Sunday meetings, and will continue two or more days, as the business may require. From reports received from different sections of the State, we are led to believe there will be a large and carnest body of true workers assemble on that occasion, and we trust, lay out some practical work for cooperative action.

Philadelphia.

The last three Sundays we have been called to Philadelphia, and several times before, to address some of the finest audiences we have ever addressed, comprising many of the familiar faces that used to meet us at Sansom street, with new ones, in Washington Hall, where the Society now hold their meetings. This Society has now a legal charter, and is in a prosperous condition, permanently at work in the great and good cause.

Mrs. Jackson, formerly Miss Leons, known to many of our readers as an entirely uneducated medium and clairvoyant from childhood, has removed from Brooklyn to No. 19 East 11th street, N. Y., (rear door,) where she will be glad to give the evidences she receives of spirit-presence. She is poor, and needs the small sums she receives for the treasures she gives.

Mrs. Williams in the Lecturing Field.

Mrs. E. A. Williams, of Hannibal, Oswego Co., N. Y., has been speaking in this vicinity during the month of September. She speaks in a semitrance state. Her logic and research of thought are truly wonderful, bringing forth some of the most convincing arguments on the spiritual doctrine I ever heard fall from human lips. She answers calls on funeral occasions; also examines diseases, delineates character, and gives tests that are convincing proof of spiritual identity. She is deserving of notice in your esteemed

L. D. OLNEY, Watertown, N. Y., Oct. 14, 1867.

In Oswego, Ill., September 19th, 1867, by the Rev. Henry Mi-nal, Mr. William Henry Minard, of Iowa, to Miss II. Maria Worthing, daughter of Maj. E. S. Worthing, of Illinois.

SPIRITUALIST MEETINGS.

Boston.—The First Spiritualist Association hold regular meetings at Mercantile itsil, Summer street, every Sunday erraing, at 7% o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10½ A. M. John W. McGuire, Conductor; Miss Mary A. Sanborn, Guardian. Speaker engaged:—Mrs. M. S. Townsend during November; Mrs. Mary J. Wilcoxson during December. All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street.

SPIRITUALISM.—Music Hall. Lecture every Sunday after-noon at 22 o'clock. Mrs. Augusta A. Currier speaks Nov. 3 and 10. L. S. Richards, Chairman.

The Progressive Societies in care of Miss Phelas meet in No. 12 Howard street, up two flights, in hall. Sunday services, 102 A. M., 3 and 7 P. M.

East Boston.—Meetings are held in Temperance Hall. No. 5 Mayerick square, every Sunday, at 3 and 7½ p. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins,

er engaged:—Ars. Saran A. Byrnes during December.
The Children's Progressive Lyceum meets every Sunday at
10 A. M., in the Machinista' and Blacksmiths' Hall, corner of
City Square and Chelsea street, Charlestown. Dr. C. C. York,
Conductor; Mrs. L. A. York, Guardian. Social Levee every
Wednesday evening for the benefit of the Lyceum.

wequesday evening for the benefit of the Lyceum.

Chelber. — The Associated Spiritualists of Chelsea hold regular meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7% F. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. The Children's Progressive Lyceum assembles at 10% A. M. Leander Dustin, Conductor; J. H. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec. Speakers engaged:—Mrs. M. J. Wilcoxson during November; Mrs. C. Fannie Allyn during December.

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

LOWELL, MASS.—The Children's Progressive Lyceum hold neetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 1½ a. k. E. B. Carter, Conduc-jor, Mrs. J. F. Wright, Guardian; J. S. Whiting, Correspond-

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

Torenoon at 11 of clock, in Lyccum Hall.

Wordester, Mass.—Meetings are held in Horticultural Hall every Sunday attenuou and evening. Children's Progressive Lyccum meets at 11% A. M. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Mrs. Marths P. Jacobs, Cor. Sec. Speakers engaged:—Mrs. C. Fannie Allyn during November; Mrs. M. S. Townsend during December. during November; Mrs. M. S. Townsend during December.

Springried, Mass.—The Fratornal Society of Spiritual
lists hold meetings every Sunday at Pallon's Ilall. Progressive Lyceum meets at 2 p. w.; Conductor, H. S. Williams;
Guardian, Mrs. Mary A. Lyman. Lectures at 7 p. w. Speakers engaged:—Mrs. Nellie J. T. Brigham. Nov. 3, 10 and 17;
N. Frauk White during December; S. J. Finney during January; J. G. Fish during March.

Firomoruso, 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. QUINCY, MASS.—Meetings at 2% and 7 o'clock P. M. Proressive Lycoum meets at 1% P. M.

gressive Lycoum meets at 14 F. M.
Linn, Mass.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Cadet Hall.
PROVIDENCE, R. I.—Meetingsareheldin Pratt's Hall, Wey bosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lycoum meets at 12% o'clock. Lycoum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. Speakers engaged:—Mrs. Sarah A. Byrnes during November; Rev. Adin Bailou, Dec. 29.

PUTNAM, COMM.—Meetings are held at Contral Hall every sunday afternoon at 1% o'clock. Progressive Lyceum at 10% of the forenoon. n the forencon.

HARTFORD, CONN.—Spiritual meetings are held every Sun-

y evening for conference or lecture at 7% o'clock. Chil-en's Progressive Lyccum meets at 3 P. M. J. B. Dow, Con-

MANCHESTER, N. H.—The Spiritualists hold regular meetings every Sunday, at 10 A. M. and 2 P. M., in the Police Court Room. Scats free. R. A. Seaver, President, S. Pushee, Secretary. PORTLAND, Mr.—Meetings are held every Sunday in Tem-perance liall, at 10] and 3 o clock.

BANGOR, Mr. — Spiritualists hold meetings in Proneer Chapel every Bunday, afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 P. M. Adolphus G. Chap-man, Conductor: Miss M. S. Curtiss, Quardian. DOVER AND FOXCROFF, ME.—The Children's Progressive Lycoum holds its Sunday session in Mervick Hall, in Dover, at 10 J. A. E. B. Averill, Conductor; Mis. A. K. P. Gray, Guardian, A conference is held at 1 J. P. M.

HOULTON, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and ovenings, speaker engaged:—J. Madison Allyn during November.

Speaker engaged:—J. Madison Allyn during November.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, at 10M A. M. and 7M P. M. Conference at 12 M. Children's Progressive Lyceum at 2½ P. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian. Speaker engaged:—N. Frank White during November. The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 5th avenue and West 29th street. Lectures at 101 o'clock A. M. and 71 P. M. Conference at 3 P. M.

BROOKLIN, N. Y.—The Spiritualists hold meetings at Cumberland-street Lecture Room, rear DeKalb avenue, every Sunday, at 3 and 72 P. M. Children's Progressive Lyceum meets at 10 A. M. J. A. Bartlett, Conductor; Mrs. B. A. Bradford, Guardian of Groups. WILLIAMSBURG, N. Y.—The Spiritualist Society hold meetings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

MORRISANIA, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 34 p. m.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, cor-ner of Court and Pearl streets, every Sunday at 105 A. M. and 75 P. M. Children's Lyceum meets at 25 P. M. E. C. Hotch klas, Conductor; Mrs. M. A. Swain, Guardisn.

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

NEWARY N. J.—Spiritualize and Mende of Progress hold NEWARM, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 25 and 75 P. M. The afternoon is devoted wholly to the Unliden's Progressive Lycoum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

Hammonton, N. J.—Meetings held every Sunday at 10 1. M. and 7 г. м., at Ellis Hall, Belleview Avenue. A. H. BRITTMORE, Mp.—The "First Spiritualist Congregation of Baltimore" hold rogular meetings on Spindays, at Saratoga Hail, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till further notice.

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

o clock. Prot. I. Renn, Conductor.

The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of Sth and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 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 103 A. M. and 73 P. M., and on Wednesday evening at 8 o'clock.

and 17 F. M., and on Weaksday Sevening at 50 clock.

Cornt, PA.—The Children's Progressive Lycoum meets in
the Academy of Music every Sunday at 10 A. M. Charles
Holt, Conductor; Miss Helen Martin, Guardian of Groups,
Lecture commences at 11 A. M. Speaker, for the present,
Charles Holt.

Charles Holt.

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

TOLEDO, O.—Meetlings are held and regular speaking in Old

TOLEDO. O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M.—A. A. Wheelock, speaker. All are invited free—no admission fee. Children's Progressive Lyccum in same place ever Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Gaard-ian.

CRICAGO, ILL.—Regular morning and evening meeting are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on States, attreet. Hours of meeting 10½ A. M. and 7½ P. M.

RICHMOND, IND.—The Friends of Progress hold regular meetings every Sunday morning in Henry Hall, at 10½ A. M. The Children's Progressive Lyccum meets in the same hall at 2 o'clock P. M.

o'clock P. M.

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

ADRIAN, MICH.—Regular Sunday meetings at 10% A. M. and 7½ P. M., in City Hail, Main street. Children's Progressive Lyceum meets at same place at 12 M. LOUISVILLE, KY.—The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. M. and 7M P. M., in Temperance Hall, Market street, between 4th and 5th.

SAM FRANCISCO, CAL.—Mrs. Laura Cuppy will lecture every Sunday at the new hall in Mechanics' Institute, Post street, between Montgomery and Kenrney. Admission free.

SAGRAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock A.M., and a lecture at 74 P.M. Children's Lyceum meets at 2 P.M. H. Bowman, Conductor; Miss G. A. Brewster, Leader of Groups.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEEK.

Arranged Alphabetically.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur Rhould any name appear in this list of a party known no 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 November.

C. FANNIE ALLTN Will speak in Worcester, Mass., during November: in Chicksed during December: in Providence, R. L. during January; in Putnam, Conn., during February: in City Hall, Charlestown, Mass., during March; in Mercantile Hall, Boston, ouring April. Address as above, or North Middleboro', Mass. J. G. ALLBE, Chicopee, Mass.

REV. J. O. BARRETT, of Sycamore, Ill., will accept engage ments in the East.

ments in the East.

MRS. SARAH A. BYENES will speak in Providence, R. I.,
during November: in City Hull. 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. H. F. M. BROWN, P. O. drawer 5956, Chicago, Ill.

MRS. EMMA F. JAY BULLENE, 151 West 12th st., New York ADDIE L. BALLOU, inspirational speaker, Lansing, Mich.

MES. NELLIE J. T. BRIGHAM, Elm Grove, Colerain, Mass., speaks in Springfield, Mass., Nov. 3, 10 and 17; in Boston Nov. 24; in Great Barrington, Dec. I. 8 and 15; in Philadelphia, Pa., during January; in Washington, D. C., during February. MRS. M. A. C. BROWN Would like to make engagements to peak. Address, West Randoinh, Vt.

WM. Butan will answer calls to lecture in Michigan and Northwestern Ohio 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. Bownan, inspirational speaker, Richmond, Iowa. WARREN CHASE, 544 Broadway, New York. DEAN CLARE will speak in Plymouth, Mass., Nov. 3 and 10. Societies wanting his services for the winter months will please apply as soon as possible, addressing him as per appointment.

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

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

199 Cambridge street, Boston, Mass.
J. P. Cowles, M. D., will answer calls to lecture. Address
22 Court street, Brooklyn, N. Y., care of J. Andrews. MRS. ELIZA C. CRANE, Sturgis, Mich., box 485. MRS. S. L. CHAPPELL, inspirational speaker, 11 South street.

IRA H. CURTISSpeaks upon questions of government. Address, Hartford, Conn. THOMAS C. CONSTANTINE, lecturer, Lowell, Mass.

MRS. ELIZA C. CLARK, inspirational speaker. Address, Eagle Harbor, Orleans Co., N. Y. MRS. D. CHADWICK, trance speaker. Address, box 272 THOS. COOK, Berlin Heights, O., lecturer on organization.

JUDGE A. G. W. CARTER, Cincinnati, O. CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y MRS. AMELIA II. COLBY, trance speaker, Milford, Ill. MISS LIZZIE DOTEN. Address, Pavilion, 57 Tremont street

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

MRS. AGNES M. DAVIS, Rock Bottom, Mass. HENRY VAN DORN, trance speaker, Mokena, Will Co., Ill., MRS. CLABA R. DEEVERE, trance speaker, Newport, Me.

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

S. J. Finney, Troy, N. Y. Miss Eliza Howe Fuller, inspirational speaker, 16 Boylston place, Boston, Mass.

First Spirituallet Society in Galesburg, Ill. Address at that place, care box 1003. J. G. Fish will speak in Cincinnati, O., during November J. G. FISH WILL SPEAK IN CHICIDNAU, C., GUING NOVEMBER and December; in Pittsburg, Pa., Guring January and February; in Springfield, Mass., during March; in Philadelphia, Pa., during April; May, June, July and August, local; in Battle Creek, Mich., during September; and thence "Westward ho!" for the next six months. Address, Hammonton,

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

MRS. FANNIE B. FELTON, South Malden, Mass. DE. WE. FITZGIBBOR will answer calls to lecture on the clence of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila-

MRS. CLARA A. FIELD will answer calls to lecture. Adiress, Newport, Mc. REV. J. FRANCIS, Parishville, N. Y.

ISAAO P. GREENLEAF will speak in Portsmouth, N. H., Nov. 3 and 10; in Plymouth, Mass., March 1 and 8. Would like to make further engagements. Address for the present, 82 Washington avenue, Chelsea, Mass., or as above. DR. L. P. GRIGGS, inspirational speaker, will answer calls to lecture. Address, Princeville, Ili., during August and Sep-JOHN P. GUILD Will answer calls to lecture. Address, Law-

rence, Mass. Ms. C. L. Gade, (formerly Mrs. Morris,) trance speaker, 77 Cedar street, Room 8, New York. N. S. GEBENLEAF, LOWELL, MASS.
MRS. LAURA DE FORCE GORDON, San Francisco, Cal.

W. A. D. Hume will answer calls to lecture during the fall and winter. Address West Side P. O., Cleveland, O. LTMAN C. Howe, inspirational speaker, 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.

MRS. F. O. HYZER, 60 South Green street, Baltimore, Md. MRS. E.W. HYER, 50 SOUTH Green street, Baitimore, Md. MRS. EMMA HARDINGS can be addressed, care of Mrs. Wilkinson, 126 Euston Road. N. W., London, England. Dr. M. HENRY HOUGHTON will lecture in Battle Creck, Mich., during November. Address as above. Miss Julia J. Hubbard will speak in Dover, N. H., Nov. 2. Would like to make further engagements for the fall and winter. Address, 3 Cumaton street, Boston, Mass.

MORES HULL, Hohart, Lake Co., Ind., will sheak in Rechester, Minn., during November and December; in Chicago, Ill., during January; in Providence. R. I., during May. Will receive calls to lecture in the Middle or Eastern States during Fobraary, March, Aprilland June; also shall be happy to have evening engagements in the vicinity of Sunday appointments.

D. H. Hamilton lectures on Reconstruction and the Trae Mode of Communitary Life. Address, Hammonton, R. J. Mrs. Ama E. Hill, inspirational speaker and psychometri-cal reader, Whitesbore', Onelda Co., N. Y.

Miss Nellis Hatden will receive calls to lecture in Massa-chusetts. Address, No. 28 Wilmot street, Worcester, Hats. DR. E. B. Homben, inspirational speaker, No. Clarendon, Vt. CHARLES HOLT, Columbus, Warren Co., Pa.

J. D. HASCALL, M. D., will answerealls to lecture in Wis-consin. Address, Waterloo, Wis. Miss Susiz M. Joudson will speak in Geneseo, Mi., dur-ing November. Permanent address, Millord, Mass.

MRS. S. A. HORTON, 12 Albion street, Boston, Mass. WM. H. JOHNSTON, COTTY, Pa.

DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich. W. F. JAMISSON, inspirational speaker, care of the Spiritual Republic, P. O. drawer 5325, Chicago, Ill. B. S. JONES, Esq., anddress is 12 Methodist Church Block, South Clark street, Chicago, 111.

HARNEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, 1ll., on the Spiritual Philosophy and reform movements of the day.

ABBARMA JAMES can be addressed at Pleasantville, Yenango Co., Pa., box 34.

O. P. KELLOGG, lecturer, East Trumbull, Ashtabula Co., O., will speak in Monroe Centre the first Sunday, in Andover the second Sunday, and in Thompson the third Sunday of every month.

GEORGE F. KITTRIDGE, Buffalo, N. Y. CEPHAS B. LYM, semi-conscious trance speaker, would like to make engagements in the West. Permanent address, 567 hain street, Charlestown, Mass. F.J. S. LOVELAND will lecture in Monmonth, Ill., during Kovember and December. Address as above.

MES. E. K. LADD, trance lecturer, 178 Court street, Boston.

MRS. F. A. LOGAR will answer calls to awaken an interest in and to aid in establishing Children's Progressive Lyceums. Address, Station D. New York, care of Watter Hyde. MB. H. T. LEONAED, trance speaker, New Ipswich, N. H.

B. M. LAWRENCE, M. D., will answercalls to lecture. Address, Hammonton, N. J.

MARY E. LONGDON, Inspirational speaker, 60 Montgomery street, Jersey City, N. J.
JOHN A. LOWE will answer calls to lecture wherever the friends may desire. Address, box 17, Sutton, Mass. M185 MARY M. LYONS, inspirational speaker-present address, 98 East Jefferson street, Syracuse, N. Y.-will answer calls to lecture.

Cans to recture.

MRS. MARY A. MITCHELL, inspirational speaker, will aswer calls to lecture upon Spiritualism, Sundays and weeker of the speaker, will astend Conventions when desired. Address, care of box 221, Chicago, 111.

Chicago, Ill.

JAMES B. MORRISON, inspirational speaker, box 378, Haverhill, Mass.

DR. LEO MILLER is permanently located in Chicago, Ill.,
and will answer calls to speak Sundays within a reasonable
distance of that city. Address P. O. box 2226, Chicago, Ill.
DR. John MATHEW, Washington, D. C., P. O. box 607.

DR. G. W. MORRILL, JR., trance and inspirational speaker,
will lecture and attend funerals. Address, Boston, Mass.

LORING MODDY, Malden, Mass. MRS. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Conn. MRS. SARAH HELEN MATTHEWS, East Westmoreland, N. H.

MR. & MRS. H. M. MILLER, Elmira, N.Y., care W.B. Hatch. EMMA M. MARTIN, inspirational speaker, Birmingham. Micu Charles S Marsh, semi-trance speaker. Address, Wone-roc, Juneau Co., Wis. WOC, JUREAU CO., WIS.

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

B.T. MUNN will lecture on Spiritualism within a reason able distance. Address, Skancateles, N. Y. Prof. R. M. M'CORD, Centralia, Ill. DR. JAMES MORRISON, lecturer, McHenry, Ill.

A. L. E. NASH, lecturer, Rochester, N. Y. C. NORWOOD, Ottawa, Ill., impressional and inspirational J. WM. VAN NAMEE, Monroe, Mich. GEORGE A. PEIRCE, inspirational trance speaker, box 87, Auburn, Me., will answer calls to lecture.

Auburn, Me., will answer calls to lecture.

Mrs. Pike lectures before Spiritualistic and Scientific Ass
sociations on the following subjects: "Christ;" "The Holy
Ghost;" "Spiritualism;" "Demonology;" "Prophecy;"
"Noon and Night of Time;" "The Kingdom of Ineaven;"
"Progress and Perfection;" "Soul and Sense;" "Introversion, or Ahormal Inspiration;" "The Seven Spherez; "The
World and the Earth." Address, Mrs. Pike, St. Louis, Mo. L. JUDD PARDER, Philadelphia, Pa.

MRS. J. PUFFER, trance speaker, South Hanover, Mass. Mr. J. H. POWELL, (of England,) will answer calls to lec-ure. Address, 200 Spruce street, Philadelphia, Pa. LIDIA ANN PEARSALL, inspirational speaker, Disco, Mich. MES. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. J. L. POTTER, trance speaker, West Salem, Wis. A. A. POND, inspirational speaker, North West, Ohio.

A. A. POND, inspirational speaker, North West, Ohio. Dr. W. K. Riplet, box 95, Foxboro', Mass.
A. C. Robinson will speak in Brooklyn, N. Y., during November and December. Will answerealls to lecture in the icinity during October. Address, 111 Fulton street, Brookyn, N. Y. DR. P. B. RANDOLPH, lecturer, care box 3352, Boston, Mas

J. T. Rouse, normal speaker, box 281, Beaver Dam, Wis. DR. WR. ROSE, inspirational speaker, Springfield, Mass. J. H. RANDALL, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations.

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mic AUSTER P. SIMMONS will speak on Sundays in Montpeller, Vt., during the session of the Legislature. Address, Woodstock, Vt.

H. B. STORER, inspirational lecturer, will speak in Salem, Mass., Nov. 3 and 10. Address, 56 Pleasant street, Boston. MBS. L. A. F. SWAIN, inspirational speaker, Union Lakes, Rice Co., Minn.

MRS. ALMIRA W. SMITH, 36 Salem sireet, Portland, Me. MRS. C. M. STOWR Will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal. MRS. H. T. STEARNS will lecture in Brooklyn, N. Y., till further notice. Permanent address, Vincland, N. J. E. SPRAGUE, M. D., inspirational speaker. Permanent address, Schenectady, N. Y.

SELAH VAN SICKLE, Greenbush, Mich. MRS. M. E. B. SAWYER, Baldwinsville, Mass. ABRAM SMITH, ESQ., inspirational speaker and musical medium, Sturgis, Mich. MRS. MARY LOUISA SMITH, trance speaker, Toledo, O.

DR. WM. H. SALISBURY, box 1313, Portsmouth, N. H. Mrs. E. W. Sidfer, trance speaker, will answer calls to lecture. Address, Fitchburg, Mass. MRS. FANNIE DAVIS SMITH. Milford. Mass. MES. NELLIE SMITH, impressional speaker, Sturgis, Mich. MISS MARTHA S. STURTEYANT, trance speaker. Boston. Ms J. W. SEAVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.

MRS. M. S. TOWNSEND will speak in Mcreantile Hall. Sum-mer street, Boston, during November; in Worcester during December. Address, Bridgewater, Vt. J. H. W. TOOREY, 42 Cambridge street, Boston.

Mes. Charlotte F. Tabee, trance speaker, New Bedford, Mass., P. O. box 392. Mass., F. O. DUX 592.

JAMES TRASE is ready to enter the field as a lecturer on
Spiritualism. Address, Kenduskeag, Me.

HUDSON TUTTLE, Berlin Heights, O.
BENJAHIN TODD, San Francisco, Cal. MRS. SARAH M. THOMPSON, inspirational speaker, 36 Bank treet, Cleveland, 0. DR. J. VOLLAND, Ann Arbor, Mich.

N. FRANK WHITE will lecture in New York during November: in Springfield, Mass., during December: in Troy, N. Y., during January; in Providence, R. I., during February; in Williamstie, Conn., during June. Applications for week-evenings promptly responded 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. MBB. S. E. WARNER will lecture in Chicago, Ill., during fovember. Will answer calls to lecture week-evenings in icinity of Sunday appointments. Address as above, or box 4, Berlin, Wis. E. V. Wilson, Babcock's Grove, Bu Page Co., Ill.

E. V. WILSON, BARCOCK'S Grove, Bu Page Co., III.
ALCINDA WILHELM, M. D., Inspirational speaker, will lecture in Music Hail, Buston, during February.

E. S. WHEELER, Inspirational speaker, will be at the Ohio State Convention, at Clyde, the lst of November. Letters may be sent to 38 Prospect street, Cieveland, Ohio, Permanent address care of Banner of Light, Boston, Mass.

MRS.N. J. WALERS, ST. TERMORT ROW, ROUZ: 15, Boston, Mass.

F. L. WADSWORTH, permanent address, 399 South Morgan street, Chicago, Ill. "HENRY C. WRIGHT Will answer calls to lecture. Address care of Bela Marsh, Boston.

MES. E. M. WOLGOTT Will speak in Williston, Vt., Nov. 3; in Essex, Nov. 10; in Winoski, Nov. 16; in Rockingham, Dec. 1. Will make engagements for Bundays and week day evenings. Address, Danby, Vt.

MES. MARY J. WILLOYSOW Will speak in Chalca Year

MRS. MART J. WILCOXSON will speak in Chelsea, Mass, during November; in Mercantile Hall, Boston, during December; in Washington, D. C., during March. Address as above. MRS. HATTIE E. WILSON (colored), trance speaker, will lec-ture in Hartfold, Conn., Nov. 3 and 10; in Stoncham, Mass., Nov. 17 and 24; in Stoughton, Dec. l. Would be pleased to make engagements for the winter. Address, East Cambridge, make engagements for Mass,, for the present.

ELIJAH WOODWOBTH, inspirational speaker, Leslie, Mich, will speak in Coldwater, and vicinity, during December. GILMAN R. WASHBURN, Woodstock, Y., inspirational speaker, will answer calls to iccture.

DR. R. G. WELLS, Rochester, N. Y., trance speaker, will iccture Sundays and attend funerals, within a few hours' ride

PROF.E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Clyde, O.

A. A. WHEELOOK, Toledo, O. A. B. WHITING, Albion, Mich. MISS ELVIRA WHEELOCK, normal speaker, Janesville, Wis.

WARREN WOOLSON, trance speaker, Hastings, N. Y.

Miss L. T. Whittier, organizer of Progressive Lyceums, an be addressed at 402 Sycamore, corner of Fourth atreet, can be addressed Milwaukee, Wis. ZERAH WHIPPLE will answer calls to lecture. Address, Mystic, Conn. MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 478.

MRS. MARY E. WITHER, trance speaker, 192 Elm st:cet, Newark, N. J. A. C. WOODRUFF, Battle Creek, Mich. Miss H. Maria Worthing, trance speaker, Oswego, Ill. will answer calls to lecture and attend funerals.

WHI ADSWET CALLS TO JECTUPE AND ATTEMPT AND ATTEMPT AND ATTEMPT AND ADDRESS OF THE ADDRESS OF A STATE AND ADDRESS OF A STATE AD Ma. & Mas. Wa. J. YOUNG will snawer calls to lecture in the vicinity of their home, Boise City, Idaho Territory.

MRs. S. J. Yound, trance lecturer, 58 Pleasant atreet, Boston, Mass. MRS. FANNIR T. YOUNG. Address care of Capt. W. A... Whiting, Hampshire, Ill.