XXII. VOL.

{\$5,00 PHR TRAB,}

BOSTON, SATURDAY, NOVEMBER 9, 1867. {BINGLE COPIES,}
Eight Cents.

NO. 8

[OFFICIAL REPORT.]

FOURTH NATIONAL CONVENTION OF SPIRITUALISTS,

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

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

THURSDAY EVENING SESSION.

Convention met at 71 o'clock. Song by a member of the Bailey Quartette. An original poem was read by Hudson Tuttle, of Berlin Heights, Ohio.

POETICAL ADDRESS BY HUDSON TUTTLE. Eternal Spirit of the world, unseen,
Thou Great Unknown, whose potent thoughts
are laws,
Thou Fount of Life from whom all being flows,

Vast, Infinite, Eternal Cause; The soul, as to its shrine, to thee ascends, To break its limits on its misty shore, To bask in light, eternal and serene, And realize its God forevermore.

As worlds in space on different pathways move Around their central orb, yet so combined That all are wove into a perfect whole,

A unity of will and force combined, So we here, meeting, forge the golden chain, Link within link, of Love, around our hearts,

And rise to nobler purposes and aims, To act in unison our various parts.

From granite New England to the far Golden Gate,
From the lakes to the Mexican waves,
And over the blue of Atlantic's wild crest,
Where its billow an elder world laves,
We have traveled for many a wearisome mile, Like pilgrims of old to a stirine,
And the dust of our journey is still on our feet,
As we marshal us here into line.

From war with the world the scarred veterans

come—
I never need speak of their fames;
Their hair has grown white while campaigning

Their hair has grown white while campaigning there,
And its lordlings have spat on their names;
The priest, he has pointed the finger of scorn,
And thundered God's woefulest wrath,
A fountain of gall trickled off from his tongue,
And watered the thorns in your path.
Some weary with battle, and others yet fresh,
And ready to war to the knife—
God grant the old veteraus fresh life and deep
neace.

When they come to the end of the strife. And others are nealy enrolled in the ranks,
With voices as feeble as yet.
But some to go down on the blast of the strife.
In tones earth shall NEVER forget. Speak on, glowing hearts; let your tongues scatter

fire, And light the slow dawn into day; You cannot turn back, and you cannot retire,
Though planning and willing alway.
The car of the ages rushes on in its track,
We are atoms that ride where it wills; Aught we do, what we say is of little avail,

For its motion a Delty wills, Who wrenches our efforts, our failures and faults, To uses and purposes always its own, And though we may think we are losing for

naught, We shall find that our failures successful have

grown. We know that our car rushes on to the dawn. That the New is to battle the venerate Old; That the fight will be fearful, bloody and long, And the day more glorious than prophets fore-

told; The day when thought shall be free as air: When a viper-creed shall not sere and blast, And poison the founts of our purest lives, Till they wither like leaves in a furnace cast; And the soul shall cry in its deepest ire, "You may shackle these limbs with cankering

chains,
But I must be free! through gibbet and fire I walk to my freedom and your vengeance disdain!"

Entranced, that day I saw break through the night The earth lay in the blackness of despair; By Ignorance, Tyranny, Bigotry, Three flends, tortured, distracted, torn. Ignorance (prolific mother of all woe)
Was reverenced as high priestess. Her wrinkled brow was wreathed with midnight shades;

An idiotic smile played on her lips, Illuminating her half-shut, leaden eyes Her pride was fathomless as her conceit: ugh knowing nothing, she all things professed In folly boasting that she could not see. She scoffed at learning as a worthless toy; The sages scorned as wizards plotting ill; The wisest men were fools in her conceit And 'gainst them she her savages arrayed To quench the fires of science with their blood

I saw the tyrant in the sullen gloom:

His viperous eyes were bloodshot; on his brow, Low and retreating, fell his crispy locks; Around his bloated limbs a crimson robe,
Binshing for shame, was loosely thrown, its folds
Polluted by the blood of myriads slain;
His hand of iron grasped a mire-stained lash, And never ceased to beat the crowd of slaves Who were his manacles. Strewn at his feet Were chains and legal scrolls, laws made for right, But giving all the power to might; unjust To all except his kindred, sharks and wolves; Hereditary patents, title deeds, Contracts and laws of every shade and hue, On which he looked with haughty pride. His rack And gibbet in the distance loomed, scarcerows Of death, with guillotine and dungeon vaults, By which he strove to keep mankind at bay, And crush beneath his feet the rabel, truth. Last, Bigotry, most cursed of this triune, Blear-eyed, decrepid, and with venomed breath, More withering than breeze by Upas kissed. She preached and prayed, and called on God for

To stain her hands with sinless martyrs' blood. She crushed her victims 'neath the horrid wheel, Or bound them, quivering, in the fagot's flame, Then asked Jehovah's blessings on her acts! Her creed became a jargon of conceit; Nature was evil, reason a decoy, Goll was a flerid, and Salan was her God. Friend against friend she turned; home against

Child against parent; nation against nation; War and corruption featered in her veins And rankled in the church her craft had reared; With dripping sword aloft in air upheld, Her gory talous fleshed in those brave hearts
Who dared their manhood's sacred rights assert. She hearsely cried, "Believe me or be damned!"

The rulers had miscounted on their strength. Time does not carry from the needy world its master minds; they only pass from view. The dark, thin yell of death, like iron wall, Excludes their spirit forms from mortal eyes; But as with anxious gaze, they watch the world, They are not idle, but above the war, They gather, leading on to victory.
When death withdraws the mighty mind from

A loyal people delfy his name; He tarries to receive their suppliant prayers, More potent than in life.

And as I sazed in shuddering terror, A light broke through the blackness, and I saw Forms in the mist descending, and I heard Voices like harmony of celestial spheres:

"Brothers, arise from torture to the light! No longer shall the new war with the old; No more the earth be stained With the red glory of the martyrs' blood; No more the hero dragged before the throne

Of Pilate by the mob."
The light increased; the hilltops rosy flushed Into the deepest valleys stole its rays, And chaos chanted "Liberty."

Liberty! thou art the nation's hope! For thee they rush into the jaws of war, Upon thine altar immolate their braves, And let grim Want and Pestilence devour Them piece by piece, unmoved as Spartan youth.
Them presents anthemed on Creation's liarp;
The warblers chant; 't is whispered by the wind;
The sea e'er speaks it to the sounding shore; It beams in light, and twinkles from the stars.

As man's crushed heart beats out the march of life
With low and muffled beats, he hears thy voice.
His frenzied brain his nerveless arm inspires
To crush the tyrant's throne. Thy name,
The magic word, the sesame to harmony.

Thou bid'st the nations "rise!" Men leave the plow in furrow half complete,
The shop, the factory, the harvest field.
Thy voice transmutes the tiller of the soil
Into a fearless warrior, (the plow
Into a sword, engines into cannon,
Steam into powder, iron into ball.)
And sends him like a bloging meteor And sends him like a blazing meteor,
Rushing to death or victory. Then thrones,
Reared on thy prostrate form, are overthrown;
The robber-rulers welter in their gore,
While high above the mingled cries and groans, The clash of swords and cannon's boom, Thy name is shouted to the smoky skies.

And then I knew forevermore was blent The world of spirits with the world of men; Forevermore was past the triune reign. No more deprayed, man became a god. His reason was God's reason, and his love Was God's eternal, all-embracing love. Simple his creed: The Fatherhood of God, The Motherhood of Nature, the Brotherhood of man.

Then in the golden glory of the light. A spirit talk and beautiful thus spoke Exquisitely of spirit-life and destiny:

Creation is my own. Each atomed world, Suns, planets and the clustering fleets of stars, Out of abysmal chaos flercely hurled, Out of abysinal chaos hercely hitried,
Belong to me. And as athrough the bars
Of night I gaze into the ether deep—
As though I trembled on a dizzy steep—
I feel a longing for my former home;
For I have dwelt on every star of space,
Through every fathout of abyss have flown,
And tarried coas in each new found above.

And tarried cons in each new found place: Venus and Earth, and dully flaming Mars, And those remoter planets from the sun, The myriad galaxys of blazing stars, And comets which their swifter courses run.

Before the earth I sang in measured strains. was, I am, existing evermore. felt the world-births in my swelling veins, felt the whirling suns within my brain-Not theirs, but mine, the 'vantage and the gain. Ere then I was of force, but now of sense,

Breathed in a convulsed and upheaving world, So have I writhed to win the recompense,

And flud myself in life and mind unfurled.

Why restless gaze I at the stars in tears? Why trembling sigh, like bird confined by bars Why trembling sign, like bird connect by of I but express my love for my compeers—
The atoms of myself the pulsing stars.
I own creation. Thus I claim my own,
Not manacled by flesh, nor tortured here
By every adverse breath awhither blown,
A prey to home-sickness and childish fear, I gaze afar and only heave a moan.

On each world atom I have run a course To life and spirit from a primal force.

The scale, the tooth, the white and flinty bone, Which tell of monsters of the ages flown; Teeth which would tear, scales for a safe de-

fence, Strong fins for flight, and stronger to pursue, Or finless forms, with wings for recompense; Huge bones, like broken columns, thickly strew With debris of the world the wondrous page Annealed in rock. All these were mine; Not only mine, but in that early age I was the fish, the Saurian of the slime; I was the winged reptile of the sea, I was the flower which bloomed in early prime, I was the grass that waved upon the lea.

Arising from these forms, to which I feel As heavenly spirit, who, with joyful gaze Its body leaving where its veins congeal, I love to gather from the rocky maze The Saurian tooth, the thick enameled scales; The huge Titanic bone, the rocky mail; For once they served me, once they were my

friends. scorn them not, nor think my being bends, For thence I am, what I incarnate am, Else I had been a farce, and but a sham The system we call Nature. I arose
Through all this pulsing dust, and am of all.
The harmony of Nature, her repose,
Her strife, her agony, her life, her pall,
Each finds an atom in me of its own. Each indean atom in me or us own.
The light of suns, the sea by tempest blown;
The genial Spring, the seasons that appall;
The whirlwind's war, the zephyr's gentle mean,
On chords responsive in my being fall.

I understand, because a part of all;
The laws of Nature are writ in my soul;
The birth of suns, of worlds—Life's rise and fall,
Exist in thought before in form they roll. Substance is fleeting, and not what it seems.

I am eternal. Shadow is the rest,

J, only I, can claim to be the real. I am the type of Nature, her Ideal. . When Alps dissolve, and world shall fade

away, When suns go out, and stars no longer blaze, I scarcely shall have reached my primal day.

Thus are we cheered to nobler tasks and aims. To work, although our labor seemeth naught. The spirit-sphere is with us in its might— The essence of the world its deepest thought.

And may we part refreshed to battle on,
In the wild war coming to our time,
With fervent trusting that that higher power, Truth's banners will unfold in waves sublime.

The right, triumphant over dying might,
The victory already loudly cries.
And through the fog we see the dawning light,
See golden glories gild our spirit-sky,

T is coming soon, And ere its noon We'll live to love each other, not alone.

Henry T. Child, M. D., of Philadelphia, read the

following Essay on

THE RELIGION OF THE SPIRITUAL MOVEMENT The religion of the spiritual movement is the culminating thought of the age. It surveys all culminating thought of the age. It surveys all the fields of the past, and garners up the sheaves of Truth, that have been gathered by all classes of minds, and deposited along the beaten track in which humanity has walked for ages. It goes back beyond all written history, and even the most ancient traditions, and finds in the deep interior of each human soul that which had awakened it to a dim consciousness of itsown existence, and of something superior to itself, which it first learned to call Good, and afterwards more emphatand of something superior to itself, which it first learned to call Good, and afterwards more emphatically Good. The term Religion (from re, again, and ligo to bind) was the natural expression of the soul, febling that in everything in which it approximates the Divine, it binds itself again or its original Source. Looking back upon the rude primogenitors of the race, we see them going outside of themselves to the crude, coarse forms of nature around them, to find those things by which they might gratify their veneration in offering allegiance or worship. They embodied their ideas of a Supreme Being, or Power, in rocks and stones, serpents and hideous monsters, storms and earthof a Supreme Being, or Power, in rocks and stones, serpents and hideous monsters, storms and earthquakes, and stars and suns; and while we may revolt at some of these repulsive objects, and the materiality of all of them, we cannot fail to see that the impulse which led mankind to select these as types and objects of worship, was similar to that which in all ages has led them everywhere to reverence something which they supposed to be more powerful than or superior to themselved. And always in the character of the objects selected we have a key to the standard of humanity, a ed we have a key to the standard of humanity, a measure of its growth; everywhere the conditions of mankind are indicated by the gods they worship. The old declaration that "An honest man is the noblest work of God," is not more true than its quaint paraphrase, "An honest God is the noblest work of man," for every individual forms an ideal God in his own mind. All the religious of the past that a very envisence of the fost that mankind

ideal God in his own mind. All the religions of the past give evidence of the fact that mankind have ever embodied either real or supposed power in the objects to which they have rendered adoration. Divested of the crudeness with bresultied from their conditions, we cannot sent in the idea very far from that which to day prompts mankind to offer reverence to the SUPREME, the All-Father and Mother of the Universe, our ideal God. It would be unnecessary to trace out the multitudinous forms of expression which these grand, universal and culminating ideas of human nature have given to the world at various times. nature have given to the world at various times, and under different circumstances and conditions. We claim that in its ultimate analysis it will always be found to be based most profoundly in the spiritual nature of man, and will ever be an index and expression of that, nature: and hence all these form parts of "the religion, of the spiritual nature of man, and will ever be an index and expression of that, nature: and hence all these form parts of "the religion, of the spiritual ideas which have gradually grown up during all past ages, and in the fullness of time, and under the unfolding influences which are operating on humanity, are coming to bless the world with a religion far more comprehensive and beautiful than anything which has ever dawned ment to the fullness of time, and under the unfolding intellectual and physical, which are finite.

The religion of the spiritual movement opens a broader field for the reception of the evidences of the existence and attention in the evidences of the evidence and the evidence of the evidence of the evidence coming to bless the world with a religion far more comprehensive and beautiful than anything which has ever dawned upon it, a religion which goes over all the past, and gathers the rich gems of truth which the surging waves of time have from age to age thrown up on the shores of humanity. The truths which lie at the foundations of this religious are compared together by the knapshelps. ligion, are cemented together by the knowledge which has been brought to us by the dwellers in the inner life, first through the raps, and other physical phenomena, and then by the development of the faculties of clairvoyance and clairaudience, and that inspiration which in all ages, though little understood, has marked the highest conditions of humanity, and which this religion teaches is advancing as the race progresses and

becomes more fully unfolded. Spiritualism teaches that all truth is divine, and that no truth ever has been or ever can be lost, and all that remains of the past belongs to us. When we look at it and see the sombre clouds of ignorance and superstition which have covered with so much gloom all the religious systems, we with so much groom an the religious systems, we may see beneath all these there has been a continuous line of living truth, buried very often under lifeless and unmeaning forms; and while we will not discard them, as many have done, under the opprobrious titles of Paganism, Heathenism, Idolatry, &c., neither will we select any of their dead forms, and endeavor to build out of them a system of theology based upon the crumbling ruins of the past. But mounting on the pedestal of human development, Spiritualism, seeing occa-sional flashes of lightning in these dark clouds, Franklin-like, has sent its kites into them; and as the sparks have come to us over the wires of spirituality, we feel and know that it is the same livmay have been its expressions. The lessons of the past are full of deep and profound significance and warning. The human soul is ever yearning after truth, and when any great truth has been presented to mankind they have been to some extent satisfied, and disposed to sit down and com-pass the newly discovered mountain, often declar-

ing that there are none beyond this. The ancient fable of Atlas bearing the world upon his shoulders is not entirely devoid of truth. All human beings are Atlases bearing the world onward with them when they move forward, and that there must be other truths beyond these that while we may temporarily compass any mountain of truth, and dwell happily within its sacred precincts, we may ever hear angel voices cohoing from the far-off land, "Thou shalt compass this abountain no longer. Arise and go forward; for behold, other mountains, with more sublime hights, are ever before these." And as we

ments of truth that may be found in the vast storehouse of Nature.

Our religion goes with science in its most profound analysis, and in its deepest researches, where it has cast out its lines and found no soundings. This goes beyond, and declares that all force has its origin in the deep spiritual fountains of the universe. Not content with the rich discoveries of the teeming present and the fruitful past, Columbus-like, Spiritualism sends forth its argosies to discover not only a new passage to the Indies of the after-life, but a hitherto unknown continent—a new world—and these have returned freighted with the rich jewels and magnificent treasures found upon the beautiful shores of that "far-off near land" of immortal life. But it may be asked, What has this to do with "the religion of the spiritual movement"? We reply, that if there be an Infinite Fountain of Truth, and the mission of religion is to bind us again to it, then every portion of truth that we may find and be able to treasure up in the cabinets of our own experience, is a part of the great religion which is to save us from all that is to be feared, IGNORANCE and ERROR. The religion of the spiritual movement being designed to reach the entire man, the moral the intellectual and the physical and all and ERROR. The religion of the spiritual movement being designed to reach the entire man, the moral, the intellectual and the physical, and all things in the universe which bear upon any of these, belong to it. Wisdom and knowledge, purity and virtue, are the pillars of the grand temple of spiritual religion, while spirituality is the door of entrance to its inner court. There has been an effort to divorce religion from science and philosophy, to separate by a wide guif the spiritual and the material; but now we know that these are linked together, and those who have garnered the most wisdom and knowledge have the surest basis for the only true and saving religion. Since the introduction of modern Spiritualism there have been various modifications of most gion. Since the introduction of modern Spiritualism there have been various modifications of most of the theological systems. The ideas of an angry God, of original sin, eternal punishment, a literal and material hell of fire and brimstone, are fast passing away and giving place to more refined views and happier feelings, and it is the beautiful dawn of spiritual light upon the world of humanity that has revealed these glorious truths to thousands, many of whom do not realize the source from whence they come.

from whence they come.

Yet too many are still having their night-mare dreams upon the unyleiding hed of religious creeds, and have drawn the thick curtains of sectarianism so closely over the windows of their rooms that only a few feeble rays of light can enter their apartments, and they are consequently unable to see unable to see

"The beauteous morning star, Like a glorious herald angel from afar."

These cannot know whence the light cometh; they must wait until they have awakened from the sleep of old theology, and its dull impress has passed away. But what is the religion of the spiritual movement? Man has been defined to be spiritual movement? Man has been defined to be a religious being. The object of religion is to elevate him on every plane of his being, literally to bind him again to the God within him and to his fellow man; for in every department of his being the truth of the old declaration is apparent—"It is not good for man to dwell alone." And just in proposition of we understand and appreciate each

other system, because it leaves the mind unfet-tered and free to take in evidences from every source. The volume of Nature, God's great book source. The volume of Nature, God's great book of inspiration, is open before us, with its multitudinous forms of expression; and as we study it without prejudice or fear, we shall learn much of the character and attributes of Deity. But we are not confined to this, the greatest of all books, and while we drink from its exhaustless fountains, we are not denrived of any of the various inspiraions which have come through seers and prophets. and holy men and women in all ages of the world: and though we do not accept any book, whether called sacred or otherwise, as specially divine in ts origin and infallible in its teachings, we find in many of these grand revelations of truth which pelong to humanity, and hence to the religion of

the spiritual movement,

But this religion does not rely entirely upon any or all these revelations, and however important a knowledge of the Divine Being may be, it must be fragmentary and imperfect in the pres-ent state of humanity. It is in our relations to man, both here and in the future, that the great su-periority of this religion manifests itself; for while other forms of religion teach their followers to walk by faith in all things relating to the future life, we plant ourselves upon the rock of knowledge, based upon clearly demonstrated facts. Let us refer to a few of these, and then recapitulate

them briefly.

First, the position that was enunciated by the writer of the book of Job. "There is a spirit in man, and the inspiration of the Almighty giveth ituality, we feel and know that it is the same living fire that has burned upon the pure altars of liar idea was presented by the great seer and every human soul in all times, however varied medium, Emanuel Swedenborg, that "Mau is a spirit now while he dwells in these outward temples, though he is ignorant of this fact." This truth, accepted by the few followers of this great and good man, has been received and fully be-lieved by millions of Spiritualists through the influence of the spiritual movement. Like all great discoveries of truth, it required this general dissemination to render it of practical value to humanity. Second, that as a spiritual being, man holds in-

timate relations with all spirits everywhere, and onward with them when they move forward, and holding it back when they stand still or retrograde. The Brahmin and the Egyptian, the Israelite and the Christian, each tell us in the most emphatic manner that they have the whole inspiration of God's truth embodied in their special sacred writings, and the followers of each system are educated to accept their own and reject all others. Still, among all classes and conditions of mankind there exists dissatisfaction, a feeling that there must be other truths beyond these the two worlds—sometimes, though improperly earth. The religion of the spiritual movement not only declares this as a fundamental principle that there must be other truths beyond these which in their loftlest moments of inspiration have been received. This feeling is perhaps one of the most important that influences the human mind. Mr. Ferguson has well said, "This is a universal and unmistakable evidence that man is greater than the grandest special truth that he has ever grappled after in the loftlest flights of his most towering aspiration;" and we may add, man is above and beyond all the institutions—social, political or religious—that have ever existed. The religion of the spiritual movement teaches that while we may temporarily compass any a common destiny. Such an kies lifes the human n common destiny. Such an kies lifts the human soul into a sphere which it had never known be-

All things are wrong to what they might be made, We'll see them righted by angelic sway;
Then with a tear the wrong in earth be laid, And for its kuell alone the rattling clay.

All have their day, And fade away,
Like evanescent rainbow's lurid play.

The right, triumphant over dying might,
The victory already loudly criat.

And things the day in the day in the deep spiritual force has its origin in the deep spiritual formating. Where it has cast out its lines and found no soundings. This goes beyond, and declares that all force has its origin in the deep spiritual formating in the day in the deep spiritual force, and through the flavore that they are enabled to reveal to this world many of its conditions. A prominent part of the force has its origin in the deep spiritual force, and there conditions, and thus to learn all that we Religion of the spiritual movement is to trace out Rhese conditions, and thus to learn all that we can of the great future that lies before us—the "mansions in the Father's house" of which Jesus spoke. The limits of this essay will not permit us to go far in this direction. The great law of progress so generally manifested in the external universe is still more apparent in man's spiritual nature, and kowever for any human heige may universe is still more apparent in man's appritual nature; and however far any human being may stray from the true orbit of his life, there is a limit beyond which he cannot go, and that limit is always within the line of progression, so that no aberration can ever take man out of the sphere of this saving influence. We hold, in contradistinction to most of the former theological systems, that no soul can be lost; that the wheel of progress is turning, ever turning, and will sooner or inter-bring all up from their present conditions. hater bring all up from their present conditions, however low they may be. Finding the inner life peopled with spirits in all the different conditions which are possible to the external worlds, it is highly gratifying to know that amid all these is nightly fractiving to know that aim and these various states there is not and cannot be one of "fixedness," either of evil and remorse, which is irremediable, or of an imaginary heaven equally unchangeable, which would be little if any hetter, but that in all conditions, motion, change and progression are the universal law, and that the freedom which is necessarily narrowed down to

reedom which is necessarily narrowed down to so small a circle for the newborn child of earth, is designed to be constantly widening in this life, and in ALL the after conditions, just in proportion as man's capacities and powers are unfolded in a proper and legitimate manner.

Another distinguishing trait of the religion of the spiritual movement is the embodiment of a thought which had been display soon by some of thought which had been dimly seen by some of the more advanced and liberal minds of the past that religion, in its broadest and most comprehensive souse, is not confined to man's moral or spiritual nature alone, nor to the intellectual in conjunction with this, but that it reaches and overshadows the entire man, physical, mental and moral. It has long been known that the intimate relations which subsist between these render their influence mutually powerful, and that the violations of the physical laws have cramped the intellect and perverted the moral nature of man. This religion, having in view the harmonial development of mankind, demands, for its complete unfoldment, the proper exercise of all the faculties and functions peculiar to them. To recapitulate: the religion of the spiritual movement being based upon facts and knowledge, is APPIRMATIVE in all its positions, and teaches,

First, That man, as a divine idea, is always a spiritual being, however gross an external form he may have. that religion, in its broadest and most comprehen-

spiritual being, however gross an exercise form he may have.

Second, That all parts of his nature are divine in essence and in ultimate.

Third, That he is related to all other spirits in

the universe. Fourth, That each one is responsible for his or her actions, in accordance with his or her capaci-

ties.

Fifth, That the change at death reaches only

the external form, and leaves the spirit unchanged in all things save the bonds of materiality.

Sixth, This religion teaches that there are no special holy days or consecrated places, but that God's temple is the universe, "its choir the winds and waves" and all the multitudinous voices of Nature, its highest altars the human soul, and the

incense of the true worship to which all are called ever rises from noble deeds as the result of pure Seventh. That the acquirement of knowledge and the development of the faculties in any con-

dition of life will be a blessing in all succeeding conditions.

Conditions.

Eighth, That each advanced condition retains a consciousness of all the former conditions.

Ninth, That there are conditions in this life which enable man to realize, with more or less clearness, the inner or spiritual life; and, as a re-

suit of this power and these conditions, we have modern Spiritualism, with all its facts and phenomena Tenth, That the spirit-world is not only around all worlds on which there are buman beings, ad of whom are spirits, but extends throughout all the infinity that we, as spirits, can conceive of. That which is termed "the Summer-Land" is an immense belt or ring, in which spirits pass into the various degrees and conditions of the inner

Death, by disrobing mortals of their external forms, intromits men into the more conscious conditions of spirit-life, but their progression there ever afterwards depends upon interior growth and development,

Eleventh, That as in the Divine economy no

atom of matter can be lost, so no human soul can be blotted out of existence. Twelfth, That the human spirit is, and ever

must be, in all its conditions, subject to the laws of progression, and hence there can be neither a fixed and unchangeable heaven nor hell, as many systems of theology have taught.

Thirteenth, That the most important relations between man and man are spiritual.

Fourteenth, That we accept, as in accordance with the clearest deductions of reason and the highest perception of the spiritual nature, that there is one Central Source of Power, which may be termed God, or the most emphatic and concen-

trated form of good. Tritted form of goods.

Fifteenth, That there is no authority except Trurn! and no interpretation of this that is binding upon us, save that which results from the convictions of our reason and our highest intuitions; hence in all our declarations and state-ments the individual authors alone are responsible. and each person is bound to accept only that which carries conviction with it, and leave all else, from whatever source it may come, for future

investigation.

Sixteenth, Hence this religion, which numbers.

millions of believers, presents the singular fact,
never before known in reference to any religious. body, great or small, of having no leader or founder; it is "of the people and for the people"; it comes from all classes of spirits, and reaches all conditions of humanity, and each individual is responsible alike for his belief and his notions.

Seventeenth, That the keystone in the arch of this religion of the spiritual movement is the important fact, which has been demonstrated to the satisfaction of millions, that under proper condithat in the inner-life there is a blessed retinion of all those who are bound together by the ties of love and sympathy; and that all this loved ones whom we have mourned, will prove beyond a doubt that they are "not lost but gone before" to a brighter and better condition, where we shall it is the and more on in the great work of life. join them, and move on in the great work of life. the broken threads of which seem to be lost, as the curtains of earth are drawn over our mortal

An original song was improvised and sung by Mrs. Martin, a medium.

Education should consist much more than it does in learning to do, to act, to perform.

Children's Bepartment.

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

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

[LEIGH HUST.

(Originai.) NELA HASTINGS.

CHAP. VI.-DESTINY.

"I'm sure it happened very funny," said Nela, as she soused her hands up and down in the warm water, from which her arms emerged lookng as white as the sea-foam, while on her face glowed a smile, half of satisfaction and half of triumph. "You see, grandma," she continued in *a whisper, "Mrs. Jones had made up-her mind Lucy must go home, but I had made up mine she must n't. She said she could n't get her work all done; so I just set to and did it myself. I did fly round, I tell you. Was n't it fun? I made them all laugh."

"It was truly a very excellent plan for you to stay, that we might keep Lucy a little longer, for her cheeks begin to look as rosy as your's; but what was it so very funny that happened?"

"Why, that I should have put on my old dress when I went over there, just as if I was going to work; if I had n't, why, I should n't have thought it was best to stay, and then who knows what would have happened?"

"Sure enough, my little wise one. Who knows? None of us. Do not forget this, Nela. Nothing happens; but every event is a little thread twisted into the golden cord that binds us to the All-Perfect and All-Good. It may be a very little, a very triffing thread; but it is a part of it. Now we have all done with our forenoon's work, and with Mrs. Jones's, too, and you must be ready for your little excursion; though I don't exactly like to have you go alone."

"And we don't exactly like to; but I'll take ever so good care of the girls."

"And who 'll take care of you?"

"I'll put out my little thread as you told me, then nothing can happen, you know."

The three girls had planned for an afternoon's walk into the woods across the brook to gather Azalia blossoms. It was a day as fair as glows in heaven. Not a cloud but of silver whiteness shut out the smallest portion of the deep blue sky. So clear was the air, that the distant mountains showed all the roughness of their surface, and the forests at their base revealed their different tints of green and the varieties of their foliage as if one stood near them.

There is in such days a peace, a pervading repose, a serene beauty that enters the spirit, and gives it a quiet gladness.

The three girls found an abundance of pink Azallas, and gathered arms full. Nela fairly embowered herself in the fragrant blossoms. They were eager to return home and decorate the house with beauty.

"Won't grandma be pleased?" said Nela; "if we could only coax her away and not let her know, and then trim up the whole house. Or if we could get her to sleep and build a bower over her. Let's try."

And so they hastened their steps. Nela proposed that they should go home a shorter way, and cross the brook further up. "It's such fun to cross on the log, and to look down and see the clear water."

But Lucy could not see the fun, and when they arrived at the place of crossing, her lips fairly

trembled with anxiety. "Oh," said Nela, "I'll help you, and Rosa is n't afraid, and then grandma says we ought to know how to climb, and to walk on high places."

Just at this spot the stream made a sudden turn through a sort of ravine, and the banks on either side were quite high. An old chestnut lain until it had become overgrown with moss. It formed a beautiful rustic bridge, and was perfectly safe to a courageous foot like Nela's. She crossed it in a moment, and called to Lucy to venture next.

"I can't, indeed I can't," said Lucy. "Rosa, you go, and I'll go carefully down here and cross on the stones."

"What a cooty," said Nela; "is n't she, Rosa? Why it's nothing. I'll come back and take hold of your hand. There, now, put one foot down so, then the other."

Lucy could not bear reproach, but her cheeks grew as white as the fleecy clouds, while her hands trembled with fear. Nels had neglected to put down her bunch of Azalias, and consequently her hands were burdened. She stepped forward with firmness, but Lucy trembled more and more, and at last her feet refused to go.

"Oh. Nela. I would if I could," she said. "Of course you can," said Nela; "have n't I

been across a hundred times?"

Lucy took a step more, but her foot slipped, her thead was dizzy, and she slid from the log. Her dress caught in the branches that still clung to the old log, and she hung in a most dangerous position. If Nela's arms had been free she would have saved her; but her great anxiety to keep fast hold of her clusters of beauty, made her almost powerless. Rosa stood in bewilderment. Nela threw down her blossoms, and they floated down the stream. She tugged at Lucy's dress, and tried her best to get hold of her arm, but she could not reach it. She saw Lucy growing paler and paler, and she did not speak or try to save herself.

Nela had not screamed at first, but felt fully equal to the emergency. But now she gave a loud call. It was a cry of terror, and pierced the air. It brought help in an instant. A lad of twelve years old came with nimble feet, and with a courage and daring in his mien that inspired Nela in a moment. He saw at a glance the danger. He gave Nela directions what to do. She was to lie down on the log, and reach down her hand to try and cut the garments that were caught, while he went below and stood in the stream and lifted up her head, and then she would slip upon her feet.

In a moment all was done, and the dash of cold water upon Lucy roused her from her half fainting condition. They led her to the bank, and Rosa held her arms about her, while Nela took off her own apron and tried to dry her garments a little.

The boy looked on with a smile of satisfaction, and yet with a timidity and awkwardness quite unlike his first appearance on the scene. He was large for his years, and a noble looking fellow. His eyes were blue, but so large and deep that they seemed of dark color. His light brown hair clustered about his forehead, and his mouth betrayed gentleness and firmness.

I think I will go now," he said timidly. "We are so glad you came," said Nels, "And I wish I could tell grandma your name." "My name is Simonton Graves, but they all

call me Tony, and I am staying with my uncle, Mr. Graves, and I was out hunting the sheep, but I stopped to play a minute by the brook, or else I should have been way off. Good-by. I must run now to make up for lost time."

Nela hurried Lucy, and they went as rapidly as possible over stone walls and fences, through the fields and meadows. It took them but a minute to tell their story to Aunt Prue, who had no reproofs for them, but many words of sympathy. Now that the anxiety was over, Nela's courage

"Oh, grandma," she said, "I was so unkind to make her go, and I called her a cooty, and I felt real vexed with her, and it was all my fault."

"Well, I suppose I was a cooty; so do n't cry," said Lucy. "I can't tell what made me afraid but my head went round and round like your wheel, nuntie. I could n't tell where to step,"

'No, no, dearle, I know you could n't." "How lucky that Tony heard us," said Rosa. 'If he had n't been there perhaps we should all

have died." "I guess I should n't," said Nola. "I'mashamed

I did n't help Lucy all myself." "Well, my little pets, you have now a proof of the truth that nothing happens but is a beautiful link in the chain of our lives. That boy playing a moment by the brook seemed to be going his side it would be fractional, not integral, its power own way, but some good power was surely leading him. You know that a sparrow cannot fall to the ground without some good and wise purpose, and every step of our lives has its attending augel."

Aunt Prue had not been idly talking, but had got Lucy warm clothes and a cup of hot water with a little peppermint in it, and was now rock- it is charity, and in another word it is unselfish ing her as gently as if she was a baby. Nela set love. It forgives all the sins of all men; it counherself about the peparations for ten as if nothing sels no penalties, no punishments, and turns away had happened, but a little look of sadness was on her face. She felt she had been in the wrong, and sees evil as a necessity to him who produces and she could not shake off the sorrow of it.

But Aunt Prue was preaching to herself another sermon on destiny: "Nothing ever happens. How lucky all this is. It was only this morning that I was wishing we had a boy in our party. If boys need their mothers and sisters, girls need their brothers and fathers. I was trying to conthe introduction of some brave, noble spirit into progress. it, and here it all is arranged for me." She continued aloud:

"Nela, I would indeed like to thank the quickwitted boy that helped you so readily. Put on your things and run over to Mr. Graves's and ask him to tea; and, Rosa, you set the table with the best china, and take down the can of jelly. Lucy will wake by-and-by, and will remember her terror only as a dream, and we will have a merry time. Be spry, Nela, and bring Simon with

A merry time they had at the tea-table. Nela tried to atone to Lucy by every possible act of kindness, and Rosa's face was beaming with gladness at the happy end of their troubles.

"My little ones," said Aunt Prue, "I want you should always remember that every little thing you do may be of some importance to yourself or others, so do not do anything ill. A little moment may be a golden time. To make you remomber this better I'll tell you a little bit of a true story, and after that I order for you all a good game of 'I spy;' it will do Lucy more good than a dose of composition, and will make you all sleep with sweet dreams."

"Tell! tell!" said Nela. "When I was a good many summers younger han I am now, quite a young woman, I had a great fancy for roaming in the woods, and picking every wild flower that I could find. Sometimes I put them in books and pressed them, and sometimes I put them in little bunches or wreaths and let them dry. Well, one day I went out and I did not pick a single flower, but kept roaming about until all at once I came to the sweetest little vine you ever saw, with dear little pink I afterwards learned that it was called Linnea of men?" tree had fallen directly across the banks, and had Borealis. I gathered a handful and let the delicate clusters hang over my hand, trailing their beauty on the ground.

So glad was I in this sweet, fresh life of the flower, that I called in to our good friend's, Mrs Seaver, who always shared every good thing with me, and to whom it was a delight to carry any pleasure of mine. I filled a white china vase for her, and hung it up in her window and let the hearts. delicate vines hang down. I thought of the dear angels that let their sweet gifts fall to beautify our lives, and those flowers seemed to me to have a peculiar beauty. I loved them as I never loved lowers before.

Well, the next morning a stranger called at Mrs. Seaver's, inquiring for some person formerly a resident there. His eye caught the flowers, and rested on them with delight. He would go miles to find some, he said; could be be directed to myself, and so the young stranger made an inquiry at our door that bright morning, and I answered it with my checked apron on, and my with my broom and duster. Some months afterwards, another inquiry was made of me from the same person; but the latter was not at the doorway, but under the crimson leaves of a maple just at sunset, as we were standing looking at the western glory."

"What could be have wanted then?" said Nela; 'not flowers? Perhaps he wanted the gold that lies where the sun goes down."

"He wanted me to be his wife. And that was your grandfather, Nela; and it was beautiful that flowers brought us together, for our life together was blooming with beauty."

"Oh, grandma, how queer it was. Do tell us more about it."

"I should spoil the game of 'I spy,' if I should tell you of the budding and blooming of our love; but I wanted you to see how little a thing changed all my life, and brought me into a path just suited to me and in which I have walked with perfect content. It was only a flower, and yet it opened the golden gate to a useful, happy life."

"You tell as beautiful stories as my grandpa," said Tony, "only he tells them about the sea and ships and great storms. I wish he was here. I'll ask him to come over some day."

"So do," said Aunt Prue. "Now, run to your play; and, Tony, I leave the girls in your care. Don't let them be too wild with their fun and frolic."

[To be continued:]

A SUGGESTION TO SCHOOL COMMITTEES.—Dr. A SUGGESTION TO SCHOOL COMMITTEES.—Dr. Hermann Kohn has just published at Breslau a curious work, giving the result of the examination of the eyes of 10,860 school children. He found 1730 of them—17.1 per cent.—short-sighted. None were short-sighted who had not been at school more than half a year. There were four times as many short-sighted children in the town as in the country, and the evil obviously increased in proportion to the amount of study exacted from the children. Dr. Kohn attributes the evil in a great measure to the bad construction of school great measure to the bad construction of school benches, which force the children to read with their books close before their eyes, and with their

Original Essays.

POWER AND PURPOSE OF CHARITY.

BY A. B. CHILD, M. D.

The courses of the civilized world, though professedly directed to, have practically and substantially drifted from the precepts and practices of Christ. So the practical power and the uses of Christianity are not known to men.

The message of Christianity is the gospel of charity, brought to the people, to the nations, to the world, for government, guidance, security and happiness in all the affairs of life.

But there is tumult, turmoil, conflict and war in the world.

These come from the non-acceptance of Christianity, from its outward profession and inward rejection.

Christianity does not take a stand against the sinfulness of the world, as the churches have taught. If it did, sin would increase by its coming, as the sincere labors of the churches have proven.

It does not take one side on the battle-field of right and wrong, but both. If it took only one would be constrained to a party, not extended to the rule of a world.

Christianity is founded in an element old in precepts, but unknown in practices. It is unselfishness, liberality, passiveness, thoughtfulness, feeling, sympathy, compassion, kindness, generosity, not to self, but to the world. In one word from the resistance of that which man calls evil, it. It is a development above the desire of sinful acts. It is an opening of the sight to see the unseen truths that lie around us.

No man can be a Christian without the sight of intuition, or till he has been lashed by evil deeds till his eyes are opened to see himself no better than the man he would have warred with in his trive some way to round out our little party by blindness. The warrior loiters on the road of

as others see him; until he is able to see another as another sees himself; until he can justify another's deeds as all men justify their own.

No man is a Christian who sees the faults of others to tell them, disapprove them, condemn and combat them.

No man can be a Christian while he goes against sin, war and the devil. He who goes against sin is a sinner. He who goes against war is a warrior. He who goes against the devil will find the fiction in himself.

War will exist on its plane forever. But a Christian has passed it, and stands superior to its ises, and sees its necessity in its conditions.

A Christian will forgive all the offences that all men have committed, because he sees that in the condition of offences the penalty of every offence is needed for the good of the offender, to bring him to the development of charity by suffering. In the onward and upward progress of the soul every man must come to charity, "charity that believeth all things and thinketh no evil." In other words, every man, in his progression by the forces of the natural world, must come to the precepts and practices of Christ.

The power of charity and its uses for the moral government of man, is a mystery, is an unsolved problem, to say the least, is a question to the rulers of the people, the governers of the earth, who deal in war and punishment and think them a neces-

Ask the people if charity, which is Christianity, has all power in the moral world, and men will leer in their arrogance, look wise in their ignorance, and say, "Thou fool! knowest thou not flowers on it that looked like the work of fairles. that charity has no power to rule the wickedness

> Until the coming of Spiritualism, so little has been preached and written of the power and uses of charity, that but little in all the books of the world can be quoted. Three men are nearly all who can be quoted, and they are most powerful in history, viz: Christ, Shakspeare and Paul. It was their charity that made their power, and that makes them live in our memory and in our

> Men desire to be great, good, useful and powerful. They seek, but they do not find what they seek, for they do not go in the direction of charity, Millions would lend their efforts to change the morals of men from bad to good, and still are ignorant that the only power which can govern the morals of men is the power of charity. But the neonle will be slow to believe it.

There was a time when the people did not know that steam had in it great power of usefulness, them? No one could tell where they grew but But the world goes forward, and now they know it, and their work proclaims it. With the power of steam man can blow up all the arsenals of war and all the meeting-houses that give them face glowing with the exercise I had been taking succor and support. While with the power of charity man can do a greater work: he can dissolve and banish from the heart every cause, intent and purpose of war.

As God possesses all power in the spiritual universe of hidden mysteries, so charity possesses all power in the yet hidden mystery of the moral government of man.

As the attraction of gravitation rules the material world, so the attraction of love must rule the moral world.

The sceptre of all power is held, obscurely yet, in the hand of charity. The garments of all loveliness charity wears. All knowledge is her fountain of wisdom. It is all power, all wisdom, all love. "It never faileth."

"Charity beareth all things; endureth all things; believeth all things; rejoiceth not in iniquity, but rejoiceth in truth."

"'Tis the mightlest in the mightlest."

All that the Church has done with its commandments, all that the State has done and can do with its laws for the safety and well-being of the people, when set down by the side of charity's power will count nothing.

But as the time has come in the practice of men when the power of steam has superseded the power of human hands, so the time will come in the practice of morals when the power of charity will supersede the necessity of human enactments. and all the wars they produce.

It is true that triune god of human government. viz: the statesman, the churchman, the warrior, have power, but their power is no wider than the limits of their liberality. Their power is weakness, for they are all bigots.

Liberality widens as men grow in charity. Bigotry is narrow; it goes not beyond selfish ness. It is bondage, it is weakness; not power, not liberty.

The moral power of man is measured by his The bigot sees only his own rectitude. Charity sees the rectitude of all.

The outer man is moved by force, while the

inner man is held to and moved by attraction, which is love.

The inner man is the real man. It is the beating heart that shapes human des-

tiny, not the reasoning head. Purposes may be thwarted, but feelings are

never changed by opposition. Through long centuries of sorrow and darkness, charity has been faithful to her mission, gently make their progress. As the green apple, hard, rapping for entrance at the door of every heart; bitter, repulsive, clings to its parent stem till in asking modestly for admission to every throne time the sun has turned it to ripeness, mellowand rule of power; pressing her utterance upon every religion; breathing her holy pathos into bitter and repulsive, cling to our present instituevery fervent prayer; and in all human deeds, in all the rule of men she has been rejected. She has been an outcast to all the operations of mankind. The rostrum, the desk, the pulpit, the press have rejected her. All human commandments have rejected her. All the laws of men have rehave rejected her. So that the experiences of the world can bear no testimony to her rule of power,

unutterable loveliness. And thus the sensuous world sees no power in charity, no melody, no loveliness.

to her melody of life, to her spotless purity, to her

But her pleadings are not in vain. The silent whispers of holy angels have for ages plead with human hearts for charity, so that even all, at times, have wished that all sins of all men

might be forgiven. The whispers of angels are never lost to the memory of the soul.

"God so loved the world that he sent his only son" to open the doors of earth for charity to come in, to establish her rule and reign of power among men. His voice has sweetly sounded through the long period of many bloody centuries, and still sounds fresh and sweet in our ears, saying to men, open the door and the king of glory shall come in.

Awful changes must be, and charity shall come in. But no longer shall charity plead with humanity, an outcast and a wanderer.

No longer do angels unseen whisper to human hearts in silence, pleading for charity. Not again will God send his son on an errand

of mercy to be crucified. But by God's command the spiritual world comes forth to outer sight and hearing to break the bonds of bigotry and cruelty, and to institute the rule and reign of charity.

" The day begins in the drowsy hour of night, And spring from the embrace of winter comes, Bearing the beauteous summer in its arms. So doth the day of our new life begin In these night halling voices from the tomb."*

Christ was charity's first, and Spiritualism is ier second messenger, obedient to her commands, directed by her wisdom, protected by her power. And the new government that Spiritualism institutes, will stand so wide apart from all the governments that have been, that not a timber of the old will be needed in the structure of the new. It will be the government that Christ brought-The government of charity needs no prisons, Court Houses, State Houses, Gun Houses, Meeting Houses, no organization, no resolutions, no preachers, no lecturers, no congress of men or

As the sun's light and heat bring forth the rich harvest for the good of man, so charity in the new order, spontaneously shining in all the acts of life, will bring forth a rich harvest of morals and reigion for the good of man. Charity will be to the moral and religious world what the sun is to the vegetable world. Shut out the sun from the vegetable world, and it is in the house of death. Cast out charity from the morals and religious of men. and they are in the house of death, where Spiritualism finds them.

The magnetic currents of Spiritualism will stimulate the heart to new life and new action. The liberality of Spiritualism will unbind men and raise them from littleness to greatness, from weakness to power, from discord to concord, from childhood to manhood, from ignorance to knowledge, from death to life. When its power and uses are recognized and acknowledged, when its fruit berins to rinen for usefulness, every hand will stretched out, every heart will yearn for the supreme blessings it brings, for the fruit of charity which the earth has not produced.

Spiritualism, unspoken, swells in the hearts of the people so fully that in the nature of things it omens to the world a sign, a promise that it will angel-world, who work for humanity's redemption become powerful in the rule of the nations, in all only through human means. Do not longer dehuman governments, for it is the heart, not the lay. Much valuable time has been wasted; let head, that moves the world. Spiritualism appeals to feelings, not philosophies. Charity's throne is in the heart, not the head; in the power of human feeling, not in the weakness of human reason.

If you have not observed you may justly ask what evidence there is that Spiritualism is the messenger of charity? Its existence is brief, its work is hardly begun, but even now there is a great deal to show us that charity is its work. All the communications counsel forgiveness, not revenge for injuries received, carefully avoiding any revelation that would lead the criminal into the hands of revengeful punishment; they pray for mercy, for the forgiveness of others' trespasses as we would have our trespasses forgiven. Spiritualism goes with and reaches for all the children of God, beggars, drunkards, wretches, rebels, culprits, felons, degraded, outcast women, especially for all who are outcast, rejected, left destitute, forsaken and condemned by man. No one child of earth, child of God, does a medium turn away from, reject, condemn, despise or revile, but with magnetic words of brotherly, Christian kindness with heart-throbbings of sympathy, with generous looks of compassion, with a cent or two for present hunger, the true Spiritualist meets his fellow.

ments which charity takes no notice of. Her work is with the hearts of men, not with the garments they wear.

Spiritualism is liberalism, or rather spirituality is liberality. Who that has observed has not seen that liberality is as inseparable from charity as weight is inseparable from matter. The first evidence of charity is liberality.

Spiritualism goes into all the churches with a platform for all the denominations of the world, not by force or argument, but by its powerful magnetic influence of charity. It is not a creed, for all creeds are its possession; it believes all creeds. It is not a seet, for all sects are on its platform. It is not a party, for it is united to all people, it joins with all parties. It rejects and opposes nothing. It believeth all things, it endureth all things. It is not puffed up, it vaunt-

through the dark valley, the shadow of death. It opens the heavens, and redeems the hells.

The above lines are quoted by permission of the author, from a manuscript not yet published.

Spiritualism has its foundation on the rocks, in the hells, and its superstructure rises into the pure other of the highest heavens. Jesus Christ is the architect of its temple, charity is the inmate. Love, sympathy and compassion are the elements of its life. God gives it light, and wisdom gives it direction and support.

But men must abide their time, and nature ness and sweetness, so shall man, green, hard, tions all stained with human blood, till the sun of charity ripens his manhood, mellows his being. sweetens his life.

The Christian man must come to say and feel with Christ, "Thy will, oh God, not mine be done," and thank God for the institutions of the jected her. The nation, and even the social hearth past, which have proclaimed charity, and practiced war with sin. Thank God for the institutions that are to be, which will produce charity, and in the product proclaim it. Thank God for the hard and cruel hearts that have been. Thank God for the same hearts turned by charity's holy influences. Thank God for the green fruit, though it was small, sour and bitter. And thank God for the same fruit, large, ripe, mellow and sweet.

SPIRITUALISTS, ATTENTION!

BY I. CARVER.

It seems to me that Spiritualists generally are aboring under a great mistake in regard to the institutions known as Children's Progressive Lyceums. Particularly is this true of small towns and villages where there are but few Spiritualists, and consequently means limited and circumstances seemingly unfavorable.

There seems to be a very general idea that in order to carry on successfully a Progressive Lycoum a large hall is first necessary, then badges, banners, flags, targets, etc., etc.; and because these cannot be obtained, it is useless to do anything. The result is this: there is scarcely a theological Sunday school in the land that has not among its members children of Spiritualists.

This is a mortifying state of things, and ought to be rémedied at once. Spiritualists, are you conscious of the wrong you are doing your little ones and humanity? The time has come for you, one and all, to show your true colors. Theology has cramped, mentally and spiritually, (and tried, too, physically,) souls enough already; and will you continue longer to encourage them? Will you lend your assistance by sending your children to their schools? No! Be true to yourselves and to the interests of those entrusted to your care. Remember that " as the twig is bent the tree's inclined," and be careful with what influences you surround your little ones. The idea that you cannot have a Lyceum, unless you have all that Mr. Davis suggests as being necessary, is very wrong.

It is very well to have a large hall in order to march well, banners and badges for symbols, etc., and friend Davis is entitled to much credit for his labors, and thousands will "God bless" him for it; but, friends, while these symbols make the Lyceum more attractive and beautiful, we must not forget that there is something besides marching and wearing emblems that constitutes a true Progressive Lyceum. It is well, I repeat, to have all these beautiful things, if we can, providing we do not lose sight of the soul of the institution, as I fear too many do; but, if we cannot do as we would, let us do as we can.

Spiritualists, everywhere where there is no Ly. coum, begin to work in earnest. Don't say can't, but unite your efforts and begin the work of regeneration. If you cannot get more than twelve children, BEGIN; call them together in some suitable place - private house it may be - procure some Manuals, and let ALL, old, middle-aged and young, meet together Sunday after Sunday, and enjoy that flow of soul which theology cannot fur-

nish.
This can be done everywhere. Because you do not have lectures and are not very numerous, is no reason why you should merge yourselves int some other church or Sunday school. Come out from that element, so detrimental to human progress and your individual spirit's welfare, and congregate by yourselves. You are a power, and can be felt. It is a duty required of you by the the future be one of earnest work.

Since 1863, when Mr. Davis organized the first Lyceum in New York city, about one hundred and twenty, I think, have been organized. Let the number be doubled immediately. IT OAN BE DONE. There is work for Spiritualists to do, and this feeling of disinterestedness is far from being commendable. If Spiritualists were as zealous in their work as churchanity is in its, how glorious would be the result.

It is a beautiful thing to know that our loved ones do return, and consoling and grand is the positive knowledge of our immortality; but if we consider this the "ALPHA and OMEGA" and all there is of Spiritualism, we are much mistaken. We must work! work! work!

Plymouth, Mass., 1867.

Treasures at the Falls. The Louisville Courier of Oct. 2d gives, with the above heading, the doings of Mr. Atkins, a

clairvoyant, who is at work at the falls of the

Ohio, below Louisville. The Courier says: "Mr. Atkins claims to have made the discovery of the exact location of sunken wrecks, safes containing valuables, and other treasures lost within ent hunger, the true Spiritualist meets his fellow, his brother, man. And thus by the hand of Spiritualism the drops of charity begin to fall on charity's lawful objects.

Good repute and bad repute are earthly garments which charity takes no notice of. Her sonville to this city on flathoats during the war, designed for the Nashville Railroad, to facilitate the transportation of troops. The boats were cap-sized, owing to the high winds and roughness of the water, and the locomotives went to the bot-tom. Mr. Atkins has discovered their lodging place, together with the location of seven steam bollers, two wrecks of steamboats just below the islands of the falls, and other valuables, which will be 'histed' in due time. But the greatest 'strike' of all, through the most wonderful agency, is the locality of a safe in the Mississippi ver, which stands upright and about half sunk in the sand, containing a cool million of dollars. He has commenced work on the falls with a large boat, and all the necessary apparatus and force."

FRIENDSHIP AND WOMEN.-Women have more need of friendship than men have. It is an ele-ment of life more important and precious to them. The obstacles to it and the breaches of it are more numerous and ratal with them than with men. eth not itself. It goes among the lowly, and it is the lowly that walk first in its holy, humble pathways.

It has dropped the panoply of war and the burdensome, useless garments, of reputation. It clothes the paked. It feeds the hungry. It lessens the pains of sickness, and lights the soul through the dark valley, the shadow of death. It

The Duke of Argyle said lately that he attributed Cobden's success to his never speaking & harsh word of any one.

ARE THE CHILDREN AT HOME?

BY MISS E. STUART PHELPS.

Each day when the glow of sunset Fades in the western sky, And the wee ones, tired of playing, Go tripping lightly by,
I steal away from my husband,
Asleep in his easy-chair,
And watch from the open doorway
Their faces fresh and fair.

Alone in the dear old homestead Alone in the dear old homestead
That once was full of life,
Ringing with girlish laughter,
Echoing boyish strife,
We two are waiting together;
And oft, as the shadows come,
With tremulous voice he calls me,
"It is night! are the children home?"

"Yes, love!" I answer him gently, "They're all home long ago"; And I sing, in my quivering treble,
A song so soft and low,
Till the old man drops to slumber,
With his head upon his hand,
And I tell to myself the number
Home in the better land.

Home, where never a sorrow
Shall dim their eyes with tears!
Where the smile of God is on them
Through all the summer years! I know!—yet my arms are empty,
That fondly folded seven,
And the mother heart within me
Is almost starved for heaven.

Sometimes, in the dusk of evening, I only shut my eyes, And the children are all about me, A vision from the skies: The babes whose dimpled fingers Lost the way to my breast, And the beautiful ones, the angels, Passed to the world of the blessed.

With never a cloud upon them, I see their radiant brows: My boys that I gave to freedom— The red sword sealed their vows! In a tangled Southern forest,
Twin brothers, bold and brave,
They fell; and the flag they died for,
Thank God! floats over their grave.

A breath, and the vision is lifted Away on wings of light, And again we two are together, All alone in the night. They tell me his mind is failing, .
But I smile at idle fears;
He is only back with the children,
In the dear and peaceful years.

And still as the summer sunset And still as the summer sunset
Fades away in the west,
And the wee ones, tired of playing,
Go trooping home to rest,
My husband calls from his corner,
"Say, love! have the children come?"
And I answer, with eyes uplifted,
"Yes, dear! they are all at home!"
[Atlantic Monthly for November.

SPIRITUALISM AT THE CAPITAL.

For several weeks past the Spiritualists of Washington have been much occupied and interested in the preparation of a hall, as a permanent and progress.

Nobly and well have they worked, heart with Leart and hand in hand, in this desirable work, and the result has been most handsomely achieved. Although Spiritualists here are neither numerous nor wealthy, the subscriptions and donations have altogether amounted to about twelve hundred and fifty dollars, and this by a Society which was not organized until the beginning of June in the present year. About one-half of the members, with others who have left, formerly sustained lectures, but there was no regularly organized Society. Our spiritual brethren in Philadelphia kindly transmitted to us a donation by the hands of Dr. Child, as a token of their fraternal

Bright and glorious dawned the morning of the long-looked-for Sunday, Oct. 6th, 1867-the morning of the dedication of our new hall and future home. Bright, cheerful and happy were the dear faces who congregated on that auspicious morning, and many were the loving and cordial greetings and congratulations which passed from each to all in the realization of a permanent religious love for the Society. home in the nation's Capital. And doubtless bright and joyful were the congregated bands of angels who met with as on that happy occasion, to baptize us with the spirit of union and brotherhood. It was an occasion long to be remembered

by the Spiritualists of Washington. The hall is seventy-five feet long, twenty-five feet wide, neatly but handsomely decorated in fresco by our brother Steinberg. In this work he handsomely contributed not less than one hundred and fifty dollars to our cause. The walls are decorated in columns and panels, surmounted by a frieze and cornice, and on the celling around the gas chandeliers are frescoed ornamental circular medallions. It is lighted by fourteen gas burners, with ground glass globes. The seats will accommodate about three hundred. The | bodying its Principles of Membership, was read platform is twenty feet long, twelve feet wide, furnished with black walnut furniture; accommodates the speaker, the executive officers of the Society. occasional visitors and the choir. It has also been erected with a view to the requirements of a Children's Progressive Lyceum, which we are anxious to have organized at Brother and Sister Davis's carliest convenience. On the rear of the platform is a handsome and finely toned church organ harmonium, with seven stops, coupling pedal and swell, of Carbart and Needham's manufacture. On the front of the platform is the minds. speaker's desk, a neat conical pedestal, painted to represent white marble, having a purple panel | in liquidating the balance of outstanding liability; in front, on which is written in gold letters, "Are they not all ministering spirits?" and surmounted to Constitution, and the audience separated, to by a crimson velvet cushion with gold fringe. At the back of the platform, separated by windows, are three shields in fresco, on which are written in gold, "Glory to God in the Highest; on earth peace, good will to men." On the columns surrounding the hall are also shields, bearing words expressive of basic principles, as "Love," "Wisdom," "Truth," "Justice," "Fidelity, "Chastity," "Purity," "Charity," "Progress," "Education," "Union," &c. The platform and area in front of it are carpeted, and the aisles matted. The German ladies of our Society, true to their innate love for the beautiful, with much good taste decorated the platform and its surroundings with elegant vases of flowers, flower-baskets, bouquets and eral good. Henceforth may the eyes of the nation evergreens. The panels on the walls were be turned to its Capital, and feel that earnest adorned for the occasion with photograph like- minds, faithful hearts and willing hands are worknesses of J. R. Newton, A. J. Davis and the Pres- ing there, determined to make the divine truths ident of the Society. Beautiful specimens of and philosophy of Spiritualism respected, by pracfloral drawings under spirit control, through the tically outworking its principles in their daily mediumship of Mrs. Laurie, Mrs. Young and Mrs. lives. Among the faithful workers who have Colby, attracted much attention. The spirit-like- achieved this fortunate result, and whose labors ness of Edgar C. Dayton, the controlling spirit are still untiring, we are especially indebted to of Bro. Thomas Gales Forster, another of his the worthy President of our Society, Dr. John daughter, through the mediumship of the late Mayhew, to whom no difficulty has seemed insur-Rogers, and an exquisite representation of the mountable, and no attainment impossible in the

and others who may feel impressed to do so, may

arrive to take their places. Altogether, the fittings and adornments are highly appropriate, and as you enter the hall you feel like entering a home.

The services were commenced by an appropriate introductory by Bro. Dolbear, the Secretary of the Society.

An address had been anticipated from Bro. Thomas Gales Forster, also, who has labored with us throughout all our efforts, but we were disappointed, from the fact of his being absent, filling an engagement in Music Hall, Boston.

The President of the Society then addressed the assembly, and congratulated them on having met together on so interesting and important an occasion, and under such auspicious circumstances, to dedicate a hall for spiritual uses—not to God but to humanity. He said the universal temple of Nature is God's temple. "He dwelleth not in temples made with hands." Humanity needs such conveniences, therefore we dedicate this hall to the human family. Here all can meet and feel a welcome. Yes! here every child of the dear All-Father, without respect to race or clime, without regard to views entertained, moral, social, religious or political, can meet in brotherhood to partake of that Bread of Life which the angels may break to us for our spiritual culture and advancement. Here is now our home, in which we shall meet for religious exercises, for moral culture, for philosophical discussion, for social intercourse, and for every reformatory effort.

There is a religious element in man which must have its expression; but, while it has oral expression in our meetings, we would ever hear in mind that it should have constant expression, also, in our daily lives; while it is manifested in this and other halls and church edifices, there is no one place which is exclusively the right place. Allusion was here made to the teachings of Jesus to the woman of Samaria: "The hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father." The true worshiper worships the Father in spirit and in truth.

We have no set forms. Our forms are spontaneous, as the media officiating may feel impressed. We do not ignore forms; they are needed for the perfecting of good order; but we do not worship them; they are simply for convenience and propriety. We believe in progression, past, present and eternal. Therefore we can never be shackled by any set of opinions or stereotyped creedal bonds which fetter the living aspirations of the spirit, preventing its search after truth and its harmonious growth and unfoldment.

Our religion is not based upon books, but upon the teachings of the Divine Mind, as written by his own hand on the ever unfolding pages of the great Book of Nature. That Book was written by the Divine, and to us is ever sacred. Men call the Bible, Koran, Zend Avesta, Shaster, Talmud and other books, the Words of God, and worship them. We call no book of man the Word of God, though all contain partial and imperfect records of the Words of God. We believe that Nature is God's great revelation of all truth, and that whatever does not harmonize with it is error. home for themselves and other friends of truth Therefore we bring all books of men, however sacred they may be deemed, to this standard of truth, and, in the exercise of our highest reasoning powers, we fear not to examine, and to accept or reject the statements contained therein, as we may feel them to be true or false.

The President then proceeded to read from the Banner of Light of Sept. 28th, the exposition of Spiritualism from the pen of our esteemed brother, A. E. Newton, which was received with profound

Then followed the presentation of gifts.

Bro. Geo. White, the Vice President, then with appropriate remarks presented the organ as the gift of Brothers Wild, Bennett, Meyenberg and Mayhew, after which Prof. S. presided at the organ and performed a voluntary, followed by singing by the choir, under the direction of Bro. Whiting, of a beautiful piece of music to the words, "Come, Holy Spirit, Heavenly Dove," &c.

The desk was then presented by Bro. Dolbear, on behalf of Mrs. Kennon and Mrs. Smead, and the cushion by Mrs. Doctor Schücking, on behalf of herself and Mrs. Mayenberg, as a token of their

The President then presented his report of contributions received and liabilities incurred for furnishing the hall: Total liabilities, seven hundred and ninety-eight dollars; total contributions, six hundred and twenty-nine dollars; amount still needed, one hundred and sixty-nine dollars, The amounts contributed varied from sixty dollars to two dollars and a half. Yet he wished to declare his conviction that each one had contributed cordially to the full extent of their ability, and that, in his estimation, the smallest donations were as much to be esteemed and were as honorable to the givers as were the larger sums from the more able.

Then followed another voluntary on the organ; after which the Constitution of the Society, emby the President. The Constitution differs in no essential particular from that of the many Religio-Philosophical Societies in the Western States.

The Dedication Hymn was then sung, the con gregation standing and uniting with evident earnestness in the sentiments expressed therein.

Mrs. S. A. Horton, the lecturer selected for the occasion and for the month of October, then delivered the dedicatory address, which was received with profound attention by the audience, and, I doubt not, wrought a good work in many

After the address a collection was taken to aid the closing hymn was sung, signatures received

meet again in the evening. The exercises in the evening took their usual course, Mrs. Horton being the lecturer. Her lectures on this occasion have already brought some fresh members into our ranks. Before the evening meeting closed, every dollar was subscribed which was needed to pay for liabilities incurred, and the President congratulated the Society in having a home beautifully suited to their occupa-

tion, free of all debt ! We feel now that Spiritualism is an established fact in the city of Washington; that it has a permanent home in the affections of the people, and cannot fall to be an instrument of great and gendeparted daughter of Dr. Mayhew, through W. path of progress. With such noble spirits enlisted P. Auderson, of New York city, also adorned the in our cause, we feel that we are already in the apartment. These will be withdrawn as contri- dawn of that glorious era of fraternity, justice and butions from spirit-artists who have promised, harmony foreshadowed in our aspirations.

REPORTS OF PROCEEDINGS

OF THE NEW HAMPSHIRE SPIRITUALIST CONVENTION, HOLDEN AT BRADFORD, N. H., SEPT. 24TH, 25TH AND 20TH, 1867.

[Reported for the Banner of Light.]

The Convention assembled pursuant to Call, and was called to order by Dean Clark. On motion, Hon, Harvey Huntoon, of Unity on motion, Hon, ingreey futution, of Unity, was chosen President pro tem.
On motion, a Committee of five was appointed by the Chair to nominate permanent officers for the Convention. The Committee reported as fol-

For President—Harvey Huntoon, of Unity.
Vice-Presidents—Reubon Porter and Enoch Currier, of Warner; Wm. H. Marshall and Joseph Harvey, of Sutton; Elisha Glidden, of Unity; Stephen Austin and Mrs. Sam'l Bates, of Bradford; Mrs. Matthew Williamson, of Newbury, Correction, Parkers B. Porter and Charles A. Secretaries—Reuben B. Porter and Charles A Fowler, of Sutton.

Treasurer-Simon Keyser, of Sutton. Business Committee-Geo. S. Morgan, Daniel P. Wilder, Dean Clark.

Finance Committee — Simon Keyser, Stephen Austin, Mrs. Sam'l Bates, Josiah H. Straw, Eras-

Report of the Committee on Organization

On motion, a Committee of three was appointed by the Chair to draft a Constitution or Organic Law, for the government of the New Hampshire Spiritualist Association. F. Chase, of Sutton; Dan'l George, of Manchester, and Mrs. S. A. Horton, of Vermont, were appointed said Committee D. Clark, from Business Committee, reported the order of exercises for afternoon and evening as follows: Afternoon—general conference for one half hour; speakers limited to five minutes each; lecture by Mrs. M. F. Cross, of Hampstead, N. H. Evening—Conference one and one-half hour; speakers limited to ten minutes, and no speaker to speak but once, if the time is wanted by any other person; lecture at 8 o'clock, by Mrs. S. A. Horton, of Vermont.

Conference opened by D. Clark, followed by remarks from C. Barnes. On motion of Mr. Hornbrooke, of West Virginia, it was voted that the Bible be placed on the President's table at the opening of the Even-

Remarks were made by several persons from

different sections.

A motion, by Mr. Hornbrooks, to devote one or two minutes to silent or oral prayer at the beginning of the evening exercises, was ruled out of order by the Chair. Exceptions to ruling taken. Chair sustained.

A very interesting lecture on the subject, "United we stand, divided you fall," was delivered by Mrs. M. F. Cross, of Hampstead.

D. Clark resigned his position on the Business Committee, and N. P. Cross was appointed in his stead.

Evening Session.—Opened at 7 o'clock. Remarks were made by Bros. Clark and Chase. Prayer by Bro. Barnes. Some pertinent remarks on the subject of Organization were made by Mrs. M. E.

Withee, of Newark, N. J.
Dr. Ripley, of Foxboro', Mass., was called on
by the Chair to address the Convention, which be did for a few moments in his usual happy man-

Bro. R. was followed by an aged brother-Dean, of Massachusetts, formerly a Mothodist clergyman—in a very interesting strain, detailing

clergyman—in a very interesting strain, detailing some of his experience, and impressing the Convention in a forcible manner.

After sometimely suggestions from Bros. Chase, Ripley and Clark, the Convention united in singing the doxology, at the close of which Mrs. S. A. Horton, of Vermont, delivered an address of great power and beauty, on the "Word of God."

D. Clark, prompted by the spirit of Thos. Paine, edified the Convention with some strring and logical remarks. Adjourned.

ical remarks. Adjourned..

Wednesday Morning Session.—Convention called to order at the appointed time. After some discussion relative to the exercises announced as follows: general conference until

announced as follows: general conference until
ten o'clock; after that, regular speaking.
At the suggestion of the Chair, the Secretary
passed among the audience, and obtained the
names of the public speakers present.
Remarks were made in conference by Dr. Salisbury, Mrs. C. M. Burtt, D. Clark, Dr. Ripley and
C. Barnes.
At the close of the conference the cheir sung

Mrs. Susie A. Willis, of Lawrence, Mass., de-livered a short but beautiful address, after which the choir sang "Only Waiting."
Mrs. M. E. B. Albertson, of New York City, favored the Convention with some eloquent and

her by the large concourse of people present.

On motion of Bro. Chase, "Father" Deah was elected a Vice-President of the Convention.

Father Dean spoke for a few minutes with good me remarks by various persons,

journed until half-past one P. M. Afternoon Session.—Conference opened with sing-ing by the choir. Remarks were made by Bros

Clark, Chase, and others. At two o'clock the regular business, which was the adoption of the Constitution, came up. On motion, it was voted to consider it section by section. After considerable discussion by various members, and some amendments, it was adopted as follows:

CONSTITUTION OR ORGANIC LAW

I. This organization shall be called the New HAMPSHIRE SPIRITUALIST ASSOCIATION, II. The first object of this Association shall be II. The first object of this Association shall be to maintain its perpetuity and Annual Meetings, and for this its funds shall be freely and, if necessary, exclusively appropriated. Second, dissemination of the truths of modern Spiritualism, for he establishment of a system of religion at once easonable, rational, natural, common sense, phi

reasonable, rational, mutata, common sense, philosophical, scientific and progressive.

III. Any person may become a member of this Association by signing the Constitution. None shall hold office, vote, or take part in business, except members. Officers shall consist of Prosilent, three or more Vice Presidents, two ries and Treasurer; and they shall hold office for one year, or until their successors are chosen. one year, or until their successors are chosen. Their duties shall be the ordinary ones attachable o such offices: and the meetings and business of ie Association shall be regulated by ordinary

arliamentary usages.

IV. There shall be Annual Meetings of this As ociation; and its officers shall be an Executive Committee, whose special duty it shall be to call Committee, whose special duy it shall be to can the next one at such time and place as they deem proper; and this committee shall transact all other business not otherwise specially provided for. V. At Annual Meetings there shall be times of

free conference for any one to speak not over ten minutes, by consent of the officer presiding at the

d at any Annual Meeting by vote of a majority

of the members present.

VII. At every Annual Meeting there shall be selected a Finance Committee, whose special duty it shall be to devise for, and raise funds for the carrying out of the objects of this Association. There may be ether committees appointed for

Mrs. Albertson made some congratulatory remarks. D. Clark made some remarks relative to start-

D. Clark made some remarks relative to starting a new spiritual paper in Vermont.

Music by the choir.

At half-past three o'clock Mrs. M. E. Withee, of Newark, N. J., addressed the Convention in a profitable manner for nearly two hours.

After report of Business Committee on the experience or executor, session, adjourned, till helfrcises for evening session, adjourned till half-

past six o'clock. Evening Session.—Met agreeable to adjournment. Singing by the choir. Remarks were made by Bro. Chase, Mrs. Chap-cell and others.

Reading of a poem by the Secretary, and singing by the choir. At eight o'clock Dr. W. K. Ripley, of Foxboro', Mass., delivered a very profitable and interesting lecture of about one hour in length, after which

Convention adjourned.

Choir sang "Come, Darling, Come."
D. Clark read a poem of Mrs. Hemans.
Mrs. S. A. Horton delivered a telling address of
an hour, after which choir sang "Something sweet
to think of."

Some remarks were made by several persons.

Mrs. Horton explained it regard to the new
Spiritualist paper in Vermont.

The following resolutions were then passed:

Resolved, That we, as Spiritualists of New Hampshire, symsthize with esery reasonable reform movement in the world. Resolved, That we tender our most sincere thanks to those the have served in this Convention as officers, speakers, sing-

rs and workers. Remarks were made by Mrs. Albertson, Mrs. Chappell, D. Clark, and several others; after which

the Convention adjourned sine die.

HARVEY HUNTOON, President.

REUNEN B. PORTER, Secretaries.

All Spiritualists of New Hampshire, and all public speakers in the cause of Spiritualism in all the States, whose names are not appended to the Constitution adopted in Convention at Bradford, Sept. 25th, are requested to forward their address to R. B. Porter, North Sutton, N. H., so that their names can be attached, and they become mem-

names can be attached, and they become mem-bers of the Association.

The report of proceedings of the Convention, to-gether with the Constitution, &c., will be pub-lished in pamphlet form, and forwarded to mem-

bers of the Association in time.
Please send your names as soon as may be. R. B. PORTER.

(From the Glasgow (Scotland) Daily Herald, Oct. 5, 1867.) A Night with Glasgow Spiritualists.

Their Annual Soirec. The Third Annual Soirce in connection with the Glasgow Association of Spirituali ts was held on Thursday evening, in Ancell's Rooms, under the Trades' Hall, Glassford street. The attendance on the occasion was numerous and respectable. Mr. James Marshall (President of the Association) oc-

cupied the chair, and amongst other gentlemen present were Messrs. James Nicholson, Hay, Nis-bet, Jas. Walker, Alex. Simpson and William Lamont. After tea the company joined in singing the first two verses of the hundredth Psalm. Thereafter

The Chairman delivered the usual introductory address. In the course of his remarks he said the object of the Association was to encourage mem-bers and inquirers in their investigation of the facts and teachings of Spiritualism; and, secondly, to spread a knowledge of its truths, with the view of opposing the unsterialism of the age and of con-firming the mind in the belief of a future state. The Association had no distinctive character, like a sect, but was composed simply of individuals who bound themselves together for the purpose who bound themselves together for the purpose of investigating certain phenomenal facts, as these were presented to them. They were all practical men, who wished to use their own eyes and ears, who wished to use the senses that God had given them, leaving every one, of course, to deduce his own theory from the facts which were presented. The Association possessed no religious element or ecclesiastical feature, but was, in short, composed of a band of investigators who wished at their own firesides to study the science of psychology. The Chairman concluded by calling upon the Secretary to give a report of the proceedings of the Society during the past year.

Mr. A. Cross accordingly read the second annual report. At the beginning of last season, he said,

Ar. A. Cross accordingly read the second annual report. At the beginning of last senson, he said, their prospects were not very bright. Their funds were not in the best condition, and their spirits were low, but they girt themselves for the battle, and conquered. Their meetings last senson began in rather a small way, there being only thirteen persons present on the first occasion, but the number gradually increased with the argument of the second manual conditions. teen persons present on the first occasion, but the number gradually increased until the maximum was reached on 8th January, when there were one hundred persons present. Since last report the Association had held upwards of thirty public meetings, in addition to committee and other private meetings, which had been attended by several hundreds of individuals, and which showed, as it was the send that had been consequences the After some discussion relative to the exercises as it were, the seed that had been sown, or the of the day, the programme for the forenoon was abundant harvest that might be reaped in future years. The lectures delivered at these meetings were of a very varied character, but all on topics kindred to the one which bound them together. the Association was growing in influence slowly, but surely, about a dozen more names having been added to the roll during the past year. For next season they commenced with a balance of about ten pounds. On the whole, they felt encouraged to toll on in the great cause—to labor for love. That was the true religion—the religion of love—one faith one Lord on heather. Their At the close of the conference the choir sung of love—one faith, one Lord, one baptism. Their religion was love—it was the noblest, the purest their temple the universe-it was the broadest

their temple the universe—it was the broadest, tho surest. (Applause.)

The musical and literary programme was then entered upon. We should perhaps refer more particularly to a song which was given in the first part by Miss Chapman, a young lady from Huddersfield. It appears that Miss Chapman is what Spiritualists call a medium. She is said to become possessed of a spirit, which through her sings, or talks on metaphysical subjects, or otherwise follows its spiritual heart. wise follows its spiritual bent. To a stranger, it was no slight novelty to see a young woman, with closed eyes and a pale face, rendered paler by a muslin jacket which she were above a light silk dress, led in by the hand to sing while in what Spiritualists call a trance, before three or four hundred persons. She stepped on a platform raised a couple of feet from the floor, and, after a momentary pause, began to sing a somewhat plaintive air, in a sweet but rather tremulous voice. Her articulation was so defective that one could not make out the subject of her song; but from such words as "immortality" and "soul," which were more distinctly pronounced, it appeared that the composition was of a profound if not speculative character. While she was singing and until she had disappeared, the most perfect silence was maintained. The Chairman afterwards explained that Miss Chapman's song was supposed to have been rendered "under the in-spiration of the celebrated singer, Malibran." We take it that this young lady, who is now on a short visit to Glasgow, is a professional medium for she is announced by advertisement to take part in the proceedings of a meeting of the Spiritunlists' Association, to be held in the Lesser Trades' Hall on Monday evening. She has sweet, pleasant features, and appears to be three or four-

Another interesting item of the programme was an address by Mr. Nishet on the "Progress of Trance Painting." The story which Mr. Nishet Trance Painting." The story which Mr. Nishet had to tell, related altogether to the wonderful trance painting of a working cabinet-maker in this city, who, about fifteen months ago, although altogether unacquainted with the rudiments of art, suddenly began to draw and paint as a medium. The development of the medium as a drawing model, which took place in Mr. Nishet's own house, was thus described: We were sitting at the table one evening, he said, when, after some of the usual manifestations, the medium minutes, by consent of the omicer presiding at the time. Any person may be invited to speak at any time by arrangement of the committee having charge of business, or by vote of a majority of the members present.

VI. This Constitution may be altered or amendally impressed to call in the aid of a young lady, a writing medium. Having sat for some time, and feeling her hands cold, the young lady put her right hand upon the painting medium's left, to let him feel how cold it was, and at once his hand began to move. Thinking he was about to be developed as a writing medium, pencil and paper were laid down, when the pencil was picked up, and various figures were drawn with the left hand on the paper. In these rude lines and figures we could at last make out a de-sign, which was that of a "vase of flowers." Thus the medium artist started, and from a vase of flowers in pencil he ascended to the higher branches of art. With his left hand he drew on the first evening the section of an archway, which the spirit told the company was symbolical of the entrance to a sphere. On another evening he produced a representa-

tion of the mental condition of the inhabitants of the first four spiritual spheres. Then he took to water colors and the use of his right hand, and a list of pictures, thirty-three in number, was the result. These pictures were said to be of a varied character, including landscapes, figure subjects, symbolical representations, &c. The medium, it was stated, performed all the operations of the painter, not excepting the mixing and arranging of colors, with his eyes shut, being in a state of profound trance: He sometimes worked in a room which was perfectly dark, all his painting being done at the close of his ordinary work as a cabinet maker. He has been persuaded by his friends to attend the School of Design for three Thursday Morning Session.—The Convention indulged in a general conference until about halfpat nine o'clock, when Father Dean detailed more of his interesting experience in the time allotted him.

lessons in drawing would do the painting medium a great deal of good. One night the medium was moved by a spiritual artist, who declined to give his name, but said a picture of his would be painted by which they might learn who he was. The medium accordingly painted a waterfall and landscape, the execution of which occupied only four hours; but none of those present knew who was the painter of the original, although the initials "J. R." were observed in the left hand corner of the canvas. Bome time afterwards, however, an engraving appeared in Cassell's Art Treasury Exhibitor, of an old work called "The Waterfall," by a Dutch painter named Jacob Ruysdael, who died in liki, and the picture produced by spiritualistic agency was found to be a marvelous copy of this work, which the medium had never seen. At a subsequent meeting old Ruysdael complained that they had found him out, and on the mortals representing that he was not at hand when the discovery was made, the spirit acknowledged the fact, but said that others who were present told him about it! "However simple my story may be," concluded Mr. Nishet, "from. what I have seen in two way house and "from. what I have seen in two way house and "from. what I have seen in two way house and "from. what I have seen in two way house and "from. what I have seen in two way house and "from who was made, the "from what I have seen in two way house and "from who was not an an and the produced was made, the spirit acknowledged the fact, but said that others who were present told him about it!" lessons in drawing would do the painting medium who were present ton thin about it. However, simple my story may be," concluded Mr. Nishet, "from what I have seen in my own house, and from what I have read, I can no more doubt that here are spiritual influences at work guiding and directing these phenomena than I can doubt my own existence."

The address on trance painting was followed by one or two more songs, and then came an interval which was devoted to fruits and conversation. A picture executed by the painting medium was handed round the company, and naturally attracted much attention. It could not be considered in the highest style of art, but, assuming it to have been done by a man with his eyes shut, it was certainly a very astonishing piece of work. During the interval Miss Chapman sat amongst During the interval Miss Chapman sat amongst the audience, and when the vocalist who opened the second part with "The Village Blacksmith" made his appearance, she retired to an adjoining room, in order, as we were informed, to be put into a trance, for her "inspirational address" was to follow the first song. Longfellow's Blacksmith having "earned a night's repose," Miss Chapman was led in as before. Taking her stand on the platform, with her eyes shut, she turned slightly round and addressed the Chairman, then facing the audience she addressed the "ladles and genthe audience she addressed the "ladies and gen-tlemen," and at once glided into her address. We should premise, however, that she was said to be possessed of a spirit called Zoma, and that not she, but the spirit alone, was responsible for the heterodox opinions which were expressed in the course of the address.

[Here followed a synopsis of the address, which consisted of glimpses of the "Summer-Land," with a description of the seven spheres.]

The whole proceedings were of the most orderly and decorous character.

Lancaster, O.

Spiritualism in Lancaster is, to a very great extent, a thing of the future; though older residents of the town than myself say that a year or two since there was quite an interest awakened among the citizens of the place by the visits of different mediums; and that it drew forth that barometer of the advance of Spiritualism, the obloquy and denunciation of the Orthodox pulpit. Had the work then gained enough ground to have been followed up, it is likely we would have had a prosperous society here now; but still the field is open, and a wide one it is. There are no liberal churches at all in the place, and those that are are as illiberal as churches are generally found. Old Mother Catholicism takes the lead, followed by her children, the Baptists, Methodists, Presbyterians, etc.

It has always seemed to me a remarkable fact in the history of Spiritualism, that though its believers may be few in a place, yet they will be found in almost every village of the land-a little leaven dropped among every gathering of men, which may leaven the loaf. An immense responsibility thus devolves upon every believer in our philosophy; the more alone he is, the greater it is. The universality of Spiritualism is thus promised, in the hope that the individual germs thus scattered may fall in good soil, and their growth then, we know, will be rapid and strong.

So it is that we find the faithful few here: nor do those few allow their zeal and good will for the cause to become dampened by the religious darkness of their surroundings. As proof of which, we may note the fact that one of our number, Mr. W. S. Beaty-who has had most excellent success as a healer by the Christ method, in a limited field-has informed us he intends to take the field soon as a healer, and devote himself to allaying disease. From personal treatment of self, I can most heartily recommend

All hall to our State Convention that is to be. Following close, we hope soon to see, a la Massachusetts, itinerant mediums penetrating every town of the State, preaching the glad tidings of great joy to all. Lancaster, or at least the Spiritunlists of it will greet thom with a cheery welcome.

Lecturers or mediums passing near Lancaster, are cordially requested to stop, if convenient, though if not for more than a day, and all expenses incurred in consequence will be met.

Test mediums, of course, are greatest in de-G. M. Gould. nand.

The Message Department of the Banner of Light.

MESSES. EDITORS-I have been disposed to send the Banner a pittance for some time. As I take the most interest in the Message Department, you may appropriate it to that. It grows better week by week. I pity the man who cannot read and ponder these great revelations. The physical science that is unfolded, so new and astonishing in its phenomena, the cognizance that the thoughts and intents of the heart are known, the acts of the life, by beings in contact with us, seizing hold of our consciousness in a manner unknown before, must act upon and renovate the characters of men. The transcendently glorious condition of the good after death; the generous estimate of the evil that their sin, remorse and ignorance will be gradually removed as they are susceptible of improvement; the new view of God's government, of Himself as a living, intelligent and beneficent agency pervading all things, and of the angel-world, as instruments in His hands, linking us to all progress by a kindred sympathy, is taken from the old region of myth and uncertainty, and made by the testimony of all the senses a magnificent reality. Man's individuality, his conscience and discernment, and not another's, as the highest arbitor, will annihilate sectarianism, and inaugurate charity, love and forbearance in lieu thereof. But between this and then there is a gulf, a great work; let us each silently, or with noise, as God has given us the gift, help along the consummation. In this new chapter of religion the untrammeled and liberal mind accepts and assimilates its revealments with less difficulty; many others find it a terrible upset, and wage war against all provious forms of belief; in the meanwhile it is silently working: its way into the ideas, the expression, the litera-Respectfully, ture of the times. Springfield, Ill., Oct. 21, 1867.

Connect your Errors.—People say they shell peas, when they unshell them; that they husk corn, when they unhusk it; that they dust the furniture, when they undust it, or take the dust from it; that they skin a calf when they unskin it; and that they scale fishes when they unscale them. I have heard many men say that they are going to wand their gardens when I they were going to weed their gardens, when I thought their gardens were weedy enough al-

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

Bunner of Light.

BOSTON, SATURDAY, NOVEMBER 9, 1867.

OFFICE 158 WASHINGTON STREET,

ROOM No. 3, UP STAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE. CHARLES H. CROWELL.

For Terms of Subscription see seventh page. All mail matter must be sent to our Central Office, Boston, Mass.

All letters and communications intended for the Edito al Department of this paper should be addressed to Luther

From the Cincinnati Christian Herald. Spiritualism-What is It, and Whence is It?

The world has sought in vain, as yet, to know from whence so called Spiritualism originates. Many have conjectured and sought in many ways to account for its varied manifestations; but hith-erto no very satisfactory method of accounting for them has been settled upon. Some have at-tempted to account for them on the ground of odylic force, nerve aura, and other equally un-known causes. What does it signify to say that nerve aura or odylic force is the originating cause of a certain manifestation, when it is not ascertained what the originating cause-nerve aura

That Spiritualism is every day gaining vota-ries to its cause is evident upon every hand. And wherefore is this? The reason evidently origi-nates in the fact of the physical manifestions which its votaries can adduce in support of its

positions.

Hitherto the Christian Church has been unwilling to admit the fact of the manifestations; but, as proofs of the manifestations begin to accumulate, that position must be surrendered. What, then, is the last and only resort of the Church of Christ? Why, evidently, admit what is most clearly prophecied will take place in the latter day: "Now the Spirit says expressly that in after times some will desays expressly that in after times some will depart from the faith; giving heed to seducing spirits, and teachings of demons." In King James's translation, the word demonion is trans-lated devil, but this is evidently a mistranslation Webster in his unabridged dictionary uses these words: "In the Scriptures the Greek word ren dered devil, is sometimes erroneously so rendered demon is the word. For nothing is more certain than that different beings are intended." Now this being the case, we must come to the only conclusion which a rational mind can come to-that manifestations originate from this class of spirits

Now, how are they characterized; that is, what will be the distinctive teachings of this class of beings? "Speaking lies in hypocrisy, and forbid ding to marry." Now, is not this one of the dis tinctive characteristics of modern Spiritualism Do they not very lightly esteem the marriage re lation, and are not their communications through their papers characterized by every variety of opinion upon every subject within the range of

But Paul, in 24 Thessalonians, is more graphic in his description of the same phenomena. He declares that immediately after the "Man of sin' then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming-creating whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unright

eousness in them that perish.

Now, it must be evident that this manifestation Now, it must be evident that this manifestation of Spiritualism is the exact fulfillment of this Scripture, coming, as it does, directly upon the heels of the downfall of papacy. Who cannot see in this prophetic pen-portrait by the Apostle an exact likeness of modern Spiritualism?

That Spiritualism is outspokenly infidel cannot be denied. They persecute Jesus Christ with a bitterness which even infidelity has not as yet manifested. They make no scruples in declaring that he was but a man and outle an inverfect one

that he was but a man, and quite an imperfect one at that. They have no scruples in declaring that the body of Jesus was never raised and shown to the disciples as his real body, but was made to appear by a pyschological effect upon their minds. Now, who cannot see in all this an anti-Christ, an absolute opposer of the whole system of salva-

But the most important question is this: How shall we meet the issue? how most successfully oppose this Goliah of Gath who has defied the

armies of the living God? A work has recently appeared, called "The Powers of the Air, or Spiritualism—what it is and what it is not." The author labors to show that the facts of spirit-manifestation are undeniable; that a class of spirits, called by the Apostle Paul the powers of the air, is the source of it all; that they control, to a greater or less extent, the minds and bodies of most men; that they operate some-times by impression upon the mind, and some-times by actually controlling a hand to write or the vocal organism to speak; that this is done by a spirit just as it is done by men when they have a subject under mesmeric control; that the same law that will allow one man to gain over another mesmeric control will allow a disembodied spirit nesmeric control will allow a disembodied spirit to do the same; that if a man is controlled by a devil, then possession of devils is a fact; if by a spirit of divination or fortune-telling, then the woman at Philippi, as well as modern women, may be controlled to tell fortunes, that is, tell as possed, and guess at what something that has passed, and guess at what may yet be to come.

The author labors to show that modern Spiritu-

alism is identical in fact with possession of devils or demons of our Saviour's day; that this power or demons of our saviours day; that this power was only manifest to any considerable extent among the Jews after a lapse of some fifteen hundred years of physical and intellectual training under the Mosaic system; that by this training the nation was rendered the more physically and intellectually sensitive, and thus brought more directly in contact and under the control of evil and that the there were sentered among spirits; that when the Jews were scattered among all nations the manifestations from evil spirits ceased, because they, as a nation, relapsed into physical as well as intellectual grossness. But ow, after a lanse of some eighteen hundred years now, after a lapse of some eigeneen numered years, the Gentile, by the refining and elevating power of the Gospel, has been brought up to the same degree of physical and intellectual sensitiveness that the Jew had attained to in the days of Christ and his apostles, consequently manifestations from evil spirits must at the present time appear for the same reason that they appeared among the Jews in the days of Christ. That holy or nulnistaring spirits have some power to aid and help the children of men; but their power is not so great as the evil spirits, and hence if Christians were not kept by the mighty power of God they would atteriv fail.

ORSERVER. would utterly fail. OBSERVER.

The above article, from one of the leading Presbyterian journals of the country, is a noteworthy sign of the times. It will be seen that the writer admits the great essential point for which Spiritualists are contending, this, namely, that the position of the Christian Church (and, we might add, of science also), in denying the manifestations, "must be abandoned." Once admit that these phenomens are genuine, and produced by spirits, and you may form what theory you please as to the character of the spirits. We do not fear but that the admission that there are bad spirits will draw with it, in irresistible sequence, sooner or later,

the conviction that there are also good spirits. .That the Church needs the ventilation which Spiritualism is giving it, may be inferred from the following stanzas, contained in the same number of the Christian Herald from which we quote the foregoing article, and in which the old heathen notion of the subsidence into annihilation or inanition of the thinking principle after death, until the consummation of the ages, reappears. It is not remarkable that the Church makes so many skeptics in regard to the continued existence of the soul after this life, since a doctrine so

of the soul's life, and the resurrection of the natu- putting your whole heart and life into it, and ral body, is made one of the articles of the theo- leave the results alone. It is not for you to work logical creed of evangelical Christendom.

We here give the stanzas, referred to above. erfully you may work upon them. They contain the Orthodox notion in regard to the state of the soul after it leaves the mortal " Lovers and friends I 've seen

Sink in the silent grave, No more to rise till time shall end, And Christ, our everlasting Friend, The rising ensign wave

To call us from the tomb, To join with angels bright, When Christ in pomp comes down His saints with loy to crown In everlasting light.

Here the principle that sinks into the tomb, and is to remain there till Christ (like a man at a railroad crossing) shall wave a flag, is the Ego, the individualized I. "Lovers and friends" (not their visible bodies simply) sink into the grave.

Truly it is time that some such power as Spiritualism should come to dissipate the fog in which these false theologians would wrap the souls and the hopes of mankind, stifling those spiritual instincts which give the lie to the monstrous hypothesis. That evil should come with the good in this spiritual intromission that is going on, is not to be wondered at, seeing that when we cross the line of this life the laws regulating our free agency are continued into the next stage of being. If, in its work of demolishing this hideous old error. Spiritualism makes havoc with other parts of the dominant creeds, so much the better for humanity. The essential truths of Christianity, in harmony as they are with the loftiest visions of goodness of the saints and sages of all time, Spiritualism will leave untouched.

Beecher on Free Labor.

In his recent oration, at the close of the Fair of the American Institute, Mr. Beecher said of labor, that " work is coming up, and the workman rises higher and higher in the estimation of the ages, and work with us is one of the grandest titles of nobility." That is putting it with more or less fervor of imagination, but it cannot be denied that, by dignifying labor and making idleness disreputable, we of this country have virtually wrought a revolution in the entire social system. When it was the sign and token of aristocracy to employ serfs and slaves, then labor was degraded. As soon as labor becomes free, that moment it wears a robe of dignity and lifts its face to the heavens. We Americans, thus far in our remarkable career, have taught the world that nothing can be done without labor, that labor is honorable above all things, and that to be indolent and useless is a stigma which no man can efface from his character. In fact, so busy are we all, we have no idle class among us that possesses any influence. Labor rules, as it overcomes all things. It has the upper hand in our system. It has vanquished the continent, and it is yet to shape and direct the national character.

No man actually knows what and where he is; no man, in fact, has really got a secure footing until he knows what he can do and how to do it. Emerson says in some one of his lectures, that when a new man comes into a company the first inquiry that passes round concerning him is, What is his business? in other words, What can he do? That simple question puts to rout at once the notion that he could command the common regard and still know how to do nothing. Labor, capacity in active employment, the evidence of something either begun or done, these are the quarterings that belong on the escutcheon of our modern aristocracy. Look around you in any direction and you will find that the list of rich men is composed almost altogether of those who owe their success to their own endeavors. Each for himself, and a chance for all, is the motto in this free country.

Said Mr. Beecher, in continuance of his thought on this subject which we have taken up as suggested by him, "While we are speaking of laborsaving machines for the abridgment of man's toil. if there is one machine which ought to be invented, it is that which teaches them how to work and what to work at." Such numbers go drifting and cause they have never sat down deliberately with themselves to discover what they are good for, or to understand what is the best way to perform the service they have chosen in life. A clear comprehension of these points is above all things essential. Many a person gets along half-way through life before he actually discovers that he has missed his true calling. Better rectify his mistake even then than to push on through obstacles which it will have done him no good to overcome. It is an unhappy thing for an individual that he has fallen upon an occupation in which he feels no interest. We can conceive of no servitude that is more unendurable to an intelligent and awakened mind. It is only when we work in our callings for the love, as well as the need of it, that they yield us the full fruits of an abiding satisfac-

In this country it happily lies within the power and province of every man to bring upon his work as much honor as he chooses and can. A blacksmith may make his occupation an honored one by bringing to it a character which all around him are compelled to respect. It is the same in every other pursuit. It is thought that elevates and ennobles all occupations; and in that realm there is but one highway which all men are free

How to Take the World.

It will never do for us to didacticize on a theme that so clearly invites that style of treatment, for fear we should not be read. Yet there are plain truths about it, to be plainly stated, that everybody ought to pay earnest heed to. The homely suggestion-" Never cross the bridge until you come to it "-is perhaps the first maxim worth regarding in this connection. It includes so very much of what is to be said afterwards. For by not borrowing any trouble to begin with, we find ourselves rid of much of the actual trouble which would crowd up and offer to pay our borrowings. If we are of a melancholy strain of temperament, we must study out and apply the corrective to its manifest evils; there is as wide a margin for cultivating the nature as for cultivating soil, or breeds of horses and cattle.

In seeking to lay hold on the world, as it is called, for the distinct purpose of applying to it the reforms which we believe it stands in need of, we can do no better than adopt the rule not to try to force things. No one is made wiser, or better, or worse, against his will. Only what is seemingly suggested from within, is what finally makes itself known on the surface. That is one way to take the world-to let it appear not to be taken by us at all. As human nature is made up, that is the part of wisdom simply; not of policy, but of something deeper and broader. Another way of taking the world is to appear indifferent, to a certain extent, to its regard for what you have to present, or even for you. By being too anxious for the fate of your theories, or precepts, you show that your own confidence in their soundness and efficacy is not what it ought to be. Say what you

with the elements of men's nature, however pow-

Then, again, Nature in all her arrangements suggests alternation-action and rest. All work leaves no time to regard and compare results, so as to know what work really effects. There are some persons who think that nothing is doing unless they are all the time in motion; as there are likewise others who do not believe that anything comes of talk and conversation unless they can drive a hammer and tongs argument right through it. Such persons would make much more headway, or do it with ten times the ease, to leave off pushing and laboring a part of the time, that the seed they have sown may have a chance to germinate. With their constant activity, however, they are like persons who plant beans and potatoes, and keep digging them up to see if they have sprouted. Leave them to Nature and time, and the quality of the seed sown will inevitably tell its own story.

Too much speculation, too much introversionthese are among the radical faults of the time, and should be corrected as soon as possible. For by getting all obstacles of this sort out of the way. the machine will run much easier. Overwork causes over-anxiety. Fretting is the friction of the machine. When we have performed our plain duty, by obeying a healthy and sound conscientiousnesss, we have done all there is for us to do; beyond that is a realm where we cannot rightfully claim admittance. Common sense is a good friend in this business, and it will repay one to take it into his confidence. By pursuing this easy manner, in one sense, we accomplish far more downright work, and at the same time save ourselves for the future instead of spending all upon a single effort. There is need for those who give their very selves to the world for its benefit to practice all the little economies of force which are the practice of the highest Creative Power.

Mercantile Hall Meetings.

On Sunday evening, Oct. 27th, Rev. Edward C. Towne, of Medford, delivered his second address before the "First Spiritualist Association." The hall was completely filled with eager listeners. The subject of the lecture was, "Recent Appearances of Anti-Christ, with some notice of the treatment of Rev. Rowland Connor by the Universalists." In his introductory remarks, Mr. Towne spoke of the recent appearances of anti-Christ, and took some illustrations from the recent history of the Christian world to show what he meant by the term. In order that his hearers might better understand what he meant by anti-Christ, he first defined, by way of contrast, his conception of Christianity. The view which he took of the Christian religion was that it had one great living and central principle-the spirit of love. All true religion is at the root but one thing. If, then, men in their folly and ignorance have set up another thing than the spirit of love, or to take the place of it, they have set up what is false. This very properly may be called anti-Christ. Men, and even those professing to be Christians, have set up anti-Christ in two thingsfirst, the church, and second, the creed. Catholics and Protestants have been equally culpable in this respect, and even the altars of Christendom have been desecrated by this false spirit.

in proof of this assertion, the speaker proceeded to take three or four instances of recent occurrence. First, he alluded to the controversy between Bishop Colenso and the Established Church of England, which led to the final dismissal of that eminent divine from its communion and fellowship. He next spoke of the change which had taken place in the Unitarian denomination, and then turned to the recent movement of the Universalists toward anti-Christ.

In this connection Mr. Towns spoke of the treatment of Rev. Rowland Connor by the Convention of Universalists which lately assembled at Milford, and remarked that there was not in the whole circle of religious denominations a more bigoted or dogmatic sect, or one more sold to the spirit of antl-Christ than that of the Mniversal to-day. He had wondered, at one time, why the Unitarians did not harmonize and affiliate more with the Universalists than they did; but subsequently, when he found out the cause of the want of harmony, he was not surprised. What has been, he asked, their treatment of the young man who came to Boston as the junior pastor of the School-street Church? Mr. Towne then reviewed at some length the recent dismissal. Mr. Connor, he said, came to this city under the Providence of God; not under the Providence of Dr. Miner or the deacons of his Society. He came as a young man, with a young head upon his shoulders, and therefore he did not bring old opinions with him. He replied to the invitation of the Society when asked to become the colleague of Dr. Miner-"You do not want me; I will not suit you." But in spite of objections, and in consequence of the urgent solicitation of Dr. Miner, he was at last prevailed upon to accept the place A formal compact was then entered into, which the speaker considered was hardly less binding than that between man and wife at the marriage altar. This was disregarded, and the junior pastor was dismissed. After speaking of the iniustice of this course, Mr. Towne next proceeded to discuss the soundness of the doctrines held by Mr. Connor. One charge brought against him has been that he was unsettled in his belief, but who. the speaker asked, has dared to say that he was in doubt in regard to the four great cardinal principles of religion—belief in God, in human nature, in immortality, and in eternal blessedness? No one, he repeated, has dared to intimate that Rowland Connor was unsettled about these things. In their dismissal of Rowland Counor from fellowship, the Universalists have set up-as has not been set up before in New England-the very

throne of anti-Christ. In some remarks following upon the Winchester Confession, the speaker mentioned the very pertinent remark of a person at the time of its adoption who said to one of its signers, "You think it is a very small calf now, but you will feel its horns by and by." He hoped that the time would come when Universalists will not submit to any creed.

but will be joined only by the holy spirit of God. In closing, Mr. Towne spoke of the manner in which Spiritualism had been received by the churches, and said that it was the fact that all through this controversy the spirit of anti-Christ has confronted Spiritualism, although Spiritualism has shown so largely the spirit of Christ.

The Children's Lycoum belonging to this Society is gaining in numbers quite fast, and making fine progress with their exercises.

Mrs. M. S. Townsend speaks in the above hall next Sunday evening.

Important, if True.

It is said our Government has received information that the President of Mexico will declare all treaties existing between that country and the European powers engaged in or indirectly favoring the pretensions of Maximilian, abrogated, absurd and pernicious as that of the suspension | have to say, after your highest and best method, and no longer binding upon the people of Mexico.

Music Hall Meetings.

The success of the course of lectures on Spiritualism, in Music Hall, Sunday afternoons, thus far, is unprecedented. The audiences have largely increased each Sunday, and on the 27th of Oct., at the closing lecture, by Thomas Gales Forster, nearly two thousand persons were present, making as respectable and intelligent looking an audience as one is in the habit of seeing in the 'Athens of America." The lectures given by Mr. Forster during the last three weeks, would be sufficient to establish the reputation of any speaker-but he previously held an enviable position as one of the most profound thinkers of the age, as all his discourses give evidence.

It was a pleasing scene to witness the children of the Lyceum surrounding the speaker on the platform, and to note their smiling and happy faces while listening to the melodious strains of the organ. The presence of children at our meetings should always be a prominent feature. Many of them comprehend more of the lectures than older heads are willing to concede. The seed of truth planted in young minds is sure to grow and ripen unto a golden harvest. Neglect our duty to the children, and what hope have we of the next generation?

Mr. Forster's subject for his closing address was one that just suited the majority of his hearers, namely, the Biblical objections brought against modern Spiritualism. By a clear and logical deduction of facts, clinched by numerous Scriptural quotations, he conclusively proved that modern Spiritualism was not only not antagonistic to the Bible, but wonderfully analogous to it. He made several strong points by instituting a comparison between the many marvelous occurrences spoken of in both the Old and the New Testaments, and the similar facts developed by modern Spiritualism. He cited many wonderful points of resemblance in the manner of spirit intercourse, maintaining that if the spirits in the olden time could commune with mortals, they possessed the same power to do so today, as the laws of God were necessarily eternal and unchangeable.

A beautiful illustration of spirit-communion was then manifested. The spirit controlling the speaker said "there were several bright spirits of children present, who wished him to transmit their messages of love to their parents. Among them," he said "was one (Anna Cora Wilson) whose entrance to spirit-life took place nine years ago this day, [a true statement, of which Mr. Forster had no previous knowledge] and she bids me say to them "-Here the speaker gave a beautiful and touching poem, breathing the warmest sentiments of filial affection for her earthly parents, so unmistakably characteristic as to be readily recognized. Then the spirits of two younger children, whose parents reside in Cambridge, addressed their mother, who was present and at once recognized and accepted her darlings' messages of love. These practical illustrations of spirit-communion very sensibly affected the audience, and many an eye was moistened with tears-not tears of despair-but of joy and hope, which such knowledge of the future gives.

We have a phonographic report of this lecture, which we shall print at an early day.

Mrs. A. A. Currier follows Mr. Forster. She is a well known favorite speaker.

Mental Phenomena.

With the above heading the New York Tribune of Oct. 25th pays a merited tribute to the gift of mediumship possessed by Mr. Charles H. Foster, who is doing a great work in convincing the skeptical world of the reality of spirit communion. His rooms are thronged with anxious souls who desire earnestly to communicate with their loved ones across the river, and do; as well as with those who visit him as mere curiosity-seekers. But all retire well satisfied with their visits-the former thanking God' that the gulf between the mortal and the immortal is bridged; and the latter, wiser and better, for their curiosity leads to in the firm conviction of the actual return of the spirit after death. The writer in the Tribune.

skeptic, thus discourseth: "In that quest of novelty which is the mission and duty of journalism, the writer of this para-graph lately found himself at the residence of Mr. graph lately found himself at the residence of Mr. Charles H. Foster, at No. 29 West Fourth street, in this city. Mr. Foster is a professional 'spiritual medium,' and the phenomena that he exhibits are very singular. It may not be conceded that they demonstrate the truth of the theory of Spiritualism; but they, certainly, show Mr. Foster to be possessed of powers of clairvoyance, so remarkable as to make him eminent among the professors of that art. Many experiments witnessed by ors of that art. Many experiments witnessed by the present writer have convinced him that Mr Foster possesses these powers, and is, therefore an important representative of certain mental phenomena that are worthy of intelligent study and searching investigation. Science has been accustomed to thrust this order of intelligence aside—to greet it with distrust and derision. That policy is a mistake. Whatever new truth may offer itself, in respect to the human mind, its powers and its susceptibility, merits, at least, thoughtful attention. Reference is here made to Mr. Foster, in order that those among our readers who may wish to investigate this class of mental phe-nomena may have their attention directed to a remarkably gifted man. Mr. Foster employs no mechanical accessories, but labors in evident good faith; and the disclosures that he makes—by whatsoever mysterious correspondence of mind they are obtained—are always interesting, and are sometimes astonishing. It is the theory of the artist that his intelligence is derived from spiritual beings; and very often its singular accuracy, as in descriptions of the departed, lends a color of truth to this assumption. The old Miltonic idea that

'Millions of spiritual creatures walk the earth, Unseen, both when we wake and when we aleep,' is not an unpleasant one, however little it may be is not an unpleasant one, nowever the last may susceptible of demonstration. Whether Mr. Foster proves it or not, he clearly proves that it is possible to exercise faculties, of a spiritual order, the very possession of which has generally hither to been denied to the human mind. Much good might come, we should think, from the utilization of such powers in the great cause of education and religion, rather than their scofling condemna-

Emma Hardinge.

We are frequently asked, by letter and otherwise, "Have you heard direct from Emma Hardinge since her return to England?" To all gress called to definitely settle the Roman quessuch inquiries we answer, that we have received no communication whatever from Mrs. H. since her departure. The reason is, we presume, that nearly her whole time is occupied in preparing her new work for the press, "Spiritualism in America." Many of the friends would, however, be gratified to hear from her through the Banner. if it would not tax her time too severely to write.

David Holmes and Charles Scoffeld.

Having accidentally met these mediums in their healing powers, and from personal knowledge we recommend them as healers of more than the discourses which are the result of his investicommon merit. Possessing, as they do, positive gations, with the utmost regard to a fair, candid and negative magnetic powers, they cure acute, and kindly spirit. Truly may old theology nervous and chronic diseases without the use of tremble at the rapid inroads liberal ideas are medicine. Their office is at No. 6 Fourth Avenue, making among all classes of our people. Everynear Cooper Institute.

Peace on the Plains.

Treaties are making with the several tribes of Indians by the Commissioners, and all things promise to be peaceful in a short time. Dispatches to the daily journals convey the satisfactory intelligence of amicable meetings having been held. at which free discussions were had respecting the Government proposals, and the Indian chiefs expressed themselves satisfied with what was offered them for reservations. Thus it is found that the red man is actuated by a sense of honor equally with the white. It is to be remembered, too, that during the interval between the first and second meetings with the Commissioners there have been no Indian raids or "massacres," and that the Pacific Road has progressed with no interruption. The Indians pledged themselves that this should be so, and they have kept their faith, Some few of the chiefs appear to desire additional arrangements to those already made by the Government for their future subsistence, and they were promised compliance with their wishes so far as possible. We sincerely believe that, with good and honest management, we have seen the last of these Indian troubles, and that a permanent state of peace is before us if we are resolved to keep our word.

An Omaha dispatch, of Oct. 30, says that a messenger has arrived at Fort Laramie with thirty Sioux warriors who favor peace. The head men promise to be at Fort Laramie on the 10th of November. Chief White Cloud has sent word to Gov. Hunt, of Colorado, that he will treat upon liberal terms, relinquish all claims to the plains, and remove to the extreme North. Gov. Hunt will go to Fort Laramie by way of White Cloud's Camp and endeavor to make terms with him

The New York State Convention.

Following in the wake of other States, the Spiritualists of New York, we are pleased to know, have called a Convention, to be held in the city of Rochester, on Thursday, Nov. 7th. We sincerely hope the attendance will be large, and that every town in the State will be represented. If the delegates go into the Convention with honest hearts and open hands, determined to spread the Gospel of Truth broadcast throughout the State, they must not only talk, but act-and act promptly, by at once raising a fund sufficient to permanently maintain missionaries in the field. When this is done, it will be an easy task to send speakers into the towns and villages where they are most needed. And, above all, select agents possessing energy, honesty and ability.

It is a glorious idea this, that the spirit-world has inaugurated in our day and generation, namely, that the heavens have been opened to mortalty, never again to be closed; that our loved ones who have passed on, can return to bless and lead us up higher in the scale of wisdom and truth. Press on, then, friends, in every State. The work before you is one of vast importance, not only to the people of earth, but to the inhabitants of the spirit-world as well.

The Eddy Brothers.

We are pleased to see that wherever these mediums have exhibited their wonderful powers, during their present tour, they have been noticed fully and favorably by the press. Here is a specimen from the Albany Knickerbocker:

"The spiritual phenomenon, as developed by the Eddy mediums, is indeed wonderful. We have participated with them at two private sittings, and must acknowledge that we have been con-

At one, Sunday evening, the demonstration made was not only wonderful, but fearful. Notwithstanding the fact that the mediums were se-curely tied hand and foot to the chair on which they sat, still the instruments were lifted from the they sat, still the instruments were lifted from the table, sent around the room in a circle over the heads of the circle of spectators, the strings being fingered as they moved. Occasionally the guitar would stop in one corner of the room, when notes as soft and sweet as those of an Æolian harp would emanate from it. Then again the instruments would be picked up and they are about the ments would be picked up and thrown about the room with fearful force, endangering the heads of ter, wiser and better, for their curiosity leads to those sitting in the circle. They were also lifted serious investigation and eventually culminates and put on top of bookcases, several feet beyond in the firm conviction of the actual return of the the reach of the mediums. These things, we say again, are truly wonderful, and how they are ac-complished is indeed a mystery to us. Our read-ers should attend a scance of the Eddy mediums, and satisfy themselves on the subject."

Spirit Paintings by N. B. Starr.

Mr. Peebles, in the Western Department, notifies the public that our friend and brother, N. B. Starr, intends spending the present month in Fall River, Mass., where he will be used to place on canvas those spirit friends' portraits whom their relatives on earth desire to have.

We now learn from Annie Lord Chamberlain that she has twelve specimens of Mr. Starr's work, which were some time since painted at the West. One of the portraits is recognized as "little Mayflower," an Indian spirit girl, who is Mrs. C.'s constant attendant, and very much attached to her. At the earnest solicitation of friends, Mrs. Chamberlain proposes to exhibit these spirit-pictures in Boston, in the course of the present month, and will duly notify the public through the Banner where and at what time they may be seen. Consequently the friends of the artist in this State will have an opportunity to scrutinize his wonderful performances.

The Romish Question.

According to late dispatches from Europe, Garihaldi with ten thousand men was marching victoriously on Rome, and the citizens were ready to revolt and join him on the opportune moment. In the meantime the French are concentrating a large force at Civita Vecchia, a seaport twenty miles distant, for the purpose of aiding the Papal troops to whip back the Garibaldians, if possible, into Victor Emanuel's territory, when they are to be disarmed by the Italian troops. France justifles her intervention on the ground that Italy has failed to protect the Pope in his lawful and timehonored rights, and M. Moustier states that the agency of France will go no further than is necessary to crush armed rebellion against the Pope. and drive out hostile soldiers from his dominions. When that has been accomplished, the French troops are to be withdrawn and a European Con-

Vindication of Theodore Parker's Character and Teachings.

It gave us great pleasure on reading the announcement in the Boston daily papers that the talented Unitarian minister, Edward C. Towne, of Medford, had determined to give a course of six Sunday afternoon lectures in Mercantile Hall, Summer street, commencing Nov. 3d, and finishing Dec. 8th, in vindication of the life and teachings of Boston's eminent liberal preacher, Theo-New York city recently, we had occasion to test dore Parker. Mr. Towne has made a careful study of Mr. Parker's writings, and has prepared body should listen to Mr. Towne's discourses.

New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY

(Opposite the American Museum.)

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

Ireland and the Irish.

The Fenian excitement, which rises and falls brought Iroland and the Irish more prominently before the public mind and up for discussion and review by the press, than they have been for many years. No person can turn the pages of Irish history, or examine the people as they are and not see a greatly wronged and grossly injured people; and yet a race not heart-broken like the Indians, nor enslaved like the Negroes. They have carried the burdens and borne the oppressions as no other people on earth would do-for they are a more elastic people than any other, and rise with their burdens with smaller helps than any other people would. No warmer hearted and more confiding people live than the Irish. None are easier won or sooner excited. No race loves more ardently, quarrels easier, or gets over it sooner.

a-d

o-to

a

he Te id d.

n-ıd

þθ

They are a live people, squirming and turning under every oppression, and ever ready to "lick the hand just raised to shed their blood," if it can be made to desist. They have poured the vitality of their nation into American veins for two centuries, and given more life current to the population of the United States than any other European nation. They have lifted the heaviest American burdens, done nearly all the hard work on our great jobs, from the "Chinton ditch" to the Pagreat jobs, from the "Chinton ditch" to the Pa-oific Railroad grade. They do, to-day, oue-half discourse, the inspiration emanating from the uncific Railroad grade. They do, to-day, one-nail the drudgery of our great cities, and drink nearly half the whiskey for pay—which is worse than no pay, but a profitable kind of pay to the employers, as it degrades the laborer and enriches dense that the feeling was enjoyed in common by the speculator.

They are always ready in scores, hundreds or thousands, both male and remale, for any great work we have to do, and ready, too, to take the poorest pay and poorest places to live. They have been starved down so long to potatoes and cabbage, that they naturally seek work in the soil, and basements or sodded shauties to live in. They have carried the burdens and borne the heat of the day in toil and poverty long enough to have honest and earnest inquiries into the causes that have kept such loving and elastic natures so long in this degraded condition, and yet not been able to kill out the spirit or vitality of the nation. We may not agree with the sympathizing friends of the Irish on the causes, or relative importance of the causes of their general poverty and inferior social position in our country and Europe, but shall agree on the condition and the justice of their claims, on the rights they have been robbed of, and wrongs still endured by

We believe the heaviest burden the Irish na-At a special meeting of the Spiritualists' Association or benefit, has been and is the Roman Catholic Church; and we believe it is the one that has crushed, impoverished and degraded them more than all others, and caused mainly their submission to the oppressions of the British Government and the social tyranny of America. So long and J. S. Lewis. Pres. and the social tyranny of America. So long as they run after the foolish ceremonies and ridicuyous mummeries of this old, defunct religion of Rome, and bow their necks in abject submission to its priests, they will be robbed of their earnings and shorn of their man and womanhood, and made to do all sorts of drudgery, while the Church shares the pay, leaving them to do the labor, take | columns: the degradation and get a mere pittance for subsistence. To carry out this work and keep the spirit of this noble and loving people in quiet submission, whiskey, rum and tobacco are necessary; and the Church, knowing it, left all these evils to were gaged with blocks of wood one inch and constants and the church spirit of the spirit power through the mediumship of this girl of fourteen years of age, whistling, while the medium and also Mr. Ellis and the Church, knowing it, left all these evils to do their work, when she could have exterminated them all long ago, or even prevented their use by this oppressed people. She is therefore culpable for these evils, and if her claims to superior intelligence are allowed the in the could be ligence are allowed, she is wholly culpable for their use and abuse by the Irish nation. If the last, a knife with the blade shut, was laid in her their use and abuse by the Irish nation. If the lap, which was taken and used to cut her loose from Irish people had abandoned the Catholic Church, the calines, and to disengage her wrists, and the and whiskey rum and tobacco, when they came knife left in her lap half-way open. Let none and whiskey, rum and tobacco, when they came to this country, as they did the government of say that these things are accomplished by trick-Great Britain, this nation would have been ruled by Irish blood long ago and to this day. They candid beholder must say that there is a power would have been at the head of its business, socially and commercially. The elements of success and prosperity are still in them, but crushed into servitude and degraded conditions by the freer and more tyrannical minds of Americans from other nationalities, which have cast off the burthey still voluntarily struggle and toil. It is little use to aid them by means to bristle up at the British Lion, while they bow in humble obedience and abject submission to the Pone and his priests. While they are trained from childhood in Catholie schools and churches to obey without question | day evenings. Mrs. S. speaks in Newark, N. J. the priests of a foreign, rich and tyrannical church, which allows dissipation, degradation and ignorance to perpetuate its power, it is needless to quarrel with the lighter afflictions of the British Government over the remnants of the nation.

Spiritual Books.

Our friends who wish for Spiritualist books, should be careful and send direct to us, either by letter or by friends visiting the city, as we have found instances of some heavy dealers too proud liberal offer from so popular, efficient and selfor prejudiced to send to our office for books we are never out of, and that are never out of print, reporting them out of print or not to be had, when we had them within a short distance, and our ary, Bro, A. E. Carpenter, additional opportunity catalogue left in their stores. There are yet some is thus presented for the friends in various sec-Christian merchants who are ashamed of the tions of our State to have the blessed boon of world's Saviour, and too haughty to see or heed the truths of the new Gospel. If obliged to accept lings of great joy-brought to their hearts and it, they wish to get rich first, and then see how easy it is for a rich man to get into any heaven.

Wind Shifting.

Any person who watches the trimming of sails in the New York Herald and other papers made to serve as mouthpieces for popular opinion, can see the coming grand division of the people into two great parties on religious subjects, Roman Catholic and Spiritual-one of forms and ceremonies, and the other of substance; while Protestantism, which has been popular and had its day, is already struck with death so surely that such timeserving papers do not fear to attack and ridicule it as they do Spiritualism, supposing it still to be the weaker of the two. They wish the Pope to give up Rome and come to America, and, abandoning all temporal power, rest his religious au-

thority on the ignorant devotion of his followers. There'is, no doubt, to be a great contest in this country for the moral, social and religious supremacy, but not for the control of the Government, as any attempt of that kind would premaeducation and the schools is the object sought, quested.

and these are to be used as the instruments of power to sway the whole country. Our colleges and academies are to go one way or the other, to Catholicism or Spiritualism. The middle ground cannot be occupied much longer. Natural or supernatural, rational or irrational, is the question. Choose ye whom ye will serve, MAN or an idol; the priest or the people; the Pope or the beggar; kiss the toe of the Pope with our brother of the Herald, or kiss the poor, little, starying child, homeless and motherless in the streets of your great Christian cities; do penance to as irregularly as the thermometer, has of late poverty with baskets of bread, or penance to priestcraft in obedience to bigoted superstition.

Satisfactory Tests.

We hear of Mrs. E. Marquand as giving some excellent and very satisfactory tests in public circles and private sittings, in Williamsburg, Brooklyn, Morrisania and Greenpoint, and are glad to find an interest awakening all about this great Gotham of business and excitement. There is a great demand for mediums adapted to giving tests in large public circles, a work that is difficult and usually shunned by mediums.

The Koran.

We can now supply the calls for copies of the Koran, at \$1,50, and postage 24 cents, as a new edition has again supplied our shelves. This work contains also the life of Mahomet, and is a valuable library book.

Mrs. C. Fannie Allyn in New York. DEAR BANNER-Permit me to give vent to the admiration and gratification experienced by myself and the good people of this city who wor-ship in Masonic Hall, on hearing the discourses delivered through the mediumship of Mrs. Faunic Allyn. At first her address did not strike us fa-

dence that the feeling was enjoyed in common by the audience, her discourse was frequently emphasized by applause. The house was crammed to overflowing, so much so that the chairs from the orchestra box were brought into requisition.

On Sunday, Oct. 27th, in the morning, the subject selected was, "What is Faith? and its Relalations to Intuition and Will"; and in the evening, "Loye," showing that God's love permented all things, and that nothing did exist or could exist apart from it. On Thursday, Oct. 31st. Mrs. ist apart from it. On Thursday, Oct. 31st, Mrs. Allyn gives her farewell lecture at Masonic Hall. Those who attend will hear what the spirit saith, not to the Churches, but to the souls of loving men and women.

JOHN R. AMES. men and women. New York, Oct. 29th, 1867.

Delegates to the State Convention. At a regular meeting of the First Society of Progressive Spiritualists of the city of New York, held at Masonic Hall, Oct. 27, 1867, the Hon. Warren Chase, E. F. Garvin and J. Winchester were appointed delegates to the State Convention of Spiritualists for the State of New York, to be held in the city of Rochester, Thursday, Nov. 7, 1867.

J. G. ATWOOD, Sec'y No. 1 St. Mark's Place, New York, Oct. 28, 1867.

At a special meeting of the Spiritualists' Asso-J. S. Lewis, Pres. Buffalo, N. Y., Oct. 27, 1807.

Laura V. Ellis in Keene, N. H.

A correspondent sends us the following brief account of the scances of Miss Ellis, in Keene, N. H., which we with pleasure transfer to our

made manifest entirely outside any volition of the medium. HENRY WOODS."

Movements of Lecturers and Mediums.

· C. B. Lynn is sowing the good seed in the West. He is a fine trance medium, and deserves all the dens which the Irish still carry and under which aid the friends can bestow. He speaks in Toledo, Nov. 17 and 24.

Mrs. H. T. Stearns has just closed an engagement in Brooklyn, N. Y., where she gave eighteen lectures to appreciative audiences. She also lectured several times in Williamsburg on weekduring the present month.

Massachusetts Spiritualist Association.

In his official capacity, the undersigned has had the pleasure to receive the following voluntary offer in behalf of the State Association. The letter speaks for itself. He congratulates not only the Association but the Spiritualists of Massachusetts, especially those who in accessible places hold no regular meetings, for this truly sacrificing a laborer in the great Spiritual Vineyard.

In connection with our present State mission-Spiritualism—verily a "gospel of gladness"—tidhomes, " without money and without price."

Applications may be addressed either to Bro. Carpenter, Mrs. Allyn, or to

GEO. A. BACON, Corresponding Secretary.

To the Spiritualists of Massachusetts where no regular meetings are held: It may not be known that, with others, I am duly authorized to solioit and receive funds to keep our Massachusetts Spiritualist Association in working order, that the gospel of gladness may be carried into hearts and homes all over our loved State. To try to further this noble enter-prise, I will, when in Massachusetts, gratuitously speak week evenings where no regular meetings are held, within any reasonable distance of my Sunday engagements, if interested parties will secure a lecture room, and address,

C. FANNIE ALLYN.

New York, Oct. 17, 1867. [See lecturers' column for address.]

To the Executive Committee of the Mass. Spiritualist Association.

A meeting of this Committee will be held, by parmission of the publishers of the Banner of turely destroy the Church by at once opening the Light, in their Circle Boom, Wednesday, Nov. 6th. eyes of too many of the people; but the control of at two P. M. A full attendance is urgently re-GEO. A. BACON, Cor. Bedy.

ALL SORTS OF PARAGRAPHS.

Mr. J. Keith, of Lowell, is informed that his MS., which the crowded state of our columns alone prevented us from printing at the time it was received, and which he was anxious should be returned because he did not see it in print at a life carries with it a pang which will touch the once, was duly mailed to his address, as he requested through a friend, his statement in the Investigator to the contrary notwithstanding. The one-sidedness, Bro. K. harps upon, comes from him with an ill grace, under the circumstances.

Bro. E. V. Wilson has our especial thanks for numerous favors. He is one of the pioneer workers in the Great Vineyard, and we are indeed gratified that he has been successful both spiritually and materially.

line from a friend in Worcester, who says: "We have had a glorious Lyceum Convention-glorious! An account of the proceedings are in course of preparation for the Banner."

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

The address by Dr. A. B. Child, delivered before the Peace Convention lately held in this city, will be found on our second page. It is a singular fact that no mention whatever is made of our friend in the published proceedings of the Convention, although he was one of the duly appointed officers.

Just as we were going to press we received a letter for publication from Bro. C. A. Reed, of Salem, Oregon. He gives a favorable account of the progress of Spiritualism in that far-off State. We shall print his remarks in our next. In a private note he says he has procured some eight or ten subscribers to the Banner of Light in his locality, and hopes to send us many more. Thank you cordially, friend Reed, for the interest you manifest in the progress of the cause and the prosperity of the Banner.

For the benefit of inquirers, we would state that Mrs. Abby M. Lasin Ferree, the excellent psychometrist, is located at 378 E street, Washington, D. C. She is now prepared to receive letters for answer.

We call the attention of those Spiritualiets who are opposed to "dark circles" and "shut-eyed mediums," to the article on another page of this paper, copied from the Glasgow Daily Herald. It gives a very interesting account of the progress of trance painting in the old country.

The Spiritualists of Washington, we are pleased to learn, have permanently secured for their meetings a fine hall, which they have tastily furnished. It was dedicated on Sunday, Oct. 6th. A full account of the interesting proceedings will be found in this issue of the Banner.

The London Spiritual Magazine informs us that Rev. T. L. Harris, who left England for this country, Aug. 10th, has recently published three new works, viz: An Exposition of the Apocalypse, The Method of the New Breath, and The Great Republic-a Poem of the Sun.

COMING UP.—The Boston Investigator has come up out of Congress street into Washington street. It is a good deal nearer us than ever bestreet. fore, and we are glad that it is wheeling into line, although we know Washington street is not the straightest of the crooked streets of Boston.-Banner of Light.

We thank our neighbor for his kind notice; and now as the "Spiritual" and the "Material" organs are nearer one another, may the "influence" of each improve both in all those things in which we may agree, and which conduce to mutual progress and fragernal feeling. We have indeed "come up" into a fine print-

We have indeed "come up" into a fine print-ing office, and are able to say at last that "our lines are cast in pleasant places." Let all our friends, and foes too, (for there are some of the latter still left) "come up" to 84 Washington

feated. The battle took place within thirty miles of Pekin, and that city was in great danger of falling into the hands of the victorious rebels.

Some women's tongues never cease running, consequently "perpetual motion" is no myth.

"Pa," observed a young urchin of tender years to his fond parent, the deacon," does the Lord know everything?" "Yes, my son," replied the expectant sire; "but

why do you ask that question?" "Because our preacher, when he prays, is so long telling the Lord everything, I thought he was n't posted."

There is an immense immigration of Mormons into Salt Lake just now.—Exchange Rather a damp locality, we should imagine.

An indiscreet friend is worse than an open

A GOOD DEED OF A GOOD MAN .- The Jaffa colonists recently arrived at Alexandria in a destitute condition, when Mr. Beach, the proprietor of the New York Sun, on learning the facts, generously drew his check for three hundred pounds sterling, which amount was sufficient to secure their passage home.

Rome has a population of 215,573.

BOOKS RECEIVED .- The Northwestern Farmer, a monthly magazine of agriculture and horticulture, for October: T. A. Bland & Co., Indianapolis, Ind. The Western Farmer's Annual and Rural Companion, for 1868: T. A. Bland & Co., Indianapolis, Ind.

GONE TO THE HIGHER LIFE.—Seth W. Fowle and Frederic Brown, well known druggists, in this city; Joseph A. Pond, President of the Massachusetts Senate; George Wilkins Kendall, founder of the New Orleans Picayune. Robert Dale Owen is writing the "Life of Abra-

ıam Lincoln."

He that can keep his temper is better than he that can keep a carringe.

The Rev. John E. Todd's Central Congregational Society, in this city, dedicated their new church, on Thursday week. Its cost is nearly \$300,000. The pews are apprized at from \$50 to \$2,000 each. Not much show there for a poor

The First Annual Convention of the Pennsyl Philadelphia.

DEATH OF EX-GOVERNOR JOHN A. ANDREW. -Most of the Boston dailies on Thursday morning of last week contained appropriate notices of this eminent public man, who passed to spirit life from his residence in this city, Oct. 30th. The Journal truly says: "This record of the termination of hearts of every lover of human freedom, and the circle of those who will feel that a noble man has passed away will embrace not only our own citizens and our own countrymen, but thousands in other lands who justly regarded him as the representative man of the progressive spirit of this country." Gov. Andrew was born in Windham, Me., May 31, 1818. He graduated at Bowdoin College in 1837.

When a man proffers gratuitous advice, "as a friend," repudiate him, for, rest assured, his mo-Just as we were going to press, we received a | tives are none the purest. Disinterestedness do n't crop out in that kind of soil.

OCTOBER HARVEST SONG.

We gather them in, the mellow fruits, From the shrub, the vine, the tree, With their russet, and golden and purple suits, To garnish our treasury. And each has a juley treasure stored, All beneath its painted rind,

To cheer our guests at the social board, When we leave our cares behind. We gather them in, the goodly store— But not with a miser's gust; For that great All-Eather we adore

Hath but given it in trust,
And our work of death is but for life,
In the wintry days to come. Then a blessing upon the reaper's strife, And a shout at his Harvest Home.

Miss Currier, the musical medium, residing in Haverhill, Mass., is really a wonder to skeptics. We don't wonder! for she plays difficult tunes upon the piano she knows nothing of in the most artistic manner while in the trance state.

The Second Adventists are about making their advent into the South, missionarying.

Several political papers head their leaders, of late, "The Line of Duty." According to present indications that line appears to be getting pretty badly snarled up.

The Rev. Wm. S. Heywood, formerly of Hopedale, and a son-in-law of Rev. Adin Ballon, was installed as pastor of a Liberal Christian Church at Schuate, Mass., on Friday, Oct. 11th. He is a believer in the Spiritual Philosophy.

France is spending \$12,000,000 in fortifications.

A pert miss was reading the parable of the wise and foolish virgins, when she suddenly paused and began laughing. "Well, what did they forget?" asked the teacher, encouragingly. "They forgot their kerosene," promptly replied Miss Fiveyear-old.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

J. W. C., SAN FRANCISCO, CAL .- The letter sent to our care, and addressed to L. L. Farnsworth, was delivered to his wife. Please inform us whether the gentleman has answered

G. W .- Yes, we will do as you request, if the Journal will onform to our rules. See our prospectus.

II. MAYHEW, TISKILWA, ILL .- \$3,00 received.

Terms, \$5 and four three-cent stamps,

J. K. B .- Can't tell till we see it. Send it along.

Business Matters. JAMES V. MANSPIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York.

Mus. E. D. Murfry, formerly Mrs. E. D. Si-mons, Clairvoyant and Magnetic Physician. 1162 Broadway, between 27th and 28th streets. N94w.

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

THE LONDON SPIRITUAL MAGAZINE is received regularly at this office, and sent to any ad-

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.

Inter still left) "come up" to 84 Washington street, room No. 8, over Messinger & Cahill's Clothing Store, and "survey the vantage of the ground."—Investigator.

Intelligence has been received from China that a great battle had been fought between the rebellious army of invasion and the Tartar forces of the Emperor of China. The Imperialists were de-Emperor of China. The Imperialists were de-Perot, 120 Tremont street, Boston, Mass. Price \$1 per package; by mail two postage PRICE \$1 per package; by mail two postage stamps extra.

THE BUSINESS WORLD.

In the business world a lull Some doth scare: Business, they will say, is dull
Everywhere.
For this gloomy state of things

There's a cause; Those who are within the "rings"

Better pause.
But to Fenno's in Dock Square, Boys still go,

When they want new "CLOTHES" to wear-He sells low.

Special Notices.

The special attention of the reader is called to an article in another column, headed, "The Corner-Stone of Spir-tenalism."

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS,

DR. GEORGE W. BARCOCK successfully treats the various diseases of the Hair and Scaip, Loss of Hair, Premature Greyness, Baidness, &c. His pamphiet and circular may be obalued free upon application. l'arties at a distance are re quested to write for a pamphlet and circular, and they will be orwarded by mail or otherwise, free of expense. No charge is made for consultation, whether in person or by letter. American Dermatological Institute, Arcade Building, 28 Winter street, Boom 8, Lower Floor, Boston. O19, N9, 30, D14.

Every town, city, village and neighborhood in the United States should have an Agents, male or female, for Mrs. Spence's Positive and Negative Fowders. It is purticularly destrable that women should engage in the sale of lits invaluable preparation. Those who do not desire to make a business of it, can at least supply their own neighborhood. Those who desire to ose can obtain the Sole Agency of one or more Townships. With the extended reputation and increasing appularity of the Powders, the Sole Agency ween of one township, if properly managed in the beginning, will be a constant source of revenue to the possessor, with comparatively little trouble or loss of time. The prices to Agents, Druggisis and Physicians have also been reduced, and in all cases Irof. Spence pays the expressage or the postage, whichever way the Powders are sent. Send for new Terms to Agents, to Prop. Payron Spence, Box 5817, New York City.

ADVERTISEMENTS. Our terms are, for each line in Agate type, twenty cents for the first, and Afteen cents per line for every subsequent insertion. Payment

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

nvariably in advance.

MRS. A. S. ELDRIDGE, of Watertown, Test Medium for Business, has taken Rooms at Harvey Ly-man's, No. 32 East Worthington street. Springfield, Mass. The public are invited. MRS. H. A. CASWELL, Medical Clairvoyant and Test Medium, 56 Picasant st. Hours, 10 A. M. to 5 P. M. Nov. 2. - 4 W.

on the 7th of November, at Franklin Institute, MRS. COTTON, Magnetic Physician, 451 3d Philadelphia.

Nov. 9.—20w

THE CORNER-STONE OF SPIRITUALISM.

THE Catholic Bishops of this country say that there are eleven millions of Spiritualiats in the United States. I believe it; and at the same time I believe a fact which is of more importance than that. I believe in the great fact which made these eleven millions of Spiritualists, and which will yet sweep the whole earth, and make sleven hundred millions more. I believe that unseen intelligences can and do put themselves in conscious relations with us, in such ways and by such means that we are made conscious of the relation. I believe that "Spirits do communicate." This is the great fact of the age. This is the corner-stone of Spiritualism. Around it all the phenomena of all phases of mediumship cluster, and contribute to its establishment upon a basis that can never be overthrown or shaken. The facts of physical mediumship, the facts of seeing mediumship, the facts of healing mediumship the facts of writing mediumship, the facts of impressional mediumship, the facts made manifest through every phase of mediumship, all converge and concentrate upon this focus making it bright and slear to eleven millions of people in the United States, that "Spirits do communicate." Then the unseen intelligences to whom we are related, have moved the world with facts, and facts must continue to be the levers with

which they carry on the work of human elevation.

A little more than three years ago I became the external instrument to present to the world a spiritual fact, or rather a piritual power-a producer of facts, the vast magnitude and importance of which, I, myself, but dimly perceived at that time, and of which Spiritualists generally had as imperfect a conception as the world had of the original Rochester rappings. I refer now to the Positive and Negative Powders—the great spiritual remedy for diseases. In the brief space of three years that spiritual power has attained colossal proportions, spreading its facts and radiating its influence from Florida to Calliornia, and from Maine to Texas. I now see clearly, what I did not see three years ago. I now see that the Positive and Negative Powders, with all their marvelous healing and curative powers, are not intended simply to heal the sick. With ten thousand thousand tongues they are to advocate Spiritualism. They are to enter overy household as an ever present spiritual power-eloquent witnesses to the truth, so cing that none can resist them, and so persuasive that none will rebel against them.

It is not Spiritualists alone that go to Newton to be healed, nor is it Spiritualists alone that write to me in confidence for the Powders. Underlying all outward show and profession of skepticism and incredulity, there lurks a deep faith, a faith which cannot be stifled, that there is a spiritual power among us. Hence the applicants to me for relief are not only Spiritualists but Christians, members of Churches and even "Min-isters of the Gospel." In the reports which I receive of cures by the Powders, I often find expressions like this: "You will be surprised when I tell you that I am not a Spiritualist." Nevertheless, I know that their own cure, through a spiritua gency, is to them a fact which, in spite of themselves, puts them in such a relation with the other facts, the phenomena and the literature of Spiritualism, that they must sooner or later yield to the force of evidence, and become one with us in the belief that "Spirits do communicate"-do relate themactives to us for our good. When the great corner-stone of Spiritualism (the belief in the fact that "Spirits do communiate ") is thus laid in their minds, then all other things will be added in due time, that is, so much of the philosophy, the science and the religion of Spiritualism as they are capable of understanding.

With these convictions I continue my labors with more enlarged purposes and wider hopes and aims. My aim is to heal the body and convince the mind-to multiply and extend a power which shall give strength, vigor, clasticity and health to the body, and in so doing, remove the mind from the bond age of error, and the palsying weight of Ignorance, and place it, free and strong, face to face with Nature and the principles of Nature.
In this work I ask the comperation of all carnest advocates of

the truth of Spiritualism. This phase of Spiritualism, the Positive and Negative system of curing disease, should have a representative and an advocate in every town, village and neighborhood in the country-some one who can supply the increasing demand for the Politive and Negative Powders, vhich is springing up in all parts of the United States

I therefore carnestly request that all those persons (whother male or female) who feel disposed to thus lend their cosperation, will forward me their names and address, with the view of obtaining the terms upon which they will be desired to act. More especially do I make this request of those who have some knowledge or experience of the great and good work which the Powders are doing for humanity. In making this request will further state that I do not ask " something for nothing." I have so arranged my terms of cooperation that there will be as little risk or expense as possible to those who join me in the work, and that as far as possible everything shall contribute to their pecuniary remuneration. Apputs

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

LOOK AT THIS!

\$1,50 WILL PAY FOR THE MONTHLY

NEW ENGLAND FARMER from this date to January 1, 1869:

14 Months for only One Dollar and Fifty Cents 48 Pages of reading in each number, handromely little trated, and largely composed of original contributions.

588 Pages of valuable and interesting Agricultural and Horticultural reading in the volume for 1867.

40 and upward extremely laberal Pre-

1 new name for our list will entitle you to a premium. 3 cent stamp pays for specimen and circular,

34 Merchanis' Row. Boston, the place of publication, and all letters should be addressed

R. P. EATON & CO., Publishers N. E. Farmer.

LP-Any paper copying the above and calling attention to it shall receive the numbers for 1869 without charge. Nov. 9.-4tenw

SOMETHING NEW. DAY'S INDIA RUBBER PROPELLING PENCILS,

INDELIBLE LEADS.

A CONVENIENT substitute for lik, very valuable for A Clergymen, Lawyers, Physicians, Merchants, Salesmen, Travelers, Entry Clerks, Shippers, Expression and all others who want to write permanently with a pencil instead of link. The Marking Pencil is just the thing for Fruit Growers for HARING TAGS for FRUIT THEES, VINES and PLANTS, as it will not wash out.

For Sale by Stationers Generally. AGENTS wanted in every Town. Samples sent by mail on receipt of the price, \$1,25 and \$1,50 (two sizes), with terms for any quantity desired. ny quantity desired.

TF N. B.—Each Pencil has a box of leads free. Address,
J. P. SNOW,
Nov. 9.

47 Liberty street, New York.

Nov. 9,

OR a Poetical Description of the Great and Last Judgment, with other Poems, by REV. MICHAEL HISGALESWORTH, of Maiden, 1662. Also a Memoir of the author, autobiography and funeral sermon by HEV. COTTON MATHER. One of the most popular books in New England for a century and a half. Price 81. AMERICAN NEWS CO., New York.

Nov. 9.—tf

DHYSICIAN and Healing Medium, by the reform practice.

Cures in most cases without the use of medicines, through a many treated free. Patients visited at their residences if required. Office, 19 Pine street, Boston. Terms moderate.

Nov. 9.—2w*

MRS. S. D. METCALF.

CLAIRVOYANT and Medical Physician, also sits for Spirit
Communications, and delineations of character liter
patronage is extensive. All are invited to call at her residence
in Winchester, N. H., Parker street, No. 5. Nov. 9.

DRUNKARD'S CURE!
FOR Sale at 27 South 17th street, Philadelphia, Pa. Prace \$3,00 for two bottles. Also healing by laying on of hands.
Nov. 8.
L. EMERSON FRENCH.

WANTED.—By an honest, trustworthy Amercommon ainds of husiness, and will perform his work with
carrefulness, regularly and good order, preferring to do general
work and choring in and about a gentleman's premises, or
store, or as night watchman in some large establishment. Good
reference can be had. Address, EDWIN A. HARRIK, care this
office.

TO LET-Pleasant Lodging Rooms, with mod-ern improvements, at 47 indiana Place. 2w-Nov. 9.

C. P. L. THE

MANUAL FOR CHILDREN'S PROGRESSIVE LYCEUMS. BY ANDREW JACKSON DAVIS.

SIXTH EDITION. Now READY. 80 cents per copy—8 cents postage. 883.00 per hundred.
Think Arringen Edition of the Lyckum Manual. 45 cents—4 cents postage. 834.00 per hundred.
Lyckum Editional ways on hand and for sale as desired. Address. Hella Marsh, Publisher, 14 Drompiel St. Bostok.

Message Department.

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

Mrs. J. H. Conant,

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

The questions propounded at these circles by mortals, are answered by spirits who do not aunounce 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, (upstairs,) on MONDAY TUESDAY and THURSDAY ATTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, af-ter which time no one will be admitted. Dona-

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.

Our Father and our God, we feel the breath of thy divine inspiration flowing in upon us through the glory of this autumn day. We feel thy life as Nature feels it, and we listen to thee as Nature listens to thee. We would come into thy laboratory of wisdom and truth, and we would learn concerning ourselves and our relation to each other and to thee. The soul through all its journeyings ever yearns to know its God, its source, the power that sustains it, the power upon which it relies, the power to whom it cries in time of trouble, and to whom it sends up its sign of rejoicing in times of joy. Men have called thee by many names-Lord, God, Jehovah; indeed, the names that men have given thee we could not number, but we believe that thou art one God. one Father, one life, one supreme presiding power, governing over all things and living through all things. We believe that thy power and thy love are manifested through these beautiful blossoms, (referring to a bouquet of flowers.) We believe that thy power and thy love are manifested through our thoughts, through our forms, through every form that hath existence. We believe that there is no place without thy presence, that there is no soul beyond thy love. Oh God, we would reason with thee, and if we are mistaken in our belief, we would turn at once to a more excellent way. We would worship at once at a more truthful shrine. We would cast all our ignorance at thy feet and ask thee to crown us with wisdom. We would lay aside all our childishness and go straight unto thy temple of wisdom, asking to become studeuts of thy law. Thou hast no need that we tell thre that sorrow is abroad in the land. Thou hast no need that we tell thee that many hearts are crushed by the weight of human grief that rests upon them. Thou knowest it well. And because thou hast made hearts to suffer, because thou hast made suffering, we feel sure that thou wilt care for the sufferer, and temper well the sorrow. And he who said, "Thou wilt temper the wind to the shorn lamb," we believe was not mistaken. We believe that thy power is sufficient for all thy children, for their every need. We believe that thy wisdom is superior to the wisdom of all minds combined. Thou art above all, as thou art in and through all. When we ask thee to pour out thy blessings upon thy sons and daughters in mortal life, we ask that which if we consulted our own inner natures we should know that thou wouldst do without our asking. Thy blessing thou wilt not withhold from any of thy children. However much they may seem to wander from thee, however much they may seem to stray from thy ways, yet they are in thy keeping. We believe that thou wilt finally bring every into thine own kingdom of peace, thine own heaven of wisdom. Oh Lord, if we distrusted thee we should be poor indeed. Life would be shorn of all its heauty. But we do not. We have faith in thy power and in thy love, and we know if thou dost cause thy children to suffer there is a great law to compensate them for all sorrow. It will come in due season, and no soul shall fail to receive its portion. Our Father, receive our prayers and our praises, in the name of the past.

Question and Answer.

the present, and that which is to come. Amen.

Sept. 23.

CONTROLLING SPIRIT.-If you have propositions, Mr. Chairman, we are ready to hear them. Ques .- Can the spirit of a child three years old return? And is there no course to pursue to get one to return? If so, how?

Ans,-Many such little buds have returned, and have given unmistakable evidence that they have returned. But what would be the requisite means to induce the return of one, might not be for any other one. Sept. 23.

Oliver Fiske.

I used to tell my folks before I died that I did n't know but what I was going to live on the earth long enough to be satisfied without coming back, but I don't see as a long life makes any difference. We are glad to travel the old road again if we get the opportunity to. I lived here eighty years. That is a pretty long time. But when I look back over it it seems to me as if I might have learned a great deal more than I did. But when I look at the last few years of my life, it seems to me as if there was more real true knowledge crowded into those years than in ali the rest of my life. Because then I was introduced to the beautiful philosophy of the spirit return, and became interested in these things, and that opened the way to a great many beautiful truths. It upset my old philosophy, to be sure, and it did not leave so much as one stone upon another, and they were all thrown down in confusion. But the great master-builder reared a most beautiful structure out of the ruins, and thanks be to his name, I am living in it now. That is my mansion in the skies, and it is good enough for me. The foundation was laid through modern Spiritualism, and the topstone I hope will rest in the kingdom of God-that state of being we all so earnestly yearn for. I do not mean any particular locality, I mean a condition where we shall feel satisfied with all that God is doing for us. When we are satisfied, then we shall be in a condition of peace, of heaven.

I took my departure from this earth from Sherburne, Mass., and I was called when here Oliver Fiske. I was once deacon of the Baptist Church. I went through a long theological campaign, and I didn't get out without some scratches, I can tell you. I have got a great many bullet marks from the enemy of all truth. Do you want to know what it is? [Yes.] It is theological bigotry. That is just what I used to tell my folks.

here. And now I am here to throw in my poor you myself it is true—though there is a great deal mixed up with it that will be purged out by-andby. It is in a winnowing machine, and it will be winnowed thoroughly; you need not fear. Spiritualism has got to dispose of all its chaff, and when you get at the sound kernel then you will have a glorious philosophical religion such as you never had before. You will know where you stand. Now you don't know anything about it. You are split up into as many parts as it is possible for you to be, and it is because you don't any one of you-and I was one of the numberlive under. The most of you Spirituallsts suppose that Spiritualism means simply a belief in the return of the dead. It is not so. Spiritualism

Well, well, I am happy in my new home, tell my folks. I am not disappointed, although many take it as a whole, I felt very much at home when many reports from it, that I had made up my was going to gravitate, and I knew pretty well that I had got home when I had become free from the body. I knew I was not to go any further just then, because I saw scenes that were pictured to me before I died, as a part of my future

Well, now, a word of encouragement from an old man. I was old when here, but I hardly want to take old age upon myself now, for that belongs | for our return. to the body, but as a mortal, I was old; so I would say to the dear friends I left, the advice of an old man is, Seek earnestly to find out the right way; and when you find out what you are satisfied is right, stick to it. That is what I used to tell you turn against you; God will be sure to be with you, honor the belief just the same, and God will. God won't turn any of you away from his kingdom because you happen to believe in an intelligence reigning in the universe in antagonism to himself-oh no! He knows all our shortcomings. He knows how short-sighted we are. These old notions have been handed down to you from age to age, till they have come to be a part of your life, and you cannot very well cut them off.

Well, I will take my staff and travel on, but I hope to return, not only once, but many times more, and I always hope to get some good by coming, and to always leave some. Good-day. Sept. 23.

Sumner Paine.

Feeling a natural attraction for the home of my earthly life, I have followed the crowd, and obtained permission to send a few thoughts to my people. I am not at all accustomed to these things. It is quite new to me. Although I have watched the return of thousands, I may say, since I have been in this spirit-world, yet I have had no experience in that line myself.

than not to come at all, and it is better to come ninety and nine times without receiving a welcome from our friends, than to stay away when we feel such an earnest desire to return; for when all our forces are tending this way, it is very hard to perform duties well in any other direction.

I was first wounded in the foot, and I think in less than five minutes after I was shot through the heart and suffered nothing. I was at the time acting captain, my captain having been relieved by death. Sept. 23.

Georgiana Higginson.

I tried to go to my brother without going in this public way, but I have failed everywhere, and so I was obliged to come this way or not at all. My father was killed during the war, and my mother died of grief and sickness. My brother was in the war with my father, but he remains on earth. My mother was a Massachusetts woman. My father was from Kentucky, but I was born in Virginia. I wish to reach my brother Wallace. There were two of us only-Georgiana - that is my nameand Wallace Higginson. My father says he shall not return this way till he can come without asking favors of Northern people; but my mother and myself think different; though I tried hard to go elsewhere, it was not because I had any prejudices about coming here, but because I thought I could reach my brother better if I got nearer him, and did not come by the assistance of Northern people. My mother is strongly attracted to this locality, but my father has a particular aversion to it. I speak of this because I know if I am fortunate enough to reach my brother, he will ask, Why didn't our father come instead of you? why didn't mother come? why didn't you all come, if one came?"

Well, my mother would say what I would, perhaps; and then again it is very hard to get access here—there are so many-a very great crowd always waiting for their turn, and unless you are willing to wait a long time, you must have, my father says, a great deal of Yankee go-ahead-ativeness, else you'il stay in the rear. Well, we want Wallace to know we can come; first, because it will give us great pleasure. We are selfish, you know, as we were when here; and second, because it will give states of the Churches. Each member of the body him great pleasure when he knows we can come? represents a distinct Church, or phase of religious and third, because we can help each other, and activity. Certain ancients contended—and they help perhaps all the world, by coming. For who seem to have a certain amount of understanding knows how much we may help all the world by with regard to the vision-that it was given to our return? If God gives all things and disposes the seer that he might, under the inspiration of of all rightly, then I am to suppose that he guides the giver, become a teacher unto those who had

heard about this place, and I had an idea that deal about Yankee selfishness, and a great deal when I died-if I did n't stay too long on the earth about the Yankees every way, but I always reso as to get sick of it-I thought I should come | membered that my mother was a Yankee. She was Massachusetts born. She was a Yankee, she testimony in favor of modern Spiritualism; to tell | said, and old New England soil was very dear to her, and when my father went against it-when my father and brother took up arms against the North, so as my mother could n't help it, her heart was very heavy, and I think it was the cause of her change. But that is neither here nor there. We want to go to Wallace, and we want him to feel that he is a great deal better off now than he was before the war, or he will be if he will only learn to know that there is a good future for him, and learn to depend more upon himself. He says now that "the slaves are all gone, we haven't them, they are not worth anything in understand the religion that you are trying to their freedom, and they are ungovernable, and we can't do anything satisfactory, anyway, and I wish we had all been killed." Well, that is a good wish, if it could only be successfully carried means the science of life-life to-day, life in the out; but it don't amount to anything unless you past, life in the future. And whatever is wrapped | can govern it yourself. And as he is alive and on up in that the soul may not be afraid to deal with. | the earth, it is best to take advantage of all the good things there are on earth; and if there is any good in what Mr. Lincoln saw fit to do with refthings are different from what I expected; yet erence to the slaves, why let him use the good and let the bad go. I know he will say I talk just as I got into the spirit-land; because I had heard so I did when here; that I am still in sympathy with Nothern abolitionists, because my grandfather mind as to what kind of a place it was where I | was one. Well, who knows but what his mantle fell on me? I never asked him, but I will.

Father says if Wallace will seek out a medium he will come and tell him what to do to straighten out the snarl he is in. I do n't know as I could if I should try, but I could tell him a great many things that would not do him any hurt.

(To the Chairman.) Good-day, sir. I thank you very kindly for the way you have prepared

Fannie Seward.

My desire to return, giving positive evidence of my identity, has become so altogether absorbing, that although many obstacles were in the way. when I was here. Stick to it though all the world I was compelled to return, asking that the friends I have left, and particularly my father, and that is enough. God is more than all the will allow me to identify myself and give eviworld. He will never leave you if you are on the dence of my power to return to him through a right side-you need not fear that you will ever gentleman in New York, I believe, known as Mr. go down hill. Some of my good church folks Mansfield. I have visited him, and have learned used to tell me I was going down hill, and going that I can use him, and I am quite sure I can do to destruction. Well, I told them, if I was, I was so to the entire satisfaction of my father and my satisfied to go down there. I was going to stick to friends, one and all. I am very anxious to go to what I believed to be right if I went clear down my father for especial reasons, which I will to the bottomless pit. Yes, and I am right on give in a clear and unmistakable light through that ground to-day, and would advise them to get Mr. Mansfield. I am able in my spiritual conon it as fast as they can. If you really believe in dition to behold the conditions that surround a personal devil, with a long tail and cloven foot my father in his earth-life, and I am possessed and horns, why, preach it and live up to it. But with the idea that I may change his earthly surif you don't believe it, but are afraid it may be so, roundings somewhat for the better. I wish to vet have a belief in something better, live up to tell him of certain things with reference to himthat belief, whatever it is. If it is in a devil, I self and Mr. Johnson, and others intimately connected. And I am quite sure, with the assistance of the kind friends in the spirit-world who have volunteered their aid, that I shall be successful if he will only heed my request, and address a letter to me to be answered by myself through Mr. Mansfield as medium.

I am not well acquainted with this method of return, but I am striving to make myself acquainted with the laws, and hope, not entirely for my own good, but for the good of those I wish to come into communication with-hoping my father and other dear friends-but my father in particular-will heed my call, even if it is heeded only from curiosity. I will now retire and wait for a response.

I am Fannie Seward, daughter of Secretary Seward. Sept. 23.

Scance opened by Wm. E. Channing; letters answered by Anna Cora Wilson.

Invocation.

Oh ye countless throng whose robes have been cleansed by the bitter experiences of human life, I was in the army but two months—two months draw nigh this hour unto these souls in mortal, and one day. And I received my discharge by a and lead them out of the valleys of superstition rebel bullet, and went to try the realities of the and fear unto the mountain-tops of knowledge unseen world. I was 2d Lieutenant in the 20th and truth. Do thou come near unto those souls Massachusetts. I was born in Boston-called old | who mourn; do thou lead them so near unto the Boston my home. I was eighteen years of age, kingdom of the hereafter, the glorious land of in my nineteenth year. I bore the name of Sum- spirits, that their souls shall catch the echo of anner Paine. I fell at Gettysburg, and was buried | gel voices, and they shall say, "It is well." Come by my comrades. I believe there is not one of near unto the children of our Father in mortal them who understands that I can return. But I and wipe away their tears; quicken their senses, have listened to the experience of many who have so that they may understand the coming of those returned in this way, and they assure me that it whom men call dead. Teach them of the way is better to make several blunders in returning you have trod; unfold unto their vision those scenes in the land of souls which shall cause them to yearn still more for a home in the hereafter. Your lives have not been passed in vain, and the great future which lies before you is calling loudly upon you to fill it with holy deeds. Oh let some of those deeds be toward your brethren in mortal. Lead them away from error, and show them God's simple truths. Lead them away from night, and show them the morning sun. Lead them away from all kinds of darkness into the clear light of wisdom. Lead them away, oh, lead them far away from the fear of death, and teach them that death is but a myth. a something unreal, having no existence. Teach them that your God and their God will love them forever, and because He lives, they shall live also. Teach them that all the faces that have passed from mortal vision are radiant in the morning light of the spirit-land. Teach them that every form having an existence here, has also an existence in the hereafter. Teach them that the flowers that have faded here, shall bloom again there. Oh give them the key wherewith they may enter heaven. Oh give them the torch wherewith they may burn up the chaff of the past, that they may turn no longer to it. And in the name of our Father, of the Father of our life and their life, we will together lay our offerings of good deeds upon the altar of life, asking the blessing of the Great Infinite upon them. Amen. Sept. 24.

Questions and Answers.

Ques.-Will the intelligence explain who that white-headed man was, spoken of in the 13th, 14th and 15th verses of the first chapter of Revelations, as follows:

"13. And in the midst of the seven candlesticks one like unto the son of man, clothed with a gar-ment down to the foot, and girt about the paps

with a golden girdle.

14. His head and his hair were white like wool, as white as snow; and his eyes were a flame of fire;
15. And his feet like unto fine brass, as if they

burned in a furnace; and his voice as the sound of many waters." Ans.—It is believed that this vision of John had particular reference to the different mental

I never knew you when I was here, but I had good and use to every body else. I heard a great | Every distinct characteristic of the figure shown, be heard, tables will be tipped, and all the varimay represent some prominent feature of some ous phenomenal manifestations will occur. It distinctive Church. Well, this is as good an ex- makes no difference whether the voice of Judge planation, perhaps, as we could give. It may Edmonds or of Jesus Christ cries out against it; have meant that, or it may have meant something entirely different. For ourselves, we do not bave done for the present. George A. Atkins. know positively what the inspiring power did intend to convey by presenting the vision. If it Gardner, to remember me as I remember him. was not something with reference to the Churches, and to the peculiar religious life that was flowing all round the seer, I am sure I do not the undertaker and my poor, cast-off body. The know what it could relate to.

Q .- Where does the spirit of Mrs. Conant remain while another spirit takes possession of her organism?

A .- Sometimes she remains in a dormant state within her own physical life. But oftener her conscious part retires, goes out sometimes among her friends here in earth-life, and sometimes is attracted off to different lands here on earth, and is able to observe, in her spirit, the different conditions of being where she is at the present time. As spirit is superior to matter, it can break the bonds of matter and go forth from matter at will; therefore if there is any attracting power to those points, if the spirit desires to follow that attraction, it can do so. .. Q.-And does it retain its identity?

The body is but the medium of the spirit, and al- largely against it. It will die, whether you say a though it is better adapted to the spirit that has dwelt with it from its natural birth, yet it can be used also by any spirit who understands the laws governing in such cases. There are several instances recorded where the spirit of the medium has given distinct and positive and unmistakable evidence of its identity in places besides where the form was located during the manifestation of some foreign spirit. She has manifested in England, in Germany, in Roxbury-localities apart from the place where the body was at the time. And when questioned concerning answers will be entirely rid of them. Now I am going. that were given to questions put to her, while she Good-day. was apart from the body-when questioned of them, after returning to the body, her answer was, I should have said so if I had been questioned while in conscious relation with the body, thus proving that the spirit was the same outside of the body that it was within it, and acting through it.

Q.-How can we tell the difference between an embodied and a disembodied spirit?

A. - Absolutely there are no disembodied whether a spiritual or a physical body. But me to go. when the spirit desires to come en rapport with you through your material senses, it must do so through this life or through some body that your senses cannot take cognizance of; but there are various ways of testing the identity of every spirit who returns communicating through modern media. And if you will only avail yourself of the means on the right hand and on the left. you need not be constantly asking, "How shall we know when we are deceived, and when we are not?" Sept. 24.

George A. Atkins,

I am here, Mr. Chairman, to answer a question that was propounded to me at a circle held in a neighboring city about seven or eight-yes, eight days ago to-day. The question is this: "Why don't we hear from you oftener through public mediums? Why do n't you go to the Banner of Light and manifest to your friends-those who knew you here in the earth-life?"

I answered them in this wise: "I do not come. because I see that all the avenues that are open for the return of any spirit are needed more by some one else than by me. Therefore I make no effort to come there unless I can come to assist those who wish to communicate with their friends. I am often there in that capacity." "Well," they said, "to prove to us that it is you who are speaking, won't you go there once?" I said, "I will if I can, and not tread on anybody's toes, or use any time that anybody else could use to better advantage. If I see a place I can fill to ad-

pleasant ones. exists everywhere on the earth-for it is not all dead yet-the world moves on, and Spiritualism. like a great wave, is rushing over the mass and no one can stay its progress. The priests are crying out against it, and the Pope is about to issue an edict concerning Spiritualism, and it is this: If any of the worshipers at the shrine of the true church-namely, the Roman Catholic Churchare found consulting mediums concerning modern Spiritualism, they shall be thenceforth excluded from the Church, and they shall be called upon to pay tithes to the Church for a number of years, not less than five and not exceeding twenty, provided they live as long. Now, mark you! they are excluded from the Church; the Church shuts its doors on them, but still taxes them heavily for you if you consult mediums," but at the same time truth, for he has had ample evidence of it himself. But he knows something besides. He knows that it is rising up with a gigantic power all around him, and it threatens to destroy not only him but the Roman Catholic Church entire. It has become, to a very great extent, incorporated into the Church. It has entered its very life, and It is silently working, like leaven, among the great mass; and, by-and-by, he says, if I do not kill it now we shall have no Roman Catholic Churches; they will be spiritual churches. We shall have no popes; they will be mediums. Well. so much for the fear of the Pope; so much for the ter was Ida. Her name now is Grace. She gave power he intends to exert over the people who bow down and serve him. Mind you, this is forecast knowledge. It has not yet received the outward baptism, except as I give it now. But when it does, you who are here and hear our words this afternoon, will say: "That is not new. We have heard that before. We knew it was coming."

And now to those friends who asked for my return, I would express my warmest sympathy for them and my deepest conviction with regard to the growth of modern Spiritualism. I expect it here.] . They were going to call her Lilybud, but will always grow. One of the questions asked she said, "No lilies here," and she was n't going me was: "How long will modern Spiritualism be to have that name, and so they let it go Fannie. growing before it attains to manhood?" Well, it is going to grow to all eternity, I believe. I should they will be sick. They don't like to have dipbe very sorry to see it cease growing. You will be constantly reaping the harvest, but never destroying the grain. It will be perpetually flowering and as perpetually yielding its grain. There must be and there always will be Phenomenal Spiritualism. You may say: " I am tired of hearing of dark circles, of rapping and table tipping we have nice times after we get through, too. [Do and physical manifestations." Well, thep, you you?] Yes, we do. There aint no fear of getting may just as well learn to-day as at any other time slok, and you do n't have to-you don't have to that you are wearying your spirit in vain. You dress as you do here, and-and you can have just are asking against God. The manifestations be- the jolliest times. Oh, I wouldn't go back-we leng to him, and he knows best how long to con- | would n't any of us. [Is Eva here this afternoon?] tinue them. And I believe just so long as there Yes, there is a delegation from the Lyceum here. is a soul to come into a belief in modern Spiritu- [Ask her If she wants to send any word to her every returning spirit, and makes their return of need of being taught, namely: the Churches, alism by those means, just so long the raps will cousin Ida.] Yes, she says tell her how much

if God says, Go on, the car will roll on. Well, I

One word more; I want my dear friend, Dr. Kind acts are never lost; and I am forcibly carried back to the day when he interposed between undertaker said: "This body cannot be carried out of the house till my bill for the coffin is settled." Think of it-at this day! All the better feelings of my dear Brother Gardner were roused, and he said: "What is your bill?" He was told, and he paid it himself, and, at the same time, took the undertaker by the collar, and I could see an earnest desire in him to use the foot at the same time in helping him out of the house. And I was then not so far developed beyond the material and antagonistic plane but what I was sorry he didn't do it. But I have changed to-day, and I should say to-day, if called to make a speech upon the subject: Let the wickedness of this world and all other worlds work itself clear. Let the selfishness of every human heart work itself clear. It will die of itself. It is not immortal. There is A .- And at the same time retains its identity, no need of kicking it out of doors or of speaking word to it or no, because the march of the human intellect is onward, and every soul knows it is better to be just than to be unjust. By-and-by. when the surroundings of souls here on the earth are changed, when the soul is able to peer beyond the dollar and the fine clothes, to the truth and robes of simple purity, then selfishness will be one of the owls that will take its flight. It cannot live where the sunlight of truth shines. So the more you advance the truth, the sooner those bats and owls will begin to flee away, and you Sept. 24.

Ruth Kilburn Chase.

I am coming back to tell my children that there is a world beyond this one, and that the door is not shut between the two. I have two sons and a daughter, and I have several grandchildren and great-grandchildren. I was baptized as Ruth Kilburn. After marriage my name was Chase. I was born in Watervliet, New York State, but I died in Brownsville, Missouri, with my son. I spirits. The spirit, if it manifests at all, must stayed here ninety-two years, and I got very tired manifest through a different body—it matters not of staying. I was so glad when the time came for

My daughter believes in the doctrine that if a child dies in infancy it is not immortal, and she wonders if the same can be true of old age. She thinks perhaps it is, and I thought I'd come and tell her it is n't so. I saw the greatest crowd of pretty children in the spirit-world I ever saw in my life, and I know they are alive, and I know they have lived on the earth, too. And I want my daughter to instruct her children differently, better. I want her to teach them that there is a home for them, as well as for people that are grown up. When they die they live, I want her to tell them. It makes me unhappy to see her telling them what she does. I don't like it. I can hear it, and I do n't like it.

I am glad my cane was given to Cyrus. I am very glad of it, tell them, because his son bought it and gave it to me. He brought it home to me, and there was silver rings on it, a silver ring on the bottom, a ferule they called it; and I am glad they gave it to Cyrus. It had my name on it in letters-the initials to my name.

Now, seeing as I can come back here, I want them to-I want them to set down among themselves and let me come there. I think their oldest daughter is a medium, and I should like to come and use her, if they are willing-not without they knows of it.

Good-by, Mr. Chairman. Don't forget to tell

Charlie Storey.

Ida was here the other day, and I got permisvantage. I will come." And I am here. I am I sion to come to-day. I am Charlie. And I come forcibly carried back to the days of my mortal to tell the folks about our Lyceum. I am a scholar life-to some very dark points and some very and I am a teacher in our Lyceum, both. I want to tell our folks about the Miss Sprague who used I see, notwithstanding the bigotry that still to live here, that used to be a lecturer and a poetess. She has come to our Lycoum, and she talked to us in poetry, and she is coming to the earth, and she is to find a medium, and it is to be Miss Doten, (if she can catch her just right, she says.) for she has a gift, and she is to inspire her to give a poem, so the folks here in the Lyceum can have it. And it is beautiful. It tells how our Lyceum acts upon the Lyceums, here, and how your Lyceums here act upon ours, and it tells a great many other things too, and-and I thought perhaps the folks here would like to know it. Mother would, and father would, and I thought all the rest would. I was-I was some homesick when I first came here, and Ida was, too, but we would n't go back now. We are happy now, and we can do a great deal more good here where we its support. The Pope says, "I will do this to are now, and I should be willing to have the diptheria over again if I could get into the spirit-land the Pope thinks that modern Spiritualism is a by having it. It is a hard way to come, but I would be willing to come even that way, if I could n't come there any other way. Ida said I'd have to have the diptheria over again if I come here, but I learned to come, and I said I'd come if I did have it.

(To the Chairman, Mr. Crowell.) I know three of your little children, sir; two of them is in our Lyceum-the other is in the intermediate Lyceum, and next she will come into ours. She is the same name of my sister. No, it is n't the same, but it is close like it. I mean what her name was here. That is n't her name now. It was Eva. My sisit to herself. She liked it, she said. I think my sister's name is prettier than hers-don't you? [What is your sister's name?] Rosebud. [Yes, I remember. That is very pretty. | But then she selected it for herself, so sho can't blame anybody. [What do they call little Fannie there?] She is Fannie, just the same; she wouldn't have it changed. She says, "My name is Fannie," and she would n'thave any other name. She is a spiteful little thing. [Is she? She was pretty "spunky" [Why don't they come back?] They are afraid theria over again. I know your little boy, too. He is bigger than I am. [What is he doing there?] Oh, he is studying. He is a smart little fellow. He don't care anything about coming back. He do n't seem to remember a great deal about it.

Oh, but we have nice times in our Lyceum, and

ri-It

ge it; I

m.

as al lie I

p-ld he ir. is ig

ın is

10 er

m ır

70

she loves her, and how often she is with her, and she wishes she would call for her. She would come closer to her then, if she did. And bub, too, she says. I don't know him, do I? [No, he is here with us.] I shan't have the diptheria when I go away from here. [No, you won't have it again.]

Good-afternoon, sir. Next time I come, maybe I will recite a piece—one of our pieces. Sept. 24.

John King.

I have called round to present my compliments to the several gentlemen who officiated at the late Western Convention, who saw fit to denounce as spurious all Phenomenal Spiritualism, and particularly that which was given through my mediums -the Davenport Boys. I am John. I am their guardian spirit-the presiding genius of the manifestations. But the spirits are after them. [They seem to be following them up pretty snug.] And well they may. Now, when the boys come home again, I propose to meet those gentlemen, and I will give them more than two-thirds of the ground, and whip them to death even then. [I guess you] and whip them to death even then. [I guess you can.] I know I can—no guess-work about it—I know I can whip them to death, and so I will. I am going now, for we have got to manifest tonight. Good-by. John King. Sept. 24.

Scance was opened by John Pierpont, and adjourned by George A. Atkins.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thursday, Sepl. 26.—Invocation: Questions and Answers; Stephen Studiey, born in Stockbridge, Vt., to his son Joseph; Sylvia Ann Howland, to her neice lietty; Annie E. Shaller, to her mother, Columbia street, N. Y.

Monday, Sepl. 30.—Invocation: Questions and Answers; William Niles, of Westville, Ind., to his son William, and his daughter Esther; Maria Shean, to her brother Thomas, in West Village, Taunton; "Biake," to the public; Philip T. Jones, lieutenant in the First Louisians Cavalry: Charlty Niles, Westville, Ind.; Dr. John L. Brooks, Fermandina, Fla.; Sylvia Ann Howland, to her nelce Hetty; Charles Augustus Fohrey, to his mother.

Tuesday, Oct. 1.—Invocation: Questions and Answers; Oscar McDowell, Calaveras Co., Col.; Marzaret Shiplay, of Detroit, to George W. Shipley, of New York; Mike Eagen, to Mr. Christie, of New York; William Chase, of the Bark Ann, of New Bedford.

Thursday, Oct. 3.—Invocation; Questions and Answers; Mrs. Saliv Trail, of Boston: Flora Griffin, daughter of Major William K. Griffin, of Louisiana, to her father; James Post, of Sandusky; Hichgard Bond, to his friends in Carlyle, Ill.; Ann Kinmon, of Richfield, Ohio.

Taesday, Oct. 8.— Invocation; Questions and Answers: Richard Dearborn, of Candia, N. H.: Theodore S. Merrill, of the 28th Mass., died at: Fahmouth, Va.; Edith Lines, of Mohlie, Ala., to her father: James Smith, drowned in Tampa Bay, from the bark "Clarence." to friends in Boston.

Thursday, Oct. 10.—Invocation; Questions and Answers; Edwin Ballou, of Boston, to his friends; Hans Schrider, to his son Edward, in Boston; Emma Rosenfield, to her father and mother, now in Europe.

Monday, Oct. 11.—Invocation; Questions and Answers; Flora Jones, of Tennessee, to her mother, in New York.

Tuesday, Oct. 15.—Invocation; Questions and Answers; Samuel Hahnneman Tyler, of New Orleans, to his friends in Boston; to his mother; Mary Lelloy, of Golden City, Colorado; Matthew McGinnis, to his bother, James McGinnis, of Springfield, Ill.; Sylvia Anniday, Oct. 17.—I

to his brother, James Accumus, or Spring and Answers; Ann Howland.

Monday, Oct. 21.—Invocation: Questions and Answers; Isaac Ribbson, to his friends in Maine: Capt. William E. Hacker, Third Pennsylvania Infantry; Johnnie Joleo: Frankle listl, of Lowell, to his mother; Lucy Tilton, of Dayton, O., to

nani. of Lowent, to his mother; Lucy Tilton, of Dayton, O., to her friends, Oct. 22.—Invocation; Questions and Answers; Col. N. B. Daniels, to his wife and friends; Sam. Sanborn, of New Orleans; Mary Ellza Lee, of Winchester, Va.; Rosalind Jones, of Memphis, Tenn., to her mother.

Thursday, Oct. 24.—Invocation; Capt. John C. Starkey, to his brother Alexander, his wife, and other friends in Savannah, Ga.; Sarah E. Shorey, of New Orleans; Alica Tarr, of Saco, Me., to her mother; Lucy Stinson, of Five Points, New York, to her friend Ress. Brawn: Report from "Sacoyewatha," concerning the Council held between the Indian Commission and the tribes of the Wert.

**Monday, Oct. 28.—Invocation; Questions and Answers; Josiah Wolfrang; George S. Rice, of Montpeller. Vt., to his friends; Josephine Burroughs, of Chicago, to her Aunt Mary Algers.

Donations in Aid of our Public Free Circles. Received from

Friends... Friend. Dr. P. Clark....

Oblinaries.

Passed away-Sept. 16th-from his body, which he had occupled for the period of 63 years, the spirit of Mr. William

Passed away—Sept. 16th—from his body, which he had occupied for the period of 63 years, the spirit of Mr. William Caldwell, of Canton, Mass.

Several years anterior to the departure of Mr. Caldwell he received a sovere injury on the head, from the hands of an insane person, which greatly affected his health ever since, and which finally terminated his earthly existence. Mr. Caldwell was the Overseer of the Poor in the town of Canton, and by his kindness and urbanity of manners had won the love and esteem of the unfortunates under his supervision, who will long and deeply mourn his sudden exodus from earth. He was a full and firm believer in the glorious realities of the Spiritual Philosophy, and was a medium through whom the angels could reveal their presence, and cheer the drooping hearts of the sorrowing and sad of carth. The day before he left his body he was present at a spiritual lecture in Stoughton, and listened to the unfoldings of our beautiful religion through the mediumship of the colored lecturer, Mrs. Hattle E. Wilson, of Cambridge, little dreaming he was so soon to be called to test the realities of that spirit-life which had so frequently and so beautifully been portrared to him.

Mr. Caldwell is a man who will long be missed and mourned by those who knew him so well. His kind and sympathetic heart, ever ready to cover with charties's mantle the faults and derelictions of humanity, will throb no more in the mortal for such. Entered on the glories of the higher life, his influence will still be felt and recognized by all susceptible to spirit control, who will be ennobled and uplified by the purity of his descending influence.

Mr. Caldwell has left a wife and three children to feel the vacancy his removal from earth has created, most of whom shared with him the beauty of his belief. Two little ones preceded him to the spirit-land, who doubtless rejoiced at this acquisition to their society.

Mr. Caldwell has left a wife and three children to feel the vacancy his removal from earth has created, mo

While loving ones above thee we And wet thy grave with tears. weep,

And yet, dear friend, thou art not dead; 'I is but the outer shell, From which the living soul has fied, In Higher Courts to dwell.

We may, kind brother, miss thy form, And feel the aching vold. May miss the beating heart, so warm with triendship unalloyed;

But still in spirit thou 'It be nigh,

From thine immortal shore, Preparing us to dwell on high With thee, foreyermore.

JOSEPH D. STILES. Stoughton, Mass. Passed to spirit-life from Dover, N. H., Oct. 3d, Mrs. Eliz

Passed to spirit-life from Dover, N. H., Oct. 3d, Mrs. Ellz abeth Ricker, aged 45 years.

When the summons of the "boatman pale" comes to the believers in the Spiritual Philosophy—those who in learning the tessons of life learn has to die—it is often heatuiful to withness with what culminess they speak of the change awaiting them, and how naturally the spirit goes out to mingle amid new scenes, yet made familiar by inter-communion with the dwellers therein. Thus it was with Mrs. R. She had been a devoted Spiritualist for many years, and herself being a medium was ever "ready to give a reason for the hope" she cherished. In converation with the writer, a few weeks before her departure, she said, "No one can conceive the change I have experienced, in regard to death and the fature, since I became a Spiritualist," remarking that when she was in the Church she had a horror of death which all the religion if afforded her could not overcome, "but now that is all gone, and I could die to-day as calmiy as I could go to sleep, and though I am willing to stay if I can be of use to others, yet I often long to pass to the other shore where my loved ones wait."

A few moments before her departure, before the friends per-

wait."

A few moments before her departure, before the friends perceived any change indicating dissolution, she felt it, and
calmly remarking that she was going, pased gently away.
The same faith that supported her through life, and in death,
sustains the bereaved children, aged father, and other friends
who are left to miss the physical form of their loved one.

"God calls our loved ones, but we lose not wholly
What He has given—
They live on earth in thought and deed as truly
As in His heaven."
J. R. S.

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 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 pleasto represent them. We hope and expect a pleasant, useful and profitable meeting.

WARREN CHASE,

Vice President for New York.

WHE EARLY PHYSICAL DEGENERACY

OF THE AMERICAN PEOPLE.

AGRET BOOK FOR YOUTH, Send two red stamps and obtain it. Address, DR. AMDREW BTONE, S. FITCH

Street, Troy N. Y.

BANNER OF LIGHT:

A Journal of Romance, Literature and General Intelligence; also an Exponent of the Spiritual Philosophy of the Nineteenth Century.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS. BRANCH OFFICE, 544 BROADWAY, NEW YORK. WILLIAM WHITE & CO., Proprietors.

WILLIAM WHITE, CHARLES H. CROWELL, LUTHER COLBY,.....Editor, LEWIS B. WILSON, Assistant Editor, AIDED BY A LARGE CORPS OF THE ABLEST WRITERS.

TERMS OF SUBSCRIPTION, IN ADVANCE: Por Year......88,00 Six Months......1,50

When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, a Post-office money order.

Subscriptions discontinued at the expiration of the time paid for.

Subscriptions in Canada will add to the terms of subscription 26 cents per year, for pre-payment of American postage.

POST-OFFICE ADDRESS.—It is useless for subscribers to write, unless they give their Post-Office Address and name of State.

HANNER COMPOSE A VOIGING. AGE OF PAGE 18 AND PAGE 18 ADVERTISEMENTS inserted at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

27 All communications intended for publication, or in any way connected with the Editorial Department, should be adressed to the EDITOR. Letters to the Editor, not intended for publication, should be marked "private" on the envelope. All Business Letters must be addressed:

"BANNER OF LIGHT, BOSTON, MASS.,"

WILLIAM White & Co.

William White & Co.

WHOLESALE AGENTS:

WHOLESALE AWENTS:

JOHN J. DYER & CO., 35 School street, Boston,
A. WILLIAMS & CO., 100 Washington street, Boston,
C. THACHER, 9 Court street, Boston,
THE AMERICAN NEWS COMPANY, 121 Nassau street,
New York City,
A. WINCH, Philadelphia, Pa.
JOHN R. WALSH, Madison street, Chicago, Ill.
TALLMADGE & CO., 167 South Clark street, Chicago, Ill.

RETAIL AGENTS:

WARREN CHASE, at our New York Branch office, 54
Broadway, Room No. 6.
C. W. THOMAS, 43 Fourth avenue, New York.
HENRY WITT, 67 Fourth street, Brooklyn, N. Y.
GEORGE H. HEES, west end Iron Bridge, Oswego, N. Y.
E. E. ROBINSON, 8 Market street, Corning, N. Y.
T. B. PUGH, southwest corner of Sixth and Chestnut
streets, Philadelphia, Pa.
JOHN BIRCH, southwest corner of Fourth and Chestnut
streets, Philadelphia, Pa.
W. D. ROBINSON, 20 Exchange street, Portland, Me.
DAVIS BROTHERS, 53 Exchange street, Portland, Me.
J. W. BARTLETT, Bongor, Mc.
C. H. ANDERSON, 498 Seventh street (opposite the Postoffice), Washington, D. O.
SUBSCRIPTION AGENTS 1

SUBSCRIPTION AGENTS:

E. R. COLLINS, Iowa Falls, Iowa. J. BURNS, 1 Weilington Road, Camberwell, London, Engnand.
D. D. HOME, 22 Sloane street, Chelsea, S. W., London, England.

TP Publishers who insert the above Prospectus three limes, and call attention to it editorially, shall be entitled to a copy of the Banner one year. It will be forwarded to their address or

Miscellaneous.

NEW MUSIC.

Songs and Choruses for Spiritual Meetings and Circles.

With Rosebuds in my Hand; or, "Birdie's" Spirit Song (with Chorus).

Spirit Song With Chorus,

Pactry composed in spirit-life by Anna Cora Wilson, (dedicated to Mr. and Mrs. L. B. Wilson,) and rendered by Miss Lizzle Doten. Music by John P. Ordway, M. D.

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

Price 35 cents: nestage 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,
Happy in thinking of you;
I'm with you now in spirit, darling,
Angels are with you to:
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.

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

Something sweet to think of in this world of care,
Though dear friends have left us, they bright spirits are;
Something sweet to dream of—hark! the angels say:
Call them not back again, they are with you every day. The above beautiful pieces are some of Dr. Ordway'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 celebrated American liymn by M. Keller.
Price 35 cents: postage free. For sale at this office.

DR. HALL'S VOLTAIC ARMOR,

Magnetic Bands and Soles.

THE GREAT SCIENTIFIC REMEDY

FOR COLD FEET, RHEUMATISM.

NEURALGIA, PARALYSIS. NERVOUS MEADACHE DYSPEPSIA,

SCIATIOA, and ALL NERVOUS DISORDERS.

THE MAGNETIC INNER SOLES can be depended on a a positive remedy for Gold Fritz and IMPREFECT CINCULATION. Descriptive Circular, with Testimonials and directions for use, mailed free. Sold by all Drugglets throughout the United States. VOLTAIC ARMOR ASSOCIATION, Proprietors, 131 Washington street, Boston, Mass.

Oct. 5.—tf

SPIRITUAL PUBLICATIONS.

TALLMADGE & CO., CHICAGO, ILL. GREAT WESTERN DEPOT FOR ALL

SPIRITUAL AND REFORMATORY BOOKS AND PERIODICALS. ALSO,

Agents for the "Banner of Light."

These Publications will be furnished to patrons in Chicago at Boston prices, at No. 167 South Clark street.

June 24. Address, TALLMADGE & CO., Box 2222 Chicago, Ill.

SEEK FOR TRUTH

AND YE SHALL FIND IT.

THERE is no getting over the fact that "Calcutta Hemp," (which the NATIVES chew as the YANKE flows his Tobacco, is a sure and permanent cure for ASTHMA, BRON-OHITIS and CONSUMPTION. We speck from experience. There is not a single symptom of CONNUMPTION that it does not at once take hold of and dissipate. Nightsweats, peculsiness, irrifiation of the neves, failure of memory, difficult expectoration, sharp pains in the lungs, sore throat, chilly sensations, nausea at the stomach, inaction of the howels, and wasting away of the muscles. CANNABIS INDICA will relieve the patient in twenty-four hours. Reputch, try ti-prove it for yourself. Send your address, and receive voluntary extracts," free of charge or postage.

Onc Buttle, \$25.50, Three Bottles, \$6,50.
Address, URADIOCK & CO.,
Oct. 26.—13w*

OCTAVIUS KING, M. D., Eclectic and Botanic Druggist.

Bolectic and Botanic Druggiat, 654 Washington Street, Boston, Boston, Herbs, Extracts, Olis, Tinctures, Concentrated A. Medicines, Pure Winesand Liquors, Proprietory and Popular Medicines, warranted pure and genuine. The Anti-Scrotula Panacea, Mother's Cordai, licating Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—Particular attention paid to putting up Bristival and other Prescriptions. Oct. 5. A. B. CHILD, M. D., DENTIST. 50 School street, next door East of Parker House, Boston,

DR. GEORGE B. EMERSON,

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. Manipulations, \$2 each. Office 533 Washington street, Boston, Mass. Hours from \$2. M. to 5 P. M. Nov. 9.—2w*

DR. MAIN'S HEALTH INSTITUTE,

AT NO. 230 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please enclose \$1.00, 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 agreet, Hoston. Mrs. Latham is eminently successful in treating Hunors, litheumatism, diseases of the Lungs, Klidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w—Uct. 5.

LAURA HASTINGS HATCH, Inspirational Medium, will give Musical Scances every Monday, Tuesday, Thursday and Friday evenings, at 5 to 8 o'clock Phicrostry, at her residence, 8 kittredge place, opposite 69 Friend st., Boston. Admission 25 cents.

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) [3w-Oct. 8. MRS. R. COLLINS still continues to heal the sick, at No. 19 Pine street, Boston, Mass. Oct. 5.-13w

MARY M. HARDY, Trance, Healing and Business Medium, No. 83 Poplar st., Boston. Terms \$1,00.

MRS. L. PARMLEE, Medical Clairvoyant, ex-amines by lock of balr. 1605 Washington street, Boston. Sept. 14.—15w* MRS. S. J. YOUNG, Medical Clairvoyant and Business Medium, 56 Picasant street, Boston, Mass. Sept. 14.-13w*

MRS. EWELL, Medical and Spiritual Communications, 11 Dix Piace. Terms \$1.00.

Aug. 24.-13w*

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

Oct. 26.-4w*

Miscellaneons.

SOUL READING,
Or Paychometrical Delineation of Character. Or Paychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition: marked changes in past and future life; physical disease, with prescription therefor; what business they are hest adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, whereby they can restore or perpetuate their former love.

They will give instructions for self-improvement, by telling what faculties should be restrained and what cultivated.

Seven years' experience warrants them in saying that they can do what they advertise without fail, as hundreds are willing to testify. Skeptics are particularly invited to investigate. Everything of a private character KEPT structure As scott. For Written Delineation of Character, \$1.00 and red stamp. Hereafter all calls or letters will be promptly attended to by either one or the other.

Address. MR. AND MRS. A. B. SEVERANCE, Oct. 5.—lisw.

DR. WILLIAM B. WHITE, CLAIRVOYANT and Medical Electrician, has removed his 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, definestion of character, &c. Mrs. 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. 13w*—Nov. 2.

DR. J. R. NEWTON

WILL Heat at
UTICA, N. Y., from October 20, to Nov. 6;
then in
then in
NEW ORLEANS. if-Oct. 12. VALUABLE USES OF MAGNETISM!

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 filteen cents. Ilw*-Oct 5.

M. K. CASSIEN will sit for Spirit Answers to scaled letters. Terms \$2,00; 4 red stamps. 248 Plane street, Newark, N. J. 448-Oct. 19. HENRY PHELPS, Magnetic Physician, Lewis street, Malden, Mass. 11w*-Uct. 26.

BOOK AGENTS WANTED.—To canvass for Charles W. Elliott's new work, REMARKABLE CHARLACTERS and MEMORABLE PLACES OF THE HOLY LAND. The following array of contributors is sufficient guarantee of its value: BENRY WAND BEECHER; T. D. WOOLSEY, LL.D., Pres. of Yale Col.; JOSEPH CYBHINGS, D. D., L.L.D., Pres. of Wesleyan Univ.; Rr. RRY, THOMAS M. CLARK, Blatop of R. I., &c., &c. I. Is a new and original work by these authors, and its subjects are approved by clergymen of all denominations. Agents are meeting with unparalleied success. Libral Inducements offered. For full particulars and terms, address the publishers, J. B. BURK & CO., Hartford, Conn. Oct. 19.—4w

RUIT FARM for sale in Berlin, Camden Co.; New Jersey, situated near Railroad from Philadelphia to New York and Atlantic City, containing nine ty acres of superior soil FOR FRUIT, grain or grass; location high and healthy, buildings convenient, with large fruit trees;

DR. J. H. HERO will open a Boarding School for Young Ladles, at Willow Park, Weathoro's Mass., on Wednesday, Dec. 4, 1867. Physical Exercises and Health a prominent feature. Superior Teachers for every branch of education. Send for New Circular, giving full particulars. CONSUMPTION, how Cured, for a Postage

ORSO METTON, How creed to the resting discovered and true cause of Consumition and other Lung and Throat Discases, and how they can be CHIKID. Sent on receipt of stamp. Address, DR. N. PALMER, Box 383, Jersey City, N. J. Oct. 26.—4w° MAGEE STOVES, RANGES AND FURNACES,

Magoo Parlor Stoves, unrivalled for economy, power and beauty.

Magoo Cook Stoves, superior to any Stove ever sold in this market. Ten thousand of these Stoves have been sold within four years. Magoo Ranges, unsurpassed in beauty of finish, conomy and durability.

Magoo Furnacos, Brick and Portable.
No Furnace overacion in New England has given such general satisfaction as the MAGEE FURNACE.

It is economical in fuel, and possesses all the good qualities desirable for heating houses and public huildings in the most satisfactory manner. Every Furnace warranted POND & DUNCKLEE. 87 & 89 Blackstone street, Boston, Mass.

NEW PAPER.

"THE LYCEUM BANNER" Published Twice a Month by Mrs. L. H. Kimball. Edited by Mrs. H. F. M. Brown.

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; Naturo is our Law-liver-to deal justly, our religion.

The children want Amusement, History, Romance, Music; they want Moral, Mental, and Physical culture. We hope to aid them in their search for these treasures.

TERMS OF SUBSCRIPTION:

EXPOSITION UNIVERSELLE, PARIS, 1807. WHEELER & WILSON,

625 Brondway, New York, AWARDED. Over Eighty-Two Competitors, THE HIGHEST PREMIUM,

A GOLD MEDAL,

FOR THE PURPLECTION OF Sewing Machines, and Button-Role Machines THE only Gold Medal for this branch of manufacture.
Boaron Office: 228 WASHINGTON STREET,
Aug. 31.—3m H. C. HAYDEN, AGENT.

D. F. CRANE, ATTORNEY AND COUNSELLOR AT LAW. 28 COURT STREET, BORTON,
House, 18 Webster street, Somerville.

Mediums in Boston. Acht Nork Adbertisements. New York Adbertisements.

THE IRRESISTIBLE ARMY

WITNESSES

TO THE SUPREMACY OF THE GREAT SPIRITUAL REMEDY.

MRS. SPENCE'S **POSITIVE AND NECATIVE** POWDERS.

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

Muskootink, Chisago Co., Minn., June 29th, 1567. PROF. Spence-My dear Sir: The following is our expertence with the Powders.

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

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

and they acted like a charm on his swollen face. The next case was that of my neighbor, Mas. Franan-a very severe attack of Neuralgiu. She had been a terrible sufferer for nearly three weeks, night and day. From my little store of Positive Powders I administered to ber. They cared her in a day and a half.

The next case was that of MR. BROOKS from Superior. He was on his way from St. Paul to Superior. Being taken sick with Lung Fever, he could go no further, and stopped at A NEW Game of Fortune. 50 cents. our house. The path in his side was very severe, and his Cough very bad, constantly raising blood. The Positive Powders stopped his Cough and the raising of blood, and he was well in a few days. A little child of Mr. Laudons of Sanrise City, was also cured by the Positive Powders, of Lung Fever, in

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

LAVINIA L. INGALLS,

LAVINA L. INGALLS.

The magic control of the Positive and Negation and healthy, buildings convenient, with large fruit trees; accessible by three public roads, and may be divided into small fruit farms. Enquire of F. KIMBALL, Oct. 19.—dv* LAND AGERT, Berlin, New Jersey.

A GENTS WANTED—\$10 to \$20 a day—to introduce our new patent 8TAR SHUTTLE SEWING Introduce our new patent 8TAR SHUTTLE SEWING PROBLEM FOR THE POWNERS OURE Neuralina, Indagentor, Pointed and Vomiting, Bysenulne Lock Stitch. It uses two threads, and makes the genulne Lock Stitch. All other low-priced machines make the Chair Stitch. Exclusive territory given. Send for circulars. W. G. WILSON & CO., Manafacturers, Clexy-LAND, ORIO.

The magic control of the Positive and Negative Powners over disenses of all kinds, though, it would be powned and prometting. The print of the powners over disenses of all kinds, it wonderful beyond all precedent.

THE POWNTIVE POWNERS OURE Neuralina, Indagentor, Platinero, Toothache, Rheumantam, Gout, Colle, Farache, Toothache, Rheumantam, Gout, Colle, Fulnos of all kinds; Cholern, Diagraches, Wond, Colle, Complaint, Bysentery, Nausca and Vomiting, Bysentery, Nausc

Siceplessics, &c.
THE NEGATIVE POWDERS CURE Paraitysis, or Paisty: Amburosis and Destiness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalopsy: all Low Fevers, such as the Typhold and the Typhus; extreme Nervous or Muscular Prostration or Reinxation.

For the cure of Chills and Fever, and for the prevention and cure of Cholera, both the Positive and Negative Powders are needed.

and cure of Cholera, both the Positive and Negative Powders are needed.
The Positive and Negative Powders do no violence to the system; they cause no purgling, no nature and no rentiling; yet, in the iniquage of S. W. Richmond, of Chenoa, Ill., "They are a most wonderful medicine, so silent and yet so effections."

As a Family Medicine, there is not now, and never has been, anything equal to Mirs. Spence's Positive and Negative Powders. They are adapted to all ages 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 cure all ordinary attacks of discase before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE! CINE OF THE AGE!

In the cure of Chitis 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.

PHYSIOIANS of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gralifying success. Therefore we say, confidently, to the entire Medical Profession, "Try the Powders." Try the Powders." Printed terms to Agents, Physicians and Druggists, sent free.
Circulars with fuller lists of diseases, and complete explanations and directions sent free postpaid. Those who prefer
special written directions as to which kind of the Powders to
use, and how to use them, will please send ns a brief description of their disease when they send for the Powders.

Malled, postpald, on receipt of price. One box Positives, \$1. One box Negatives, \$1. One box both kinds, \$1. Six boxes, \$5; twelve boxes, \$8,

(81x 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 Brafts on New York, or else the letters should be registered. Money mailed to us is at our risk.

OFFICE, 311 St. Marks Place, New York.

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

CLAIRVOYANT PRESCRIPTIONS. MRS. R. L. MOORE.

ON receipt of \$1 and two stamps, with lock of the hair, and age and sex of putient, will return by mail clairyovant examination and prescription. Address Care of WARREN CHARE, 548 Broadway, New York City.

Sw-Nov. 2. SEXUAL DEBILITY.—A TREATISE ON THE CAUSES, OCCASIONS, EFFECTS AND TREAT MENT OF SEXUAL DEBILITY will be sent free to all in-quirers of both sexes. Address, WINCHESTER & CO., 36 John street, New York. WHISKERS.—DR. LAMONTE'S CARROLA WIll force Whiskers on the amouthest face, or Hair on hald heads. Never known to fall. Sample for trial sent for 10 cents. Ardress, REEVES & CO., 78 Nassau st., New York. Oct. 12.—6m

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

FRED. L. H. WILLIS, M. D., No. 29 West Fourth Street, New York,

(NEAR BROADWAY,) CLAIMS marked success in the treatment of all Ohronfo and Nervous Disorders, Epilepsy, St. Vitus Dance, White Swelling, Paralysis, Local and General Debility, Pulmonary Consumption, &c. and in a word, all Morbid Conditions affecting the

Vital or Functional Action of the System. and Trentment, from 8 to 11 o'clock A. R., and from 4 to 7 o'clock P. M. Patients unable to call, will be visited at their residences.

ET Fee for Examination, 85; for office treatment, 62; 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 Sept. 28.-1f

INVALIDS: DO YOU KNOW IT?

WINCHESTER'S GENUINE

HYPOPHOSPHITES OF LIME AND SODA. THE SPECIFIC BEMEDY FOR

CONSUMPTION, NERVOUS DEBILITY, Scrofula, Asthma, Bronchitis, Dyss pepsin, Paralysis, Lossof Appetite, Femule Weaknesses, Liver and Kidney Compinints, Debility

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

PROFESSIONAL PESTIMONY.

"As summa numery in Consumption as Quinne is In Intermittent Fever, and as EFFECTUAL A PRESERVA-TIVE as Vaccination in Small Pox."-Dr. Churchill. • • • It is unequaled in Newyork Debility, and I believe it is the only medicine that will cure a pure case of R."—Dr. E. V. Strpker, Turin, N. F. * * * "I would say to all who have any tendency to Consumption, take this REMEDY, and the sounce the better," - W. W. Townsend, M. D., Union-

To Circulars Free. Write for one. 21

The PRICES: In 7 and 16-oz. Bottles, \$1 and \$2 cach. Three large, or six small Buttles, for \$5, by Express.
Sold by all respectable Brogglets everywhere; and Wholesale and testal by the Proprietor, J. WINCHILSTER &C. C., 344 John Street, New York, to whom orders should be address. he addressed.

TT CALIFORNIA AGENCY -- D. NORCROSS, No. 5 Montgomery street, Massake Temple, San Francisco.

NEW ENGLAND AGENCY. -- GEORGE C. GOODWIN & CO.,
35 Hanover street, Hoston.

(F-Oct. 5.

MRS. A. HULL, Magnetic Physician, Psy-No. 324 Fourth Avenue, near 24th street New York. Aug 24—11 SMALL FARMS, near New York, for sale on very easy terms. Agents wanted, by B. FRANKLIN CLARK, I Park Place, New York. 4w-Det. 19.

Miscellnneous.

NEW PARLOR CAMES FOR THE HOLIDAYS.

OLIVER TWIST.

NEW and elegant Parlor Game for any number of Players, based on the cell-braited story of the same name by Charles Duckens, officials. This new and smorth parlor game differs from any hitherto This new and supero partor game unters from any interto-published, and it extremely incidently and interesting in its method of playing. It can be engaged in by any number of persons, and efforts an exhaustics fund of entertainment for the flome tirele and the Social Party. It combits of sixty cards, twenty-six of them being illustrated with engravings of the leading characters, the whole irclosed, with full direc-tions, in a handsome flox, richly embossed in Blue and Gold, and printed in Carmine.

THE SHAKSPEARIAN ORACLE,

"I am sir Oracle, And when I ope my mouth let no dag bark " Merchant of Venice, 3ct 1, Se 1 Merchant of Vener, 3ct 1, 8c 1 title. It forms a unique and charming recreation, and i-times wonderful in its revelations. To persons of fine to-its style and matter cannot fail to be highly pleasing and so-

MINED PICKLES

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

MATCH AND CATCH. A MERRY Picture Game for the young folks at home. 36

cents.

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

THE New English Game. 30 cents. THE New English Game. 30 cents. We offer a people's edition of this new and popular English Game, capable of affording as much entertainment as the higher cost sets. The prices heretotore have ranged from one dollar torker dollars. Pull directions for playing, with Definitions of Terms employed, accompany each game. **The For sale at the BANNER OF LIGHT office. Oct. 12.

ALBERT W. LADD & CO., MANUFACTURERS OF AND DEALERS IN PIANO FORTES,

CABINET ORGANS AND MELODEONS,

Nos. 206 & 208 Washington st.,

BOSTON. TT PIANOS Tuned and Repaired in the best manner. Planos to let. Old or new Planos taken in exchange. Nov. 2.-12w

DRUNKARD, STOPI

THE Spirit-World has looked in mercy on scenes of suffer-fring from the use of STRONG DEEDS, and given A RESERVE that takes away sill dealer forft. More than Eight Thous-and have been redeemed by its use within the last seven

if you cannot call, send stamp for Circular, and read what It has done for others.

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

AGENTS WANTED!

THE COMPLETE HERBALIST; OR. THE PEOPLE THEIR OWN PRYSICIASS BY THE USE OF HERBAL RYMERIES, IS the title of one of the best family medical books that has ever been offered to the public. The rapid sale of this book, and the large commission allowed, enables a good agent to make casily from \$20 to \$30 per day. Address for full particulars the author and publisher. DR. O. PHELP'S BROWN, No. 19 Grand street, Jersey City, N. J. 2w—Nov. 2.

Consumption can be Cured.

THE THER HERBOY AT LAST DISCOVERD. UPHAM'S TREE HERBOY AT LAST DISCOVERD. UPHAM'S Troussend, of Pails, curea Consumption, Lung blacased, Bronchitis, Dyspensia, Marasmus, General Debility, and all morbid conditions of the system dependent on deficiency of vital force. It is pleasant to taste, and a single bottle will convince the most skeptical of its virtue as the great healing remedy of the age. \$1 is bottle, or six bottles for \$3. Sent by express. Sold by S. C. UPHAM, No. 25 South Eighth street, Philadelphia, and principal Druggists. Circulars sent free. Globue C Goodwin & Co., Agents, 38 Hanoverstreet, Boston.

Oct. 5—13w

DR. J. T. GILMAN PIKE, Pavillon, 57 Tremont atreet, Room No. 5,

BOSTON, MASS OFFICE HOURS, 8 to 12 M.; 2 to 5 P. M. All other hours devoted to autiside patients.

N. B. ALL PRESCRIPTIONS carefully prepared and put up by himself. by himself.
From an experience of ten years, Dr. 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 onice, for 25 CERTS EACH:

REV. JOHN PIERPONT, LUTHER COLBY, JUDGEJ W. EDMONDIS, EMMA HARDINGE, GHAS H. CROWELL, ANDREW JACKSON DAVIS, JOAN OF ARC, ANTONE (by Anderson), J. M. PEBLES, PINKIE, the Indian Maiden; 50 cents.

Bent by mail to any address on receipt of price.

Bunner 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 OF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PREBLES. Locat matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the BANNER office, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to so mark them. Persons writing us this month, will direct to St. Louis, Mo., care Charles A. Fenn, 2018 Dixon Avenue.

Chinese Wisdom-Their Maxims.

The well established literary character of the Chinese, is a very important point in the history of that ancient nation. The educated and talented formed its aristocracy. Their astronomy, medical science and poetry, show a high state of cultivation, three and even five thousand years since. Some of their choicest proverbs were inscribed on the walls of their apartments, as well as penued in their sacred books.

That wise maxim, called the golden rule, ascribed to Jesus, was taught by Confucius more than five hundred years before the Christian Era. Tsze kung asked, saying, Is there one word which may serve as a rule of practice for all of one's life? The master said, "Is not reciprocity such a word? What you do not want done to yourself, do not to others;" and again, 5th chap., " What I do not wish men to do to me, I also wish not to do to men." (James Legge, D. D., Confucius, Analects 15: 23.) Also Sir William Jones, at one time President of the Asiatic Society, says in speaking of the two great maxims, "that we must not in respect of others as we would wish them to act in respect of ourselves; and that we should confer benefits upon those who injure us. instead of returning evil for evil." They are very ancient; the first is implied in a speech by Lysias, and expressed in distinct phrases by Thales and Pittacus, and I have seen it word for word in the original of Confucius, which I compared with the Latin translation. It has been usual with zealous men to ridicule those who dare on this point to quote the Chinese philosopher; but this course, instead of supporting their cause, would shake it in the estimation of the learned and scholarly. (Higgin's Anacalypsis.)

Among other maxims besides the "golden rule," peculiar to the Chinese, we cite the follow-

"Following virtue is like ascending an emi-nence; pursuing vice, like rushing down a precipice.
Those who respect themselves will be honored;

those who think lightly of themselves, will be held chenp by the world. In the great future youth and age go for noth-

ing: the best informed take the precedence.
When mandarins are pure the people are When in the company of women guard well the thoughts of your hearts. We Lamars, while we live in this world of corruption, must be like

the water lily, which, immersed in mud, contracts The man who walks in the path of holiness must remember that the passions are as dry grass

near the fire. If there be want of concord among members of the same family, others will take advantage of it

to their injury.

Let every man sweep the snow from his own doors, rather than trouble himself about the frost on his neighbor's tiles.

Without ascending the mountains, we cannot judge the height of heaven; without descending into the valley, we cannot judge the depth of the earth; so without listening to the wise precepts left by ancient sages, we cannot know the excel-

lence of learning.

If you love your son, give him plenty of correction; if you despise him, cram him with dainties.

When happier than usual, prepare yourself for some great misfortune. When joy is extreme, ex-

In enacting laws, vigor is indispensable; in executing them, be exceedingly merciful.

The Supreme governing the universe, all events are fated before they happen; floating then on the stream of life, it is vain to torment ourselves, since the whole of our lives is planned by destiny. He who tells me of my faults is my true teacher; he who tells me of my virtues, though not meaning, may do me harm.

Let your thoughts be deep, your words few, and companions select.

Would you know what most engages a man's mind, listen to his conversation; his words mirror

the thoughts of his soul. Though the white gem be cast into dirt, its puri ty cannot be sullied; so the truly good man, living in a vile place, cannot be depraved; but knowing the right without doing it denotes weakness

If a man would attain the excellence of superia man would attain the excellence of superior beings, let him first cultivate the virtues of humanity; for these are the stepping-stones to reach the immortal perfections of the gods.

The original tendencies of a man's heart are to

do right; therefore he should follow the admoni-

tions of the inner voice.
Walls have ears, and there are listeners under the windows; hence there are no secrets that can be kent from the gods.' Confucius further said, " A man without thought

for the future must soon have present sorrow,'

The above good sayings, comparable to pearls, are not all to be attributed to Confucius. Lao-tse and other ancient sages. Some of them, though of Chinese origin, are less modern. European writers have quite generally charged the Buddhists with atheism. This probably arises in part from the fact that Lao-tse, termed the Source of Being, the "Infinite Void," meaning the same as Plato when he spoke of God as the "Infinite Life Essence of the Universe." It is evident to every scholar versed in antiquity, that the ancient Chinese believed in God, in immortality, in the guardianship of spiritual beings, their departed ancestors, and the necessity of practicing the Confucian code of morals. Would that the "mantles" of those old heathern philosophers of China might fall upon, cover and convert the Christians of this

Politicians talking Spiritualism.

The "Cincinnati Commercial" reports the Hon. D. W. Voorhees as recently closing a speech in Mozart Hall thus:

"Cyrus! More lustre lingers around his name than all his victories themselves; Scipio and Perticles the same, and Washington the same. I say the graves of the dead appeal to you; but more than that, their spirits from the other world talk to you. They have met upon the plains where no you. They have met upon the plains where the battle rages, where all are at peace; where the Ohloan and the Kentuckian walk together; where the bright-eyed, pale-faced boy, that went from his mother's hearth-stone from Ohio, walks with another bright-eyed, pale-faced boy, that went from Virginia. • • And they say to your hearts, sleeping and waking, to the hearts of all your estranged countrymen, from one ocean to the other, 'Peace, peace be still.' 'Peace on earth, good will to all men.'"

A Heathen's Opinion. The Missionary Herald awhile since contained

the following:

A priest of Siam once asked a Missionary 'how long his God tormented bai men in a future for He might again "repent"! Why should He state?' The Missionary answered, 'Forever;' and the priest of Siam said, 'Our God torments the might again "repent"! Why should He state?' The Missionary answered, 'Forever;' and now be inexorable? It would seem He is now the priest of Siam said, 'Our God torments the med of "sterror streff"! Blood slope can satisfy worst of men only a thousand years, so we will not have your American God in Siam."

absolutely grand, compared to this fashionable

Churchanity of the present century.

of this term.

The Wants of Spiritualists.

A NEW HYMN BOOK.

at present, is a suitable collection of hymns and I know of their using, at present, would be reject- superseded in another, and by different law? ed in any of our Orthodox churches. Take the These are a few thoughts of a farmer. Psalms of Life so generally used, and we have the identical words and music used by Second Adventists, revival Methodists, and prayers to the Lord for grace, etc.

It is high time that we introduce into our services music and words adapted to our glorious faith and hope. We don't need any Old Hundreds, no Chinas or Pleyel's Hymns. Yankee Doodle or Old Zip Coon, supplied with suitable words, would inspire me as a speaker, much sooner than Hebron, sung in "Vouchsafe, oh Lord, to bless us here."

It is high time that we sing as well as speak our faith, and I rejoice that you, with Bro. Barrett, have the work in hand to furnish us with something fit to sing. And I hope you will have the holdness to leave out of your collection everything Orthodox, and not let the "devil" have all the best music. Yours in the love of truth,

J. P. Cowles, M. D.

REMARKS.

These suggestions of this writer, Bro. Cowles, are good. Certainly this great army of progressives, usually denominated Spiritualists, needs new words, new music, and a new literature generally. Bro. Barrett and ourself are progressing finely in securing original music, poetry and prose reading. It is our purpose to have the new book of hymns and songs, fresh, vigorous, refermstory, thoroughly up with the times, and especially adapted to congregational singing. Whole congregations, as far as possible, should engage in all religious exercises, making the thought, the aspiration and inspiration one.

"The Benighted Heathen."

There is perhaps no subject on which those ermed "Orthodox" are so sensitive as the criticism, even in a fair and kind spirit, of the "Holy Bible." How few amongst them who ever dare do it! And why? Because they are taught from infancy to look upon said Bible as if it embodied in its every part the divine thoughts of an Omniscient, Omnipotent and Omnipresent God-the Creator of all things. With the same veneration is the Hindoo taught to regard the holy "Shaster," the Persian the holy " Zend Avesta," and the Mahometan the holy "Koran"-each came directly from the Almighty.

Ye theologians of Orthodox Christianity, in what ratio do you stand to the rest of the human race? What, in the name of an All-Wise God, becomes of those who don't "put their trust in Jesus"? Where are Benjamin Franklin and Ahraham Lincoln? Where the thousands of dead patriots of the late war who died "without hope in Jesus"? Are they in your divinely created hell, because they were the partial means of destroying a cursed system which your system sanctioned and upheld for the last century?

Although the Bible has many passages to which one would like to call the attention of the enlighteners of the "benighted heathen," we will give but a few for their caim meditation.

In Ezekiel xiv: 9, the Almighty is accused of being a deceiver.

The 37th chapter of Isaiah is verbatim the same as the 19th of 2d Kings; also the last part of 2d Chronicles as the first of Ezra.

Why does not the Bible give a connected acflood? And why did the descendants of Noah undertake to build a tower so high that the waters could not ascend to the top, when said Noah (in Chinese religion it was Fohi, in the Persian Xisuthrus, in Greek Deucalion; each was saved with his family according to their respective religions.) had received the promise (rainbow) of no more deluges? Has not science rather mustified this rainbowpromise theory, as it has a great many other theories taught in the Bible? And after the "Lord" had sanctioned this movement, he is represented as saying: "Go to! let us" (i. e., the Lord andwho?) "confuse their language." The great mistake with the Jews was in supposing the flood to be universal, which was not only a physical but a moral impossibility.

How many passages in the Old Testament make the CREATOR OF THE UNIVERSE say one thing and do another! An "evil spirit from God was upon Saul," which was removed by David's playing on a harn!

What is the difference between foretelling events at the present day and the same thing in the days of Saul, when he consulted the so-called 'Witch of Endor." before his fight with the Philistines? She tells him (although he is disguised) who he is, and that he will be defeated in the coming battle, and die. All of which transpired. The spirit of Samuel converses with him through the witch," just as other spirits do to-day through "mediums." This same natural law holds now as it did from the beginning. Again, what is meant where Moses is spoken of as frequently laying his hands on Joshua, if not that he thereby magnetized him and made him more susceptible of spiritual impressions, as thousands are to-day? Was not the late war foretold through hundreds of mediums?

What sort of a God is spoken of in 9th chap, of Ezekiel, and in the book of Hosea? Has the "good time" ever come, spoken of by Joel, when the "sun should cease to give light, and the moon be changed to blood, the stars refuse to shine, and the earth shake to its centre"? This will occur when Spiritualism becomes extinct!

What an All-Wise God is presented in connection with Jonah, who, when commanded by Him to go to Nineveh to preach against the wickedness there, tried to escape, which would certainly show not a very great respect for the attributes of an All-Powerful God! And here again God repents," and Jonah was fooled out of the exceeding great pleasure of witnessing a beautiful display of Divine vengeance against Nineveh! Would it not be well for the "Adventists" to appease the Almighty with more or less "sackcloth and sales," as did the inhabitants of old Ninevel,

tians, is the same as the old Jewish Jehovah of the Divine Mind ever instituted laws that he Israel-fickie, jealous, blood-thirsty and warlike, subsequently repealed? Does Nature show any smiling on a few special pet saints, and "angry such change? If the laws of Moses had a divine every day" with a world of sinners. These, in origin, (as theologians contend they had,) they the future world he will torture, scourge, torment, were limited to the favored nations of the Jews curse, rack, damn and burn in the keenest flames | and Israelites. (Both of whom are now almost of hell, through all eternity. How natural that universally ostracised.) This would rather cirthe Slamese should prefer their own God, that cumscribe the Love and Wisdom of God to a very punished "the worst of men" only a thousand narrow sphere. Does Nature show any such paryears! Consider and call us a heathen, in prefer- tiality? And who made Nature? Is it righteous to ence to a Christian, in the common acceptance | believe that God would breathe forth thoughts to a select few on earth, with the intention that those thoughts should be universally believed, and leave the distribution to be governed by the thousand contingences controlling all circumstantial things? One of the greatest wants among Spiritualists If the Bible is of celestial origin, its EFFECTS would have been pure and celestial. Finally, music for public services. Scarce anything that does the Almighty institute law in one age to be Detroit. Mich.

ORTHODOX.

Use the best language in your common conversation at home, and you will soon acquire the habit of using it on all occasions.

SPIRITUALIST MEETINGS.

BOSTON.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday evening, at 7M o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyccum meets at 19 A. M. John W. McCulire, Conductor; Miss Mary A. Sanborn, Guardian. Speakers 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.

street.

SPIRITVALISM.—Music Hall. Lecture every Sunday afternoon at 23 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 dights, in hall. Sunday services, 103 A. M., 3 and 7 P. M.

EAST BOSTON.—Meetings are held in Temperance Hall. No. 5 Maverick aquare, every Sunday, at 3 and 7 P. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 103 A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian.

Guardian.

CHARLESTOWN.—The First Spiritualist Association of Charles town hold regular meetings at City Hall every Sunday at 2½ and 7½ P. M. Children's Lyccum meets at 10½ A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Speaker engaged:—Mrs. Sarah A. Byrnes during December.

The Children's Progressive Lyccum meets every Sunday at 10½ A. M., in the Machinists' and Blacksmiths' fisil, 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.

Wednesday evening for the benefit of the Lyceum. CHRLSRA.—The Associated Spiritualists of Chelsea hold regular meetings at Fremont Hall every Sundayafternoon and evening, commencing at 3 and 74 r. M. Admission—Laddes, 5 cents; gentlemen, 10 cents. The Children's Progressive Lyceum assembles at 10 s. A. M. Leander Bustin, Conductor; J. II. 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 Spirituality.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. M. Mrs. M. A. Bicker, regular speaker. The public are invited. Seatsfree. D. J. Ricker, Sup't. CAMBRIDGEPORT, MASS.—Meetings are held in Washington Hall.

Lowell, Mass.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 24 and 7 o'clock. Lyceum season at 104 a.w. E. B. Carter, Conductor: Mrs. J. F. Wright, Guardian; J. S. Whiting, Corresponding Secretary.

ing Secretary.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Dean Clark, Nov. 10; Mrs. S. A. Horton, Dec. 8 and 15; Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Sturer, Feb. 2 and 9; I. P. Greenicaf, March I and 8.

WONCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11 A. M. every Sunday. Mr. E. R. Puller. Conductor: Mrs. M. A. Stearns, Guardian. Mrs. Martha P. SPRINGFIELD, Mas.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progress ive Lveeum meets at 2r. n.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 1r. m. Speakers engaged:—Mrs. Nellie J. T. Brigham, Nov. 10 and 17; N. Frank White during December; S. J. Finney during January; J. G. Fish during March.

FITCHBURG, MASS.—The Spiritualists hold meetings every sunday afternoon and evening in Belding & Dickinson's Hall. FOXBORO'. MASS.—Meetings in Town Hall. Progressive Lycoum meets every Sunday at 11 A. M. QUINOT, MASS.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% r. M.

gressive Lyccum meets at 1% r. M.
LYNN, Mass.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Cadet Hall.
PROVIDENCE, R. J..—Meetingsareheldin Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyccum meets at 12% o'clock. Lyccum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. Speakers engaged:—Mrs. Sarah A. Byrnes during November; Rev. Adin Ballou, Dec. 29.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyccum at 10% in the forenoon. HARTFORD, CONN.-Spiritual meetings are held every Sundry evening for conference or fecture at 7% o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Con-

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

PORTLAND, Mr.—Meetings are held every Sunday in Temperance Hall, at 10] and 3 o'clock. BANGOR, Mr.—Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive

every Sunday, 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, Guardian. DOVER AND FOXOROFF, ME.—The Children's Progressive Lyceum holds its Sunday session in Mervick Itali, in Dover, It 10 A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Buardian. A conference is held at 12 P. M.

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

New York City.—The Society of Progressive Spiritualists hold meetings every Sunday, in Masonic Hall, No. 114 Fast 13th street, between 3d and 4th avenues, at 10 h A. M. and 7h P. M. Conference at 12 M. Children's Progressive Lyccum at 24 P. M. P. E. Farnsworth, Conductor; Mrs. H. W. 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 8th avenue and West 28th street. Lectures at 103 o'clock A. M. and 73 P. M. Conference at 3 P. M. BROGKLYN, N. Y.—The Spiritualists hold meetings at Cumberland-street Lecture Room, near DeKalb avenue, every Sunday, at 3 and 72 P. M. Children's Progressive Lyceum meets at 103 A. M. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

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

Morrisania, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% P. M.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 103 A. M. and 74 F. M. Children's Lyceum meets at 23 F. M. E. C. Hotch kiss, Conductor; Mrs. M. A. Swain, Guardian.

Oswsoo, N. Y.—The Spiritualists hold meetings every Sunday at 2M and 7M p. M., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12M p. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian. TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 107 A. M. and 73 F. M. Children's Lyceum at 23 F. M. Monroe J. Keith, Conductor; Mrs. Louisa Keith, Guardian.

ductor; Mrs. Louisa Keith, Guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Solitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2½ P. M. Sundays. Mrs. E. L. Watson; Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

JERSEY 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 basis to a grauine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening, at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARE, N. J.—Spiritualists and Friends of Progress hold

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ P. M. The afternoon is devoted wholly to the Unildren's Progressive Lycesm. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

VINELAND, N. J.—Friends of Progress meetings are held in the new hall every Sunday at 10 A.M. Children's Progressive Lyceum holds Sunday session at 1 o'clock P. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.-Meetings held every Sunday at 103
A. M. and 7 F. M., at Ellis Hall, Belleview Avenue.

BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Baratoga 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 Phomix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rein, Conductor.

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

The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyccum meeting, which is held at 10°clock, the lecture commencing at 11½ A.M. Evening lecture at 1½.

The Spiritualists in the southern part of Philadelphia held regular meetings at No. 237 South Second street, at 10½ A.M. and 1½ P.M., and on Wednesday evening at 8°clock.

Cobyr, P.A.—The Children's Progressive Lyccum meets in the Academy of Music overy 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.

WASHINGTON D. C.—Meetings are held and Additional Conductors.

Lycenm regular Sunday session at loclock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 14 P. M.—A. A. Wheelock, speaker. All are invited free—no admission fee. Children's Progressive Lyccum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

CINCINNATI, O .- The Spiritualists of Cincinnatibaveorganized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock. The Progressive Lyceum meets immediately before the morning lecture. A. W. Pugh, Conductor.

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

Sprinofield, Ill.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forencon at 10 o'clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Quardian.

CHICAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 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 Lyceum meets in the same hall at 2 o'clock P. M.

o'clock P. M.

ST. LOUIS, 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 8 P. M.; Lyceum 3 P. M. Charles A. Penn, President; Henry Stagg, Vice President; Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum. Speakers engaged: J. M. Pecbles during November; Mr. and Mrs. Andrew Jackson Davis during December.

ADBIAM, MIGH.—Regular Sunday meetings at 10% a. m. and P. M., in City Hall, 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 7% P. M., in Temperance Hall, Market street, between 4th and 5th.

5th.

San Francisco, Cas.—Mrs. Laura Cuppy will lecture every Sunday at the new hall in Mechanica Institute, Post street, between Montgomery and Kearney. Admission free.

Sacramento, Cat.—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. II. 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 ap-pointments, or changes of appointments, whenever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column Islntended for Lecturers only.

J. MADISON ALLYR. Cliftondale, Mass., will lecture in Houlton, Mc., during November.
C. FANNIE ALLYR will speak in Worcester, Mass., during November: in Chelsea during December; in Providence, R. I., during January; in Putnam, Conn., during February: in City Hall, Charlestown, Mass., during March; in Mercantile Hall, Boston, during April. Address as above, or North Middleboro', Mass.

J. G. ALLBE, Chicopee, Mass. Mas. M. K. Anderson, tranco speaker, Taunton, Mass., P. O. box 48.

MRS. N. K. ANDROSS, trance speaker, Delton, Wis. DE. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y. CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms.

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

MRS. SARAH A. BYRNES will speak in Providence, R. I., iuring November; in City Hall. Charlestown, Mass., during December; in Plymouth, Jan. 5 and 12; in Stafford, Conn., utring February and April. Would like to make further engagements. Address, 87 Spring street, East Cambridge, Mass. MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

MES. H. F. M. BROWN, P. O. drawer 5856, Chicago, Ill. MRS. EMMA F. JAY BULLENE, 151 West 12th st., New York. Dr. J. K. and Sada Bailey will answer calls to speak in outhern Michigan and Northern Indiana. Address, Adrian, ADDIE L. BALLOU, inspirational speaker, Lansing, Mich.

MRS. NELLIE J. T. BRIGHAM, Film Grove, Colerain, Mass., peaks in Springfield, Mass., Nov. 10 and 17; in Boston, cov. 24; in Great Barrington, Dec. 1, 8 and 15; in Philadel-hia, Pa., during January; in Washington, D. C., during Feb-

MRS. M. A. C. BROWN would like to make engagements to peak. Address, West Randolph, Vt. WM. BRYAN 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. Bowman inspirational speaker, Richmond, Iowa. WARREN CHASE, 544 Broadway, New York.

DEAN CLARE will speak in Plymouth, Mass., Nov. 3 and 0. Societies wanting his services for the winter months will please apply as soon as possible, addressing him as per MRS. AUGUSTA A. CURRIER will answercalls to speak in Yow England through the summer and fall. Address, box 315, New England t Lowell, Mass.

Lowent, Mass.

ALBERT E. CARPENTER will answer calls to lecture and establish Lyceums. Is engaged by the Massachusetts Spiritalist Association for the present. Would like to make further engagements. Address care Banner of Light. P. CLARK, M. D., will answer calls to lecture. Address, 14 Court street, Boston.

DR. J. H. CURBIER will answer calls to lecture. Address, 189 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. Mns. S. L. CHAPPELL, inspirational speaker, 11 & Boston, Mass., will receive calls to lecture. MRS. LAURA CUPPY is lecturing in San Francisco, Cal.

J. B. CAMPBELL, M. D., will receive calls to lecture and attend evening meetings and funerals. Address, Cincinnati, O. MRS. HETTIE CLARE, trance speaker, East Harwich, Mass. will answer calls to lecture or attend funerals. DR. JAMES COOPER, Bellefontaine, O., will take subscriptions for the Banner of Light.

MRS. MARIETTA F. CROSS, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross. IRA H. Currisspeaks upon questions of government. Address, Hartford, Conn. THOMAS C. CONSTANTINE, lecturer, Lowell, Mass. MRS. ELIZA C. CLABK, Inspirational speaker. Address, Eagle Harbor, Orleans Co., N. Y.

MRS. D. CHADWICK, trance speaker. Address, box 272 Vineland, N. J. THOS. COOK, Berlin Heights, O., lecturer on organization JUDGE A. G. W. CARTER, Cincinnati, O.

CHARLES P. CROCKER, inspirational speaker, Fredonia, N. MRS. AMELIA H. COLBY, trance speaker, Milford, Ill. MISS LIZZIE DOTEE. Address, Pavilion, 57 Tremont street oston, Mass. GEORGE DUTTON, M. D., Rutland, Vt.

ANDREW JACKSON DAVIS can be addressed at Orange, N.J MES. E. DELAMAR, trance speaker, Quincy, Mass. DE. E. C. DUNN, lecturer, Pen Yan, N. Y. MRS. AGNES M. DAVIS, Rock Bottom, Mass

HENRY NAM DORN, trance speaker, 48 and 50 Wabash avenue. Chicago, Ill. MRS. CLARA R. DEEVERE, trance speaker, Newport, Me. DR. H. E. EMBRY 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, 15 Boyl-iton place, Boston, Mass. DR. H. P. FAIRFIELD, Galesburg, Ill., box 1003. J. G. Fish will speak in Cincianati, O., during November and December; in Pittsburg, Pa., during January and February; in Springfield, Mass., during March; in Philadelphia, Pa., during April; May, June, July and August, locat; in Battle Creek, Mich., during September; and thence "Westward hoi" for the next six months. Address, Hammonton, N. J.

Miss Atmedia 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.

DR. WM. FirzoibBon will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila-delphia. Pa. MRS. CLARA A. FIRLD will answer calls to lecture. Aliress, Newport, Me. REV. J. FRANCIS, Parishville, N. Y.

ISAAO P. GREERLEAF 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, Ill. John P. Guild will answer calls to lecture. Address, Law-rence, Mass.

Mas. C. L. Gada, (formerly Mrs. Morris,) trance speaker, 77 Cedar street, Room 8, New York, N. S. GREENLEAF, Lowell, Mass. MRS. LAURA DE FORCE GORDON, San Francisco, Cal.

W. A. D. Humz will answer calls to lecture during the fall and winter. Address West Side P. O., Cleveland, O. LYMAN C. Howz, inspirational speaker, New Albion, N. Y. CHARLES A. HAYDEN, Livermore Falls, Me.
DR. J. N. Hodges, trance speaker, will answer calls to lecture. Address, 121 Maverick atreet, East Boston, Mass.

MRS. F. O: HYZER, 60 South Green street. Baltimore. Md. MRS. EMMA HARDINGS can be addressed, care of Mrs. Wil-kinson, 136 Euston Road, N. W., London, England, Dr. M. Hamay Houdarow will lecture in Battle Creck Mich., during November. Address as above.

"now long his God tormented bad men in a future state?" The Missionary answered, "Forever;" and the priest of Siam said, "Our God torments the worst of men only a thousand years, so we will not have your American God in Siam."

Sensible Priest of Siam, this. Heathenism is absolutely grand, compared to this fashionable. The Prophets nowhere in the Old Testament Shouldly grand, compared to this fashionable. Churchanlty of the present century.

This "American God," worshiped by Chris
This "American God," worshiped by Chris
The Missionary answered, "Forever; and the might again "repent" | Why should He may should He might again "repent" | Why should He may should He might again "repent" | Why should He move the might again "repent" | Why should He move the move and dresses de livered in Hammon. Charles Hold. Washington, D. C.—Meetings are held and addresses de livered in Hammon. He move the move engagements for the fall and winter. Address, 3 Cumston attents, Becheve and a wonue, between Tenth and Eleventh atreets, every sunday, at 11 a. m. and 7 p. m. Speakers engaged:—Jirs Blood alone can satisfy sunday, at 12 a. m. and 7 p. m. Speakers engaged:—Jirs Blood alone can satisfy sunday, at 13 a. m. and 7 p. m. Speakers engaged:—Jirs Blood alone can satisfy sunday, at 14 a. m. and 7 p. m. Speakers engaged:—Jirs Blood alone can satisfy sunday, at 14 a. m. and 7 p. m. Speakers engaged:—Jirs Blood, 218 Pennsylvania avenue, between Tenth and Eleventh atreets, every sunday, at 14 a. m. and 7 p. m. Speakers engaged:—Jirs Blood, 218 Pennsylvania avenue, between Tenth and Eleventh atreets, every sunday, at 12 a. m. and 7 p. m. Speakers engaged:—Jirs Blood, 218 Pennsylvania avenue, between Tenth and Eleventh atreets, every sunday, at 14 a. m. and 7 p. m. Speakers engaged:—Jirs Blook, 218 Pennsylvania avenue, between Tenth and Eleventh atreets, every sunday, at 12 a. m. and 7 p. m. Speakers engaged:—Jirs Blook, 218 Pennsylvania avenue, between Tenth and Eleventh atreets, every sunday, at 13 a. m. and 7 p. m. Speakers engaged

MRS. ARRA E. Hill, inspirational speaker and psychometri-cal reader, Whiteaboro', Oneida Co., N. Y. Miss Nellie Haybur will receive utils to lecture in Massa-chusetts. Address, No. 20 Wilmot street, Worcester, Massa-DR. E. B. HOLDEN, inspirational speaker, No. Clarendon, Vt. CHARLES HOLT, Columbus, Warren Co., Pa.

J. D. Hascall, M. D., will answer calls to lecture in Wis-consin. Address, Waterloo, Wis.

Miss Susiz M. Johnson will speak in Genesee, lil., dar-ing November. Permanent address, Millord, Mass. Mrs. S. A. Horrox, 12 Albion street, Boston, Mass. WM. H. JOHNSTON, COTTY, Pa.

DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich. W. F. JAMESON, inspirational speaker, care of the Spiritual Republic, P. O. drawer 6325, Chicago, Ili. S. S. Jones, Esq.,'s address is 12 Methodist Church Block, South Clark street, Chicago, Ili.

HARVEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day. ABRAHAM JAMES can be addressed at Pleasantville, Venango Co., Pa., box 34.

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

GRORGE F. KITTRIDGE, Buffalo, N. Y. CEPHAS B. LYNN, semi-conscions trance speaker, will lec-ture in Adrian, Mich., Nov. 10; in Toledo, O., Nov. 17 and 24, Would like to make further engagements in the West. Per-manent address, 507 Main street, Charlestown, Mass.

J. S. LOVELAND will lecture in Monmouth, Ill., during No. vember and December. Address as above. MES. E. K. LADD, trance lecturer, 178 Court street, Boston. MBS. F. A. Logan will answer calls to awaken an interest in and to aid in establishing Children's Progressive Lyceums. Address, Station D. New York, care of Walter Hyds.

MR. H. T. LEONARD, trance speaker, New Ipswich, N. H. B. M. LAWRENCE, M. D., will answer calls to lecture. Address, Hammonton, N. J. MARY E. LONODON, 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.

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

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

Mrs. Mary A. Mitchell, inspirational speaker, will answer calls to lecture upon Spirituslism, Sundays and weekday evenings, in Illinois, Wisconsin and Dissouri. Will attend Conventions when desired. Address, care of box 221, Chicago, Ill.

JAMES B. MORRISON, inspirational speaker, box 378, Haver-bill, Mass. DR. LEO MILLER is permanently located in Chicago, In., and will answer calls to speak Sundays within a reasonable distance of that city. Address P. O. box 2226, Chicago, III.

DR. JOHN MATHEW, Washington, D. C., P. O. box 567.
DR. G. W. Morrill, Jr., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass. LORING MOODY, Malden, Mass. MRS. ANNA M. MIDDLEBROOK, DOX 778, Bridgeport, Conn. MES. SARAH HELEN MATTHEWS, East Westmore and, N. H. MR. & MES. H. M. MILLER, Elmira, N. Y., care W. B. Hatch.

EMMA M. MARTIN, inspirational speaker, Birmingham, Mich Charles S March, semi-trance speaker. Address, Wong-woo, Juneau Co., Wis.
Dr. W. H. C. Martin will receive calls to lecture. Address 113 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, III.

A. L. E. NASH, lecturer, Rochester, N. Y. C. NORWOOD, Ottawa, Ill., impressional and inspirational

Dr. JAMES MORRISON, lecturer, McHenry, Ill.

J. Wm. Van Namer, Monroe, Mich. GEORGE A. PEIRCE, inspirational trance speaker, box 37, Auburn, Me., will answer calls to lecture. Mus. Pike lectures before Spiritualistic and Scientific Associations on the following subjects: "Christ;" "The Holy Ghost;" "Spiritualism;" "Demonology;" "Prophecy;" "Noon and Night of Time;" "The Kingdom of Heaven;" "Progress and Perfection;" "Soul and Sense;" "Introversion, or Abnormal Inspiration;" "The Seven Spheres;" "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 lecture. Address, 200 Spruce street, Philadelphia, Pa.

LYDIA ANN PEARSALL, inspirational speaker, Disco, Mich. MISS NETTIE M. PEASE, trance speaker Detroit, Mich. MRS. 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. DE. W. K. RIPLEY, box 95, Foxbore', Mass.

A. C. Robinson will speak in Brooklyn, N. Y., during November and December. 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. WM. ROSE, Inspirational speaker, Springfield, M ass.

J. H. RANDALL, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. AUSTEN E. SIMMONS will speak on Sundays in Montpeller, 7t., during the session of the Legislature. Address, Wood-tock, Vt. H. B. STOREE, inspirational lecturer, will speak in Salem, Mass., Nov. 10. Address, 56 Pleasant street, Boston.

MRS. L. A. F. SWAIN, inspirational speaker, Union Lakes, Rice Co., Minn. MRS. ALMIRA W. SHITH, 36 Salem street, Portland, Me. MES.C. M. STOWE will answer callsto lecture in the Pacific States and Territories. Address, San José, Cal.

MRS. H. T. STEARNS will lecture in Newark, N. J., during November. Permanent address, Vincland, N. J.

E. SPRAGUE, M. D., inspirational speaker. Permanent address, Schenectady, N. Y. SELAN 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, Q. DR. WM. H. SALISBURY, box 1313, Portsmouth, N. II. MRS. E. W. Sidwer, trance speaker, will answer calls to

MRS. FANNIE DAVIS SMITH, Milford, Mass. MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich. MISS MARTHA B. STURTRYANT, trance speaker. Boston. Ms J. W. SRAVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.

MES. M. S. TOWNSEND will speak in Mercantille Hall, Summer street, Boston, during November; in Worcester during December. Address, Bridgewater, Vt. J. H. W. TOOHEY, 42 Cambridge street, Boaton.

MES. CHARLOTTE F. TABER, trance speaker, New Bedford, Mass., P. O. box 392. JAMES TRASK is ready to enter the field as a lecturer on Spiritualism. Address, Kenduskeng, Me. HUDSON TUTTLE, Berlin Heights, O.

BENJAMIN TODD, San Francisco, Cal. MES. SARAH M. THOMPSON, inspirational speaker, 36 Bank treet, Cleveland, O.
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 Willimantic, Conn., during June. Applications for weekevenings promptly responded to. Address as above.

MRS. M. MACOMBER WOOD will lecture in Salem, Mass., Nov. 17 and 24. Address, 11 Dewey street, Worcester, Mass. F. L. H. WILLIS, M. D., 29 West Fourth street, New York. MRS. S. E. WARNER will lecture in Chicago, Ill., during November. Will answer calls to lecture week-evenings in vicinity of Sunday appointments. Address as above, of box 14, Berlin, Wis.

E. V. Wilson, Babcock's Grove, Du Page Co., Ill. ALGINDA WILHELM, M. D., inspirational speaker, can be addressed during November, P. O. box 585, Dayton, O.; during December, P. O. drawer 194, Toledo, O.; during January, 3422 Lancaster avonuc. West Philadelphia, Pa.; during February, 67 Purchase street, Boston, Mass.; during April, care of Dr. Mayhow, Washington, D. C.

E. S. WHRELER, inspirational speaker, will be at the Ohio State Convention, at Clyde, the 1st of November. Letters may be sent to 38 Prospect street, Cieveland, Ohio. Permanent address care of Banner of Light, Boston, Mass. MRS. N. J. WILLIS, 3 Tremont Row, Room 15, Boston, Mass. F.L. WADSWORTS, permanent address, 399 South Morgan street, Chicago, III. HENRY C. WRIGHT will answer calls to locture. Address care of Bela Marsh, Boston.

MRS. E. M. WOLCOTT will speak in Essex, Vt., Nov. 10; in Winoski, Nov. 16; in Rockingham, Dec. 1. Will make engements for Sundays and week day evenings. Address, Danby, Vt. Danby, Vt.

MES. MARY J. WILCONSON 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 lecture in Hartford, Conn., Nov. 3 and 10; in Stoneham, Mass., Nov. 17 and 24; in Stoughton, Dec. 1. Would be pleased to make engagements for the winter. Address, East Cambridge, Mass., for the present.

MASS., for the present.

ELIJAH WOODWORTH, inspirational speaker, Leelie, Mich.
will speak in Coldwater, and vicinity, during December. WIII SPEAK IN COMMANCE, AND VICINITY, GUTING December.
GILMAN R. WABHBURN, WOOdstock, Vt., inspirational speaker, will answer calls to lecture.
DR. R. G. WELLS, Rochester, N. Y., trance speaker, will lecture Sundays and attend funerals, within a few hours' ride

PROF. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Ciyde, O. A. A. WHEELOCK, Toledo, O. A. B. WHITING, Albion, Mich. MISS ELVIRA WHELLOCK, normal speaker, Janesville, Wis.

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

MISS L. T. WHITTER, organizer of Progressive Lyceums, can be addressed at 402 Sycamore, corner of Fourth street, Milwaukee, Wis. ZERAH WHIPPLE will answer calls to lecture. Address, lystic. Conn. MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 473.

MRS. MARY E. WITHER, trance speaker, 182 Elm street, Nowark, N. J. A. C. WOODRUFF, Battle Creek, Mich. Miss H. Maria Worthing, trancespeaker, Gawego, Ill-will answer cells to lecture and attend funerals.

B. H. WORTMAN, Conductor of the Buffalo Lycsum, will accept calls to lecture in the trance state, also to organize Children's Lycsums. Address, Buffalo, N. Y., box 166.

Mas. Juliariza Yeaw will speak in Lynn, Mass., during November. Address, Northborro', Mass. Ma. & Mas. Wm. J. Young will snawer calls to lecture in the vicinity of their home, Boise City, Idaho Perritory. MRS. S. J. YOUNG, trance lecturer, 56 Pleasant street, Boston, Mass.

Mas. Farris T. Young. Address care of Capt. W. A. Whiting, Hampshire, Ill.