



FOURTH NATIONAL CONVENTION OF SPIRITUALISTS. Held at Cleveland, Ohio, September 30, 4th, 5th and 6th, 1867.

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

THURSDAY EVENING SESSION—CONTINUED. J. S. Loveland read an essay on THE SPIRITUAL IDEA OF MAN AND HIS RELATIONS.

The Spiritual Idea of Man and His Relations, is the theme of our present thesis, and it accords with our proposed method of treatment to call your attention, in the first place, to the theological and infidel ideas, as an introduction to the positive portion of our discussion.

According to the definition of the theologian, man is the product of Deific Power, exercised in a miraculous or supernatural manner. He is, consequently, a sort of living machine, as the process of his formation, whether chemical and mechanical, preexisting material was compounded into a human being.

Justice and right are not universal terms, denoting eternal principles, but merely terms covering certain forms of human conduct and pleasure. Eternity is narrow and dwarfed in this philosophy, because man, the starting point, is belittled. Nothing grand in conception, or sublime in practice, can ever originate from this idea; it must have a vastly different basis.

Man is both objective and subjective. In the most interior process of thought, when he thinks himself, he is both subject and object at the same moment. He thinks, and is the object of his own thought.

In the higher department, there is a spontaneous autonomy—there is a mental activity independent of what we term will. We think in spite of ourselves. The ear cannot choose not to hear when the waves of sound strike the tympanum, nor can the eye refuse to image the shadow cast upon the retina.

But man is not a mere automaton. He is autocratic, or voluntary, in some phases of his life. I mean by this that he possesses the power to break in upon the spontaneous or automatic current of his being, and modify and control it to a certain extent.

The autocratic phase of life is not the first or more advanced condition of man. He is at first in the sphere of impulse and his autocracy is the result of development, or the evolution of the innate powers of the soul.

Place an intelligent man in the very center of all Nature's tremendous activities—let him intelligently comprehend the scope and power of the universe which he inhabits, and he will be a man of space in endless mystic dance, and as he turns his eye inward and only partially comprehends himself, he becomes instantly aware that he is a power, which, in its nature, infinitely transcends all this mechanical omnipotence of materiality.

Man is not necessary here to enter upon the discussion of matter and spirit. We are considering man as an active potency, an embodiment of force; and whether we regard the physical system as material substance or as the ultimate phenomena of spirit, is of no special consequence, when we have settled the question that man, in all that he does, is a spirit; for whatever man does, he does as a spirit, and as a spirit, he is a self-conscious or self-comprehensive entity.

It is not space, and bears no resemblance thereto. And though he has found no limits to space, he is not in himself the idea of the infinite; he is found, as some shallow thinkers have affirmed, a negative idea. It depends, as shown, upon a negation for its development, but it is an absolute positive as the affirmation of self-consciousness itself.

Only that which is bounded can be defined. And we have found it impossible to bound man. He is in essence, therefore, infinite, and includes the finite, and manifests it in all the acts of his personality. The finite and the infinite are God, in the procession of his nature in finite symbols.

But we have drawn out this part of the subject at sufficient length. Let me, however, indicate the position we have taken as stating the spiritual idea of man. Mark! It is not the idea of many so-called Spiritualists, for they are the grossest materialists, and advocate, with scarcely a modification, the long-ago exploded sensational philosophy of John Locke and the French atheists.

Man's relations must, of course, correspond with his nature. They must consequently be vital and universal, as well as particular. To Deity, in the essence of being, it is the relation of sameness, but as an individualized consciousness, it is the relation of function to the common, basic life of all the functions of the universe.

Carrying our reasoning a step further, and we find absolute reciprocity, another of the relations of man to man; for if in nature all are identical, and therefore brothers, equal in possessing the same faculties, and the same right to their exercise, then all are equally indebted to render to each other undisturbed and unrestricted scope for the natural and legitimate exercise of those faculties.

When all the outer and sensuous is still. When in the Sanctum Sanctorum of self-consciousness, man becomes aware of the mightiness of himself; I say self-consciousness, but it is more than that—it is a sort of omniscience, where all of life, power, beauty and joy are focalized. The spirit retreats inward from all the externalisms of phenomena, and is only conscious of the rhythmic ebb and flow of the vast ocean of Being.

But it would be an incomplete statement of this question if we were made to duty. Restrictions always include the idea of duty or obligation; that is if they are the relations of a spiritual being. Man, as we have seen, is an embodiment of divine potency, or force—is an individualized, conscious function of Deity.

Now, a people who are in the first or second of these stages of evolution cannot, in the nature of things, comprehend the true principles of a genuine morality. Therefore, if we judge them by the same principles as we have herein announced, we shall do them a great wrong.

Mr. President, Brothers and Sisters—I do not come before you to-night to please you with flow of eloquence and oratory, but to speak to you words that I believe you need to hear; to give you ideas that will be of benefit to you in the every-day affairs of life.

It is necessary, in order that the spirit may grow naturally and harmoniously, that the physical be in a healthy condition; hence, to your bodies I shall call your attention this evening. Disease stands as a barrier to the progress of the race. We see it here and there throughout the land, and women are the greater sufferers, and through them, as mothers, man suffers also; for it is impossible for sickly mothers to have healthy offspring; and as much depends upon the proper generation of children, more, by far, than the regeneration, it becomes us to heed all measures whereby healthy children may be produced.

ing generations, let us look into this matter, and we shall be prepared to govern us in this as well as in all other affairs of life.

People are beginning to awaken to the necessity of physical culture. In our Children's Lyceums we have gymnastic exercises, and throughout the country the idea begins to obtain that our schools should have these exercises introduced, and classes are being formed all over the country where these exercises are taught and practiced.

A perfect, even, unobstructed circulation, is necessary to health, and no one can be healthy without it. In order to have this, the dress should be evenly distributed over the entire surface, no more thickness in one place than another, and so arranged as not to produce pressure upon any portion, for a very slight pressure, even upon any part, renders the circulation of the blood in that part, thus falling to feed the muscles, they become paralyzed, the nerve fluid is impeded in its course, causing a multitude of ills.

The reform dress is objected to by some as lacking beauty. They admire flowing robes and rich drapery. So do I; but anything that is not adapted to the use to which it is put! Flowing robes become helplessness in infancy or age, when not fitted for the activities of life.

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It is not lamentable that humanity can bear more for fashion's sake than for the sake of principle? If there is anything in heaven or earth that is worthy of worship, it is a man or woman who, by following the dictates of his or her conscience, lives true to it, come life or death, who sacrifices all of worldly honor, riches, position, wife, even life itself, rather than turn traitor to the truth; but we find but few, if any, that will do it.

scorn grate harshly upon them, and the more they become refined and spiritualized, the more they feel antagonistic to the world...

I have worn the reform dress for sixteen years, and have no reason to think I shall ever cease to wear it. I have, like all other reformers, met with opposition and had many obstacles to overcome...

Sisters, you who have so nobly stood as pioneers in this reform, be firm. Let not the wiles of the enemy, policy, swerve you from your heaven-approved mission...

REMARKS OF MR. HARRISON. The Rev. J. B. Harrison said: I can hardly feel that you can listen to me, especially after having heard so much that is so good...

The position of the church is simply that of an army of occupation. The church is like McClellan's army in the Crimea. There is no peace in this world surrounded by so much danger that it will not go to it, if I can see that it is my duty...

Now I wish to submit, as the result of my profoundest convictions upon this subject; we need not fight the churches, even though they may have planted themselves right across our pathway...

But what are we doing for that innumerable multitude of men that are unenriched, that we should seek to reach? I believe this religion in the churches is a great deal better than no religion at all...

These men, when we talk anything spiritual, are entirely at a loss to understand what we mean. To reach these we must bring them to external things which they can understand, and thus lead them along...

Just at present the increase of science in this country will tend to produce atheism or lead to sheer, blank, spiritual blindness, and this has a singular quality in it—that it is epidemic; and good men, the best of men, by a strange infatuation, are influenced by it...

pel of Spiritualism, why they are not within a thousand miles of your position.

The thing upon which you base your Gospel is to be considered, so that you may find something common to both. There is no man out of the love of God has entire faith. He is with the souls and characters of those blind athletes?

I would have you go to work in every direction; go to work to organize in this great, unenriched, outside church of men, without calling it Unitarian, Universalist or Spiritualist, without insisting that a belief in any of these is necessary...

As Spiritualists, are you ready to get out of all the narrowness of sectarian and religious methods and unite in this great work? We are to have all that is good in religion; shall we not then, as ministers of the Gospel, be united upon all these subjects?

The Society of which I am Pastor, at Bloomington, is growing. We have there Spiritualists, Unitarians and Universalists. And I am thankful that there are no sects among us. We associate ourselves for the study of religion and humanity...

I never found peace until I came upon this ground. I know there is no better way than for a man to speak out of the depths of his own experience. I feel that this is what I must do, and I press toward the mark for the prize. I desire to do for the world what the angels do for the world...

Adjoined to Friday morning. Messrs. Editors—Enclosed you will find a short notice of our last meeting. Perhaps it may not be wholly uninteresting to some of your many patrons in the Northwest...

Wisconsin. The Seventh Annual Meeting of the Northern Wisconsin Association of Spiritualists was held at Appleton, on Saturday and Sunday, Oct. 12th and 13th, 1867.

The following named officers were elected for the ensuing year: President, A. G. Bottsford, of Fond du Lac; Vice President, T. D. Nickerson, of Appleton; Secretary, Mary A. Taylor, of Oshkosh.

The meeting was largely attended by delegates from the nine towns composing the Association, and others from adjoining towns and country. The conferences were harmonious and well conducted. A. J. Fishback, of Fond du Lac, lectured Sunday morning. His subject was, 'The Present Heaven.'

Children's Department.

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

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

(Original.) NELA HASTINGS.

CHAP. VII.—THE BIRD AT SEA.

A summons was sent for Rosa, and it seemed impossible to keep her longer. Her face had lost much of its anxious expression and had grown calmly happy in its look...

"Now, Nela, just leave that sweeping and run over to Mr. Graves's, and ask him if his double-vented wagon is to be in use to-day. If not, ask him to lend it to me to go to Chester, and then—let's see—if you three girls sit in the back seat, Simon and I can sit in front—yes, ask if Simon can go and drive us."

Nela gave a bound for her bonnet—blue anemone that shaded her face and shoulders, and from which her brown curls peeped out here and there as if they refused to be shut away from the sunshine and air...

"She is a wonder," she said to herself. "Who'd think she was once that little baby? And Joe is coming back, and he will want her, no doubt; but excuse can I make to keep her here until she can't be spoiled?"

"They'll want to make a fashionable young lady of her, no doubt of it. They'll want to cramp her and deform her, and then call her more beautiful. If Joe should see her he'd surely take her. So I'll just write to him not to come up here now. I'll keep the way clear for the beauty of holiness in that sweet body a little longer."

"And, oh, it will be so nice!" said Nela; "he has just come, and brought such lovely shells and such lots of pictures and great maps; and he looks just like Isaac and Jacob and Solomon and everybody else, with his beautiful white hair. It is as soft as silk."

"How do you know?" said Aunt Prue. "Why, I wasn't impolite a bit, but I just put my hand out and touched it a little softly, and I felt as if I had got something in my hand like sunshine—something warm and good."

"Al, here's a love at first sight," said Aunt Prue. "But I am so glad that you are all to go, and I will come up in season for an early starting."

"Why, grandma, he was very anxious you should come. He said he was sure you would, for he used to know you many years ago. And then he laughed such a funny laugh, and said, 'You ask her when.'"

"So I did know him, and many a basket of blueberries he helped me fill and many a bag of chestnuts to carry home. And he used to call me his little wife, but I wasn't, for he married sweet Ellen Simonton. I haven't seen him for many years, but I should know that he would seem like all the good and wise men to you. We will all go."

Nela sang her happiest songs as she ran hither and thither to gather the pinks for Rosa, and to tie up her little bundle, into which she put every little box and treasure that she could find.

"Who would ever think," she used to say, "of making a morning-glory into a rose, or a pink into a dandelion? And yet all are beautiful, each with its own beauty. Ah, the dear child shall know that she is her own self and no one else, before she goes where she'll have to be somebody else half the time."

"You see, I'd have a great big house, and have grandma and Lucy and Rosa and lots of folks we love, and we'd have everything real nice, and then we'd take all the hungry folks in all the world home to dinner."

"Let me tell you," said Aunt Prue, "just what gold and silver do to people. They are just like the mould and rust that gets on to our knives when we don't scour them, and at last they case people all over with a real coating, a solid, hard coating, and then they can't feel anything. They don't know that anybody is hungry or cold, or wants anything. So don't ask for gold or silver, dearies, but ask for a heart to feel for others and for a hand to help them, and then you'll make silver and gold just like the soft rain and dew—a blessing and a power of beauty. There's Simon running over the hill; run, girls, and meet him; I'll follow on with my sixty-year-old steps."

They went up the avenue, shaded by luxuriant maple trees, and came upon old Mr. Graves, with his snowy beard and hair, that looked, as Nela thought, like light.

"Ah, here you are, coming from the east like the sunshine. I was just thinking how I used to watch for the sunrise over the sea, and just so I was looking for your coming; and as I used to wonder what land the sun last looked upon, so I am wondering what you have seen that makes you so bright and glad. Ah, now I know—each other's faces. Well, that is enough to make us glad any time. But come, I am in a great hurry to show you something before dinner."

Lucy glanced doubtfully at the buffalo's head, and Rosa turned half round to the bear, but Nela laughed a short, happy laugh and stroked a little bird's head.

"Here are some members of my family," said Mr. Graves. "I can't introduce you to them all at once, but they are all good, faithful friends, and we are perfectly at home with each other."

"You see I have to imagine how my little pets would love me if they had any life and feeling, and in that way I get up quite a fancy for them, and go out into the woods to find their mates and try to convince them of my relationship."

"But, grandma," said Simonton, "I thought we were to be treated to a dessert before dinner, in the shape of a story about the captain of the good ship Swallow, or the great cavern of the lonely island, or the giants of the Fenlow mountain. You know you said when I asked you, 'Wait, wait till to-morrow.'"

"Sit down, then, my three birdies, and rest your wings; and if any of you want a good run before I am through, don't be afraid to take it. I am like an old clock: wind me up and I keep going."

Nela had been wonderfully silent, but now she broke out into a merry laugh: "I guess if it's an eight-day clock, like grandma's, we shall have to run."

There was once a good ship went to sea. Its sails were all set, and the breeze was fair. A brave man was the captain, and strong men were the crew. Nothing could be prouder than that first day's sailing. The very skies seemed to bend down to look at the little white messenger that went out gallantly.

There was nothing but angry confusion on the ship. The great waves came dashing up against the vessel, and the great waves of passion beat within it. The storm raged days and nights, and when it lulled a little it seemed like the stillness of perfect peace: But, then there was no stillness of that other tempest. The men were angry with each other, and then there were all sorts of threats. The captain had no longer any control.

On one of those days, when the clouds seemed lifting from the sky, a little bird lighted on the deck. He had been tossed in the storm—perhaps he had found shelter in the rigging. With his beautiful, wishful eyes, he looked about him, and they gave him crumbs of biscuit and some fresh water. The feeding of that little bird was the 'peace, be still' to the storm within the hearts of the men. They all seemed to be at home again, and to be breathing the inland air.

Well, they soon came to land—a beautiful land that they had never visited before. They found delicious fruits and lovely flowers, and they feasted themselves on richness and on beauty. And the little bird fluttered about them, glad in its own return to its home.

But the ship had to sail again, for it was bound to another port, and the little bird would not be left, but perched itself in its familiar place and started out to sea. Brave little fellow he was, but he knew he had something to do better than to eat berries and sing in the branches of the trees. But he could not long bear the rough winds, and he drooped his wings and died; and one of the crew took him and stuffed him, and perched him in the cabin."

"And that was you, grandma," said Simon. "Yes, Tony, and Nela has been stroking the head of that very bird. Well, as he kept his place there, he seemed always like an old friend, and at last it seemed as if he could talk, and he and the sailor-boy had many low chats together, and once he said:

"Don't forget this: Your life is a good ship starting out to sea. There is a brave captain—your will—that will take command, and the crew are your faculties of head and heart. If trouble comes and you get afraid, or if you let your passions rage, then everything is in danger. But there is a little guest that will come to you, a heaven-born power, gentle as the birds. Entertain it, and it will be the prophet and the preacher to you, and by it you will come to the beautiful land of flowers and sunshine, and find yourself close to its home—even to heaven."

Now you don't wonder that I love birds, do you? and that I want to be out in the woods with them, and to tell them what beautiful teachers they are?"

"But, grandma," said Simon, "I suppose it was only your imagination that talked to you."

"Never mind what it was; it spoke truth. But come, let's have a little walk before dinner under the shade of the trees, and see what other preachers we may find."

There was not much chance to listen to preaching with the merry laugh of Nela and the busy voices of all the children, but the spirit of joy rested upon them, and the day was one of those recorded by the angel of beauty. [To be continued.]

Spiritualism in Oregon.

Thinking that an "item" from this far-off country might not be unwelcome to the many readers of the Banner of Light, I have concluded to devote a few moments in giving you an account of the rise and progress of Spiritualism in Oregon.

Many years ago, say in 1853-4, the seeds of Spiritualism were sown here, and many manifestations were had all over the country—enough to convince many that there was something more than the more outward manifestations. Startling proofs of an invisible intelligence stood forth too plainly to be misunderstood, or explained by any known law. Some supposed it was but the result of a heated imagination, and would soon die out; others kept pondering these things in their hearts, wondering what it all meant, and were willing to wait and learn; and, like every truth, when once received, it never dies out, but grows brighter and brighter as light is thrown upon it; and to-day there is not one who received the light twelve or fifteen years ago but what is a firm believer. And I am inclined to believe that, if the truth were known, nearly one-half of the people are believers in the essential doctrines of Spiritualism.

As we have had several lecturers here from abroad during the spring and summer, I will endeavor to give a short synopsis of each from the views I have. First there came the Rev. Benj. Todd, who reminds us much of a breaking-up plow, which turns over all before it, sparing neither flower nor shrub, fern nor grub, nor any blade of grass, leaving the wide extended field all fallow ground. Mr. Todd is noted for his boldness and eloquence in attacking and tearing down the strongholds of popular mythology, and, although we do not hold to all the doctrines that he does, yet we believe he is doing a good work in knocking the shackles from off the minds of many.

After Mr. Todd came Mrs. Ada Hoyt Foye, who scattered far and wide the good seed of Spiritualism into the fallow ground already prepared. Mrs. Foye's powers as a test medium are truly wonderful, confounding the unbelievers, if not convincing, for none were able to explain by what power she did the wonderful things, unless it was through the aid of spiritual beings. It was more difficult to doubt than to believe.

Mrs. C. M. Stowe came next, and poured down plentiful showers, interspersed with rays of warm sunshine, causing everything to look bright and beautiful. The high opinion held of her lectures among us may be gathered from the following testimonial, offered by the Friends of Progress at this place at the close of her lectures:

"In behalf of the Society of the Friends of Progress in Salem, we tender our sincere thanks to Mrs. C. M. Stowe, of California, for her visit to Salem and her labors here during the past week; deeming it not only appropriate but incumbent on us to signify to our co-laborers our appreciation of her inspirational gift to teach, and her zealous perseverance in well doing; her courage in facing the fiery storm of opposition, alike from the sacred pulpit and the drunkard's den; the inspired eloquence with which at all times and on all occasions she meets and overturns and lays prostrate at her feet the wily and malicious machinations of old fogysim, and especially the gushing words of kindness addressed to the lowly, heart-stricken sons and daughters of earth, dissipating the gloomy obscurities of popular mythology, and pointing them upward to a brighter and better land."

And in behalf of said Society we offer to Sister Stowe the hospitalities of our humble homes, and cordially invite her to come to us whenever, in the discharge of her noble duties, she may find it practicable, and feel herself at home; and we beg our beloved sister to feel assured that our best wishes and kindly remembrances will ever follow her in her labors."

C. REED, } Committee. P. CRANDALL, } Mrs. J. E. CLARK, }

Salem, Oregon, Sept. 16, 1867.

At a meeting of the 'Friends of Progress,' held in Salem, Sept. 15th, the above committee were unanimously elected to draft resolutions expressing the high esteem of the Society toward Mrs. C. M. Stowe.

Attest: J. E. CLARK, Secretary. The doctrines and teachings of Mrs. Stowe, as set forth in her lectures, are incontrovertible, and I fall to find any one who listened to them willing to undertake it.

Dr. J. P. Bryant, the wonderful healer, has also been here. I will not undertake to enumerate all the remarkable cures wrought during the few days he was here. From the moment of his arrival until his departure his office was thronged with the sick, many of whom were cured, and nearly all were benefited. The following is a list of some of the cases treated by the Doctor, and are substantially as set forth:

LIST OF CURES. Mrs. Sarah Patterson, Salem, Oregon. Paralysis of years' standing; unable to walk without assistance; instantly cured. Joseph Hunsaker, Salem, Oregon. Very deaf thirty years; instantly cured. Mrs. Waldo, Salem, Oregon. Rheumatism for years, and had done everything for it without relief; instantly cured. George Cass, Salem, Oregon. Ulcerated varicose veins; cured by two operations. T. V. Donaldson, Salem, Oregon. Dislocation of hip joint, from dip disease; sciotic affection; instantly cured; left crutches, and walked away. Mrs. Mary Sylvester, Corvallis, Oregon. Inflammation and granulation of the eyelid for years; perfectly cured. Mrs. V. H. Van Buren, Jefferson, Oregon. Considered a hopeless case of consumption, and given up by all physicians; perfectly cured. Mrs. J. W. Tate, Jefferson, Oregon. Falling of the womb, weak spine, and general weakness; instantly cured. Mrs. John Vallet, Home Prairie, Oregon. Bed-ridden; unable to walk for six months; instantly cured. Thos. Crawford's little daughter, Salem, Oregon. Paralyzed, and almost blind; made to walk almost instantly, and eyes improving; almost well. Mr. Gale. Deafness, long standing; instantly cured; also, lame arm, instantly restored.

The Doctor's generosity is only equaled by his wonderful powers, as the following will clearly show, as reported by the Ladies' Benevolent Association of this place:

"In behalf of the Ladies' Benevolent Society of the Friends of Progress, we beg leave to tender to Dr. J. P. Bryant our sincere thanks, for kindly donating to this Society the entire proceeds of a collection taken at the close of an able lecture delivered at the Court House, in this city, on Friday evening last; and we would assure the Doctor that our best wishes will ever attend him in his labor in healing the sick, causing the blind to see, the deaf to hear, the lame to walk; and may heaven's richest blessings be abundantly his, as his deeds of charity have been wide and universal to the afflicted of earth's children. (Signed) MRS. J. E. CLARK, } Committee. MISS L. E. MOORE, }

On motion, it was resolved that a copy of these Resolutions be furnished the Banner of Light and Banner of Progress for publication.

MRS. — SAWYELLE, Sec. There is one thing I would mention to the credit of the Doctor—that he never turns the poor away; and I have no doubt but that a few two-thirds of his patients are charity ones. From my own knowledge, I can say that the Doctor is a kind, true-hearted gentleman, and an honest man, which is said to be one of the "noblest works of God."

In conclusion I will say, that as the ground has been well broken, and the good seed well sown, and all well watered with copious showers, and warmed with sunny skies, may we not look for an abundant harvest? And may we not look for some one of your able and successful lecturers to come out here to sow the seed in the grain? Yours truly, C. A. REED. Salem, Oregon, Sept. 28, 1867.

Anagram.

Ni hatwre glomer ym fle-nile ei tao, Ni hatwre nouyrt I moar, On clape vabe I nould ni het aperent ro sapt, Os read sa ym Nwe negdian moeh. Het noultains eth hewr ni het corko rae lial read, Ni het robok hower eth peeked roual ylaped, Eht too hower ym rothfathers wiled I wera. Nad het lapeo rhewr heitr dobles rowe dial. P. C.

Written for the Banner of Light.

LINES TO A YOUNG FRIEND IN ADVERSITY.

BY BELLE BUSH.

Dear friend, I would weave thee, this evening, A gentle and tender lay, And whisper these words of comfort To live in thy heart away. I would lift from thy spirit its sadness, And banish each thought of care That lurks in thy dream of the morrow, As clouds in the midsummer air. I would paint thee a beautiful picture Of earth and its scenes so fair; But ah! if I paint it truly, The shadows will still be there. And thus in thy life's lone journey, The brighter its joys to thee The darker will seem thy sorrows; E'er deeper the shades must be. But, sister, you need not fear them; There's nothing we need to dread, If we walk in the paths of virtue And trust in the God overhead. Ah! then, with a cheerful spirit Press onward, and bravely bear Whatever of grief may greet thee In the work-day world of care. Press onward, and do not falter, Though dreary the way may be; Be calm and always patient, And angels will walk with thee. They will walk with thee in the morning And the evening of thy day, And teach thee to find a blessing In the dreariest, darkest way. They will whisper these words of comfort, Such as I fain would speak, But my lips, like thine, are human, And my heart is sometimes weak; Hence all I can say, my sister, Is to bid thee work, endure, And live for a noble purpose: To keep thy spirit pure. Strive, then, from the deepest sorrow A lesson of love to gain, And gladness will crown thy morrow, As sunshine succeeds the rain. Delvidere Seminary, Oct. 24, 1867.

THE EVERGREEN OF OUR FEELINGS.

Translated from the German of Jean Paul Richter, for the Banner of Light, by Mrs. George S. King.

How narrow is this warm life, and how wide its wintry side! Can you recall the ecstasies of youth, which have overpowered you with fair promises of immortality, when years of bitter sorrow and raging storm have swept over them? What remains to you of the bliss which a landscape, happiness, music, or an hour of love or friendship have given you? Only a reflection of the past, a pale after-glimmer, clings to the remembered object, and the delight which for a few brief hours had filled your heart, awakes only a longing; proving how little you could hold fast of that blissful reality. Oratory and art, those two bright emanations of a higher sphere, were then sent from heaven, even to awaken the dead and keep men from despair. Painting gives us back the object, and with it the happy hours of the past. Talent gives enthusiasm, and the powerful impressive orator takes our hearts by storm, and, when nearly frozen, warms them up again by his lamp of genius. Our remembrances gradually recede from us, but when the fiery speaker touches them with his magical wand, he transforms them once more into living pictures. Many carry sublime hours in the gloomy recesses of their withered hearts, and have not the power nor the strength to light them up once more; the poet reproduces those living forms, those sweet melodies which were not forgotten, but hidden from the sufferer's sight, whose eyes had been dimmed by tears! The earth of former days, the sweet faces of long ago, his heaven, in all its splendor and clearness, opens as before to his longing sight. Honor the poet; he brings heavenly roses into this earthly life. Memory, wit, imagination, sharp-sightedness cannot grow young again in our old age, but the heart can be renewed; and that you may believe it, remember that poets have loved, in the autumn and winter of their years; like Klopstock, Herder, Gleim, Wieland and Rousseau. The name of Rousseau shows love in its most intimate relations, and comforts and warms often an old heart, that in youth had not found it. Whoever forms an acquaintance with this blessed feeling in old age, has never known its strength in youth, as in winter only dry branches are covered with ice, but not the green sprouts. How painfully must that man's heart beat who thinks that every one of its beatings tends to freeze it up. But love often hides part of its warmth behind children and grandchildren. It may, in its struggles through life, have been only half-mated, and have shed only its outer leaves, to leave to some twin spirit all the rest; and man's last love may be as youthful and timid as the first. But love in the aged, as soon as man has lost all pretension to youth and beauty, should not be called ridiculous. Why should affection, which with the good always begins inwardly and spiritually, and always tends upwardly to heaven, or downward to the lowly, not continue, till man takes leave of this earth for a brighter sphere, and transplants it back again from where he first received it? Is it then so strange that the dim growing eyes should kindle with love, and allow you to guess that the remembrance of spring-time is moistening them still? Shall not old withered hands press fair ones, if only to say: "I, too, was born in Arcadia, and Arcadia remained with me?" The youth of mind is eternal, and eternity is youth; love gives, like the ambrosia of the old poets, sweetest food and immortality at the same time. The body is the blooming staff of love, but only the staff, not the living flower, moulders in the ground. In our life-pilgrimage we lose the roughness of our feelings, as the earth rounding itself near the moon hides its mountains. Then, we not only reopen the Edens of the past, which have been long closed behind us, but new ones in which we can go, and in its light clouds our souls, like Oasian's spirits, find Paradise again. Then mourn not over the feeble swiftness of our earthly joys, since the mind eternalizes them; but if you complain that joy only exists in possessing the beloved object, then love only where you can hold fast. Only very choice souls, in whom the spiritual predominates, can love with entire abnegation of themselves, and live on memory. There is a golden seed of love in such hearts, that scarcely sparkles till a twin spirit, with the touchstone of that pure ore, discovers the hidden treasures. It may be late in life; then ridicule not; but pity him to whom Elysium opened his gate only in the evening of life. Although our most sacred feelings live in old age, let us enshrine them sacredly in our hearts,

because the world excuses the young and not the aged. But to humanity generally would I say: "Honor every true sentiment; never mock the effusions of a blissful heart, nor taunt the regrets of the disappointed man." The vulgar who doubts the existence of any feeling in which he is only a spectator and not a partaker, even if he finds it in the young and in the spring-time of life, would certainly cast his irony at *forget-me-nots* culled in the winter's frost.

MANIFEST PHYSICAL EVILS.

BY J. P. COWLES, M. D.

We do not propose to enter upon a defence of physical manifestations as exhibited through one class of media, but to briefly consider certain physical evils which are very manifest. There exists a physical evil so extensive that it causes more than one-half the human family to depart this life before attaining the age of six years. It is even stated that in New York City, on the East River side, eighty per cent. of the children born there die before attaining the age of two years! This is a sad fact. No matter what may be our ideas of spirit-life in relation to such premature spirit births, one truth is clear: all laws emanating from the great eternal Law-Giver must of necessity be in harmony. It requires the full season of summer-time to ripen and mature the fruits of the season. If the corn, the wheat, or the fruit are plucked from their native stalk before they have gathered from their primitive conditions the requisites for their fullest development, they never answer the end of their existence, and the loss is plainly indicated by their immature appearance—and in these, at least, there is no process by which the loss can be repaired. So a premature birth in the animal kingdom is always attended with unfortunate consequences, and in most instances with fatal results. So an untimely birth into the spiritual world must be unfortunate. It requires the season to mature the fruits; the full period of fetal life to mature the animal, and the full period of earth-life to mature the spirit; therefore, those who prematurely enter upon independent spirit-life, do so at a great disadvantage, notwithstanding the many advantages of spirit surroundings; and that undeveloped spirit must be developed by means foreign to its nature, and hence may require more time than would be required in earth-life. It results, then, that those only are prepared for the future life who have fulfilled their destiny here. Any means, then, by which this and infantile mortality can be reduced, must be hailed with delight, as productive of an eternal weight of good. We hold that a child once born has a right to all the advantages of an immortal existence to be derived from a full period of earth-life; and those who deprive them of it, from ignorance of the laws imparting vitality through the processes of reproduction, or otherwise, must pay the cost to the last farthing. If there is a scene on earth which calls out all the sorrowing sympathy of man and angels, it is to see helpless, innocent infancy struggling for life against feebleness of body and harrowing pains, and thus gradually yielding the contest, until the sweet cherub is lost to our earthly embrace. This evil, so ancient, has been realized and a remedy offered; but so far as we can discover, the real cause has been mistaken, hence no satisfactory results from the means used. But in our investigations we believe we have discovered the true cause for at least seventy per cent. of this crying calamity. We find it exists in physiological conditions of parents; and so clearly definable is it that we can tell, on seeing the parents, who have lost their children before attaining the age of six years; and usually can tell of what disease they died. The indices by which we judge can be taught to persons of ordinarily perceptive abilities, in from six to twelve lessons of one hour each. We have set ourselves in defence of the lives of the infants, and we are assured that we have the approval of angels, both infantile and mature.

Not long since, while meditating upon this subject, we saw, in vision, a representative wreath formed for our head of infant spirits. It was a beautiful sight. The wreath was suspended above us, and the little spirit-angels were smiling blessings upon us for our labors in their behalf. From the London Spirit Magazine.

Direct Spirit Mesmerism.

The following is an account of some remarkable phenomena of direct spirit mesmerism, witnessed by myself and others at my house, early on the evening of the 8th of August, and I should be glad if you could give publicity to my letter. It is necessary to premise that Mr. D. D. Home, the medium present, had been staying with me for some short time, and that owing to the state of health of Mrs. Jencken, who had been seized with paralysis, I had determined not to allow any access to the parlor, before the evening of the 8th, however, I yielded at the request of my mother, and accordingly we sat round a small square table in front of the sofa—Mrs. Hennings, our neighbor, making up the party of four. We had not been seated many minutes when raps were heard in different parts of the room; the table was tilted and raised straight off the ground; numerous raps were then heard under the table; the raps ceased, and a hand appeared over our heads; spirit hands touched several of us on our hands and knees; a hand appeared between myself and Mr. D. D. Home, but only for a moment. We then observed the form of a hand under the shawl Mrs. Jencken had drawn across her knees. A pause then ensued, followed by the phenomenon of "Direct Spirit Mesmerism," to record which is the special object of my present communication. At first we heard the rustling of Mrs. Jencken's dress, as though a hand was rudely moved over it. We then noticed a hand making mesmeric passes down the right side of Mrs. Jencken; her knees were then grasped, and we distinctly heard the tapping, kneading sound, of shampooing a patient. Mrs. Jencken, who remained perfectly calm and composed throughout the process, described her sensation with great precision, observing that she felt as if a powerful hand was making passes down her paralyzed side, almost causing pain. Her hand was then seized by, as she described it, a soft, warm hand, rubbed and stretched out with sufficient force to leave a red mark on her hand and wrist. She further said that she felt as if an electric stream had passed through her, causing every limb to glow. The whole process lasted about eight to ten minutes, and resulted in the restoration of the use of the paralyzed limb and side of Mrs. Jencken, who all but immediately called our attention to the fact of her being able to move her right arm and hand, hitherto perfectly paralyzed. On essaying to rise from her chair, she found, to her great joy, that she could walk, and her convalescence has ever since steadily progressed. Fortunately, during the absence, Mr. Jones, of Enmore Park, joined our circle, at which I was much pleased, as I felt it desirable that a further witness should be present to testify to the truth of the statement I am recording. Other and very marked phenomena were produced that evening. Mrs. Hennings's hand was repeatedly touched and grasped, her chair seized and drawn back, and half turned round. Mr. Jones was also touched by a hand. A voice was distinctly heard to pass through the room, the note being not unlike the wail of a female voice. But I will not burden you with an account of these phenomena, my object being to confine myself to the description of the phenomenon of direct spirit mesmerism. I may, however, add that Mr. D. D. Home is in full power, and that, during his stay at my house, very remarkable phenomena occurred. Mrs. Jencken is now occupied in writing a statement of what took place, anxious that a document should be placed on record to prove as soon as future time the possibility of direct spirit mesmerism. Kilmorey House, 16th August, 1867.

The Boston Young Men's Christian Association vs. Spiritualism.

Seeing a public notice, that at the rooms of the Boston Young Men's Christian Association, the following question was to be discussed, viz: "Resolved, There is no truth in modern Spiritualism, so-called," I felt invited, and attended. I almost wondered that a Christian body, so-called, would touch the unclean thing. It certainly shows that some one there must have drifted a little way into the light—perhaps the whole body has, fractionally—to permit such a thing. I look upon the fact alone as a little show of blue sky (heaven) in the horizon, a faintly speaking, which, if the wind does not change, will, in time, make sunshine there; for certainly Bible truth and spiritual truth (by which is meant modern Spiritualism, so-called) must stand or fall together; so ventilate. The latter is an illuminator; it will stand discussion; yea, even ridicule. And on the occasion referred to, it was interesting and instructive to more than one, even if the closing vote was of the few who voted 38 to 19 against its truth; I presume even that would have been pro rata, a Christian vote in Turkey or some pagan country. This meeting was opened with prayer by a pious brother, the effect of which was good. The prayer was short; but not so short but that the Great First Cause was called upon, in the form of "Oh God," thirty-two times. This was all right; but limiting the number to a lean production, although of sincere one, and I am not disposed to be critical. When a man is on weak ground—ideas in conflict with his reason—it is a credit to him to be stultified; it is better, we know, for reason to be victorious over traditional and wrong ideas. But if the chains prevent, far better to be lean than to be choleric. So, I repeat, the prayer, more for what it did not say than for what it said, rather elevated me, and I blessed the man who said, "I am not a Spiritualist, but I am a man who has learned a word in reference to the prayer just then ended; who replied, 'I would have given five dollars for that chance; for I feel just like praying, and I should not have said Oh God but once.'"

"Cinderella" and that at the magic hour of ten princesses' robes would become beggars' rags and coach and footmen turn back again into pumpkin and mice. It was only suggestive; and as a thoughtful man, and a well-wisher to true Christianity, I saw but little to dazzle or adorn in the remarks against the truth and the beauty of modern Spiritualism; and it required no magic hour to strike, for, from the commencement to the end, I saw only pumpkin and mice, and mice were only mice, and there were no glass slippers; but, on the other hand, the clear, serene, yea, even the true seer, can find beauty and even splendor in this philosophy, which, like "Cinderella" in the play, is too often kept out of courtly places and high conditions, so-called, but which has brought to many, and may to all, "life and immortality to light"—and to such, both before the winking hour of twelve and after it also, it is a thing of beauty, as well as a joy forever; and happy is it to those who believe in and those who hear, as it were, while a pilgrim here, "the air of Palestine"; who listen to the sweet voices from the summer-land, and know, if not that their redeemer liveth, that there is no more death. All hail then to our truth! May it spread and cover the land, carrying with it, as it does, sunshine and hope into the heart of humanity, that is ever seeking for the light it feels, but cannot see. FREEMAN.

Correspondence in Brief.

H. P. NOYES, ATRINSON, N. H., speaks highly of the medium and lecturing powers of James B. Morrison, of Haverhill, Mass., calling him "the boy preacher."

Mrs. R. J. JACOBS, AUGUSTA, GA., writes, earnestly soliciting good reliable mediums to come that way. She says, "The war has left us all mourners. There is no household but has lost its loved ones. We are in hopes to have a visit from Dr. Bell, this winter. We have room enough for all. Come."

DANIEL G. SPAULDING, WOODSTOCK, VT., writes that Mrs. M. Cady, of West Windsor, Vt., is an excellent medium for the treatment of the sick; that she has cured many cases given over by the old school physicians. He also speaks highly of the clairvoyant powers of Mrs. J. E. Kenyon, of Woodstock.

H. SCOTT, M. D., LANCASTER, O.—We want first-class test mediums here. Good impressions have been made. It is a good field. Many ask me, "When are we to have another medium visit here?" I have not time to answer them, but will be kindly received and kept free of expense; the remuneration, besides, will be respectable. Those who have visited us have not been suffered to depart empty. Lancaster is in Middle Ohio, and in range with other places worth calling at. Correspond with me.

DR. GEORGE DUTTON, under date of Rutland, Vt., Oct. 25th, 1867.—I am in receipt of an anonymous letter from Chesterfield, N. H., inquiring concerning lectures on Spiritualism. If the author will be kind enough to send his signature, I will write him at once, and he will be glad to know how much he needed, to make useful what he otherwise knew, was the very illuminator he ignored, I plied him.

The man who followed him in the negative had a very Christian, benign countenance, a voice toned with a good spirit. Though with less gifts than the other speaker, he had a better understanding of the subject, and a more elevated Christianity; they would have seen the logical condition of much that they applauded, and that it would come back to them to roost. Never did I see a greater proof of the statement once made by an English preacher, viz: "That an implicit belief in the Bible tended to dwindle the human intellect; and that it was right to subdue and bring back to God rebellious man." I do not endorse that sentiment, and I do not commend and applaud I refer to in some proof of its truth.

On the retiring of this aged and sincere one, several rose to speak. The Chairman gave the floor to the pale, earnest, spectacled-faced man, my neighbor, Mr. Wetberbe. Now if that man is not honest and sincere, then Nature had lied again. He spoke in favor of modern Spiritualism. Was calm, full of deep feeling, and from his manner would have commanded attention—and he did. He spoke of the "sincerity" of the man, and said, "I am not a Spiritualist, though and through, and the truth of each was the same. If soft, impassioned tones, a sincere, heart-felt delivery, and a kindly handling of the weaker brethren on the other side were any proof, he was a Christian. He referred to the sincere old man, who had just sat down, and asked if he realized what sincerity was, and said, "I am not a Spiritualist, though and through, and the truth of each was the same. 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ALL SORTS OF PARAGRAPHS.

THE GERMAN SPIRITUALISTS in this country will thank us for informing them that the "COLUMBIA," a German paper published in Washington, D. C., advocates the cause of Spiritualism.

Jonathan Butterfield, superintendent of the Mass. State Printing Office, has just been elected Worthy Chief Patriarch of the Order of the Sons of Temperance, an office he is capable of filling with ability.

Mrs. R. Collins, the well known healing medium, 19 Pine street, in this city, has met with such success, even in severe cases of sickness, that she now has about as many patients as she can attend to.

Tallyrand forbade the publication of his memoirs for thirty years after his death. The time expires next summer, when they will appear.

A. M. Holbrook, editor of the N. O. Picayune, writes: "This has been the most sickly season I have ever experienced here—even worse than 1858. There have not been so many deaths, but the misery and destitution everywhere have been terrible."

Parepa Ross, De Meyer, and other eminent artists, are giving concerts in this city under the management of L. F. Harrison, and meeting with great success.

SOMETHING NEW.—J. P. Snow, of New York, advertises Day's India Rubber Propelling Pencils with indelible leads. It is an excellent substitute for the pen. Every business man needs one.

POPULAR ERRORS.—That editors keep public reading rooms; that they have plenty of time to talk to everybody; that they are delighted to get anything to fill up the paper with; that every man's own special axe is a matter of "public interest," and should be ground at the expense of the publisher.

A warning needed at all fashionable assemblages—Look out for pain!

The liberal tone of the Rev. Dr. Beecher's ordination sermon was a strong rebuke to the illiberality of Dr. Miner in his treatment of the Rev. Mr. Connor.—Journal.

Grace Church, of New York, has offered the Rev. Dr. Beckwith, of New Orleans \$15,000 a year and the free rent of the parsonage, to teach the people to follow in the footsteps of the meek and lowly Nazarene.

Storms generally are a mystery, but you can always see the drift of a snow-storm.

For sale—half-a-dozen first-rate stair-whistlers, of tender age. They will make capital scarecrows for a corn field next season. Apply at 158 Washington street—up stairs!

Michael Angelo, the famous painter, painting in Pope Clement's chapel the portraiture of hell and damned souls, made one of the damned souls so like a cardinal that was his enemy, that everybody knew it at first sight. The cardinal complained to the Pope, and asked that it be defaced. The Pope said to him: "Why, you know very well I have power to deliver a soul out of purgatory, but not out of hell!"

Lord William Rosse, the celebrated astronomer, died in London, Oct. 31st, in the sixty-seventh year of his age.

Rev. Dr. Miner says P. L. L. means "Pantomimic Let Loose." Universalists will be turning him out of the church for admitting the existence of a Pandemonium.—Lancet Courier.

Mr. Moody, the celebrated layman revivalist, got a sensation, the other day. He met a noted lawyer, and said, "My dear sir, do you know you are going to hell?" Said the lawyer, "Moody, it's just my luck."

The Monthly Bulletin of the Public Library is appreciated by the large number who value the efforts of the Trustees, and seek to cooperate with them in perfecting the general arrangements of the Institution.

The question of secret societies has gone so far in Oberlin, O., that in the First and Second Churches it is agitated whether Masons shall be received into the fellowship of the church.

Dr. Cumming, who has been cyphering the near end of the world for the past twenty years, has discovered a slight mistake in his figures, which, however, only postpones the catastrophe one million years. Thanks for even that respite.

The Rev. Mr. Fulton, the Baptist preacher at the Tremont Temple, made a disparaging personal attack on the late Governor Andrew, on Sunday last, which was properly resented by some of the audience. These attacks on the dead, and on such a man as Gov. Andrew, are contemptible, and none but weak-minded or not wicked bigots would indulge in them.—Investigator.

Philadelphia claims to be the greatest manufacturing city in the world, except London. In 1866 the factories there produced over two hundred millions of dollars worth of staple goods.

Economy in our affairs has the same effect upon our fortunes that good breeding has on our conversation.

Enormous amounts of fossil ivory are brought from New Siberia. In some cases entire mammoth have been discovered, preserved in ice, which not only have the skin and hair in perfect condition, but the fleshy portions also. Dogs and wild beasts have eaten them with avidity, though they must have been frozen to death thousands of years ago.

"Why did Adam bite the apple?" asked a country schoolmaster of his pupils. "Cause he had n't got no knife," said a youngster.

A Madrid paper says scientific researches have established the fact that the Pyrenees have, in the last twenty years, lost thirty metres in altitude. Supposing the depression to continue, after the lapse of one thousand years, the chain that separates Spain from France will disappear altogether, in which case the Ebro will fall into the Bay of Biscay instead of emptying itself into the Mediterranean.

"Camp Meeting John" is credited with the following: A Baptist clergyman objected to the Methodist polity, that there was too much machinery to it. The veteran of a hundred camp meetings retorted, "Yes, there is a good deal of machinery, but it don't take so much water to run it as the Baptist does."

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.

Our Best Trade. Complete works of A. J. Davis, comprising twenty volumes, seventeen cloth, three in paper. Nature's Divine Revelations, 10 vols., 10s. 6d. Great Harmonies, each complete—Physiology, Teacher, Secret, and Teacher's Manual, 10 vols., 10s. 6d. Great Harmonies, each complete—Physiology, Teacher, Secret, and Teacher's Manual, 10 vols., 10s. 6d.

Complete works of Thomas Paine, in three volumes, price \$2.00. Self-Contradictions of the Bible, 25 cts. Peep into Sacred Tradition, 50 cts. London Spiritual Magazine and Human Nature, each 30 cts. monthly. Plans of Life, and Minister, and any music or friends with need of books rates. Send post-office orders when convenient. They are always safe, as are registered letters under the law.

A Woman's Secret. New and rich. Price 15c; postage 2c. Life's Secret, 15c; postage 2c. Queen Mab, 15c; postage 2c. Seventy-five varieties of covered paper.

Popular Medicines. Mrs. Spence's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Nerve and the Neuro-pathic Balsam all continue to bring words of approbation to our ears. King's Ambrosia for grey hair is also on our shelves.

Church and State.

Whenever any bigoted, sectarian Christian church gets control of a magistrate, judge or court, either by electing or converting such to its purposes, they seldom fail to use the power in their hands to persecute those who differ from them in religious belief, and punish infidelity, as they call it. We have had several conspicuous cases of late, where this religious power over the courts has done great injustice to persons and parties, on account of such persons or parties being charged with belief in Spiritualism, and these should serve as a warning to our friends and all liberal-minded persons in every district to be on their guard, and let no party organization drill or drive them into the support of any candidate for any office, where such power can be used, who would do injustice to any one to gain favor with a church. Standing, as we do, between the great contending parties, looking after the right men for the right places and best interests of our country, our whole country, it becomes our duty to see that Church and State are not united, even on a small scale, in any part or district of the nation.

The recent defeats and victories over which persons and parties have sighed and crowed, have been more the effect of personal qualifications than of party or political changes. All parties should learn that they are not strong enough to repeatedly carry corrupt men into office over better men, even though, in the main, the stronger party has the best platform of principles.

But we took up the pen to call attention to some cases where the church exerted an influence in courts, and caused injustice and moral crime by legal authority. The cruel outrage on human civilization perpetrated by a court in Calhoun Co., Mich., on a man and woman who were sent from Battle Creek to State Prison, is still fresh in the memory of our readers. It was a case where the church triumphed over justice and controlled the court. A more recent case in Philadelphia, where an insane man was hung with about the same reason, argument and justice that wretches were once put to death in Salem, Mass., is another case in point. A still more recent case, where a stupid Christian judge in New Jersey allowed his religion to control his reason and judgment, and by it sent a poor old man, as innocent of the crime charged as he himself was, even by the testimony of the parties, to the Penitentiary for one year, for curing a Methodist girl (not of Methodism) of disease which might have proved physically, if not morally, worse than Methodism. This poor old man, of Patterson, N. J., near seventy years old, had been a Quaker nearly all his life, and the spirit, or spirits, got hold of him, and he had cured many patients, as they themselves testify, and at last this devil cured a Christian, and she and her Christian mother paid him by sending him to prison one year. But the people will never elect that judge again who so basely betrayed his wickedness or ignorance.

The attempted efforts of some of these narrow sectarian minds to imprison or fine the Editors and other mediums, were overruled by higher and wiser heads, and, as time is afforded for repairs in our courts, the people, we trust, will look out that we have no churches ruling our courts of justice and turning them into tribunals of religious persecution. Some have suffered; more no doubt will; but a remedy is at hand, and must be used by the liberal-minded voters, even at the expense of party.

"Day of Doom."

A new book with the above title is on our counter, made up of old poetic manuscripts of pure Orthodox sentiment, setting forth the final arguments and decisions in the day of judgment, which, by Advent calculations, may be expected to arrive at any hour. These highly religious scrips show the fallacy of all Universalist arguments in favor of salvation for any class of sinners except the elect, and indicate the justice of God in sending to endless misery all reprobates, including the heathen who never heard of the Bible or Christ, and all little children who never sinned, but only partook of Adam's sin in sufficient degree to justify God in sending them to hell. The honest and virtuous, also, who did not believe the right doctrines, and all whom God did not choose to elect, are made to suffer eternally, and God and his goodness and love are to be praised for it! Our friend Burr, who has collected and published these righteous decrees in this new ONE DOLLAR BOOK, is entitled to reward from the Christian churches; but, as they have shown a dislike to have their doctrines exposed of late, the liberals will probably have the sale and purchase of it mostly to themselves.

A Mare's Nest.

"W. C. G." in the Advent Herald, published at Battle Creek, Mich., has found a "mare's nest" in "Hayward's Obedience of Christendom," and is evidently astonished that Spiritualism should have found a place there among the sainted dogmas and holy Gospels, of which his is the only true one. What is most remarkable, however, is that "W. C. G." should discover that the distinctive feature of Spiritualism is that spirits of deceased friends communicate to the living, and this, he says, the vast majority of the "so-called" Orthodox churches believe. So he thinks the estimate of eleven millions is not too high, but notwithstanding our numbers, respectability and their belief in the Bible, "W. C. G." thinks we are all on the road to ladder perdition in some terrible pit.

Well, friend, if it is a bottomless pit, we shall not drown. If it is your pit of annihilation, we shall never know it, nor feel your rejoicing over your good fortune in getting the right religion; and if it is the lake of fire and brimstone which our Orthodox brethren tell about, we can stand it awhile if they are there with us, and only the few Adventists are saved from it.

Meetings in Masonic Hall.

Mrs. C. Fannie Allyn has done a good work in her short visit to New York. Her lectures in the city, and at the several points near where she has spoken evenings, have been better attended than any speaker of late, and go to prove that the people still desire trance speakers, and that this class of speakers have the double chance of being themselves a test of spirit-power, and giving at the same time our beautiful philosophy. It is a pity we had not more trance speakers, since so many will go to hear them that seldom or never get out to hear normal speakers. Those who discontenance trance speakers, cannot get out the audiences they draw, by any other speakers, however much they complain.

A Successful Healing Medium.

Miss Amanda Harthan, a successful healing medium, now in Oswego, N. Y., writes us favorably of her success in treating disease, and sends good testimonials, which our limits will not admit at length, but we are glad to get the evidence from all quarters that the spirit-world is doing a great and good work in ours, through the various phases of mediumship.

Movements of Lecturers and Mediums.

Rev. J. O. Barrett, of Sycamore, Ill., will speak before the First Society of Spiritualists, at 25 Elm street, Charlestown, Sunday afternoon and evening, Nov. 17. Mr. Barrett is an eloquent speaker, a firm believer in the Spiritual Philosophy, with a soul ever ready to receive fresh inspiration from the spirit-world. Bro. Barrett will remain in New England a short time, and those who wish to secure a first class speaker should apply to him at once. Address him care of this office.

Bro. E. S. Wheeler, in a letter to us from Cleveland, says he has just closed a two months' engagement there, but shall be detained in Geneva in November. He adds that his brief sojourn in the West has been passed thus far among roses, which must be indeed gratifying to our former State missionary, whose lot has been cast among thorns so long. Bro. Wheeler is an active worker, and we want the friends to take good care of him.

Moses Hull lectures during November and December in Rochester, Winona and Lake City, Minn.; address, Rochester, January in Chicago; February open for engagement; March in Portsmouth, N. H.; May in Providence, R. I. He would like evening appointments in the vicinity of Sunday lectures.

Dr. J. P. Bryant, the healing medium, has left California for New York; sailed on Saturday, Oct. 5th, says the Banner of Progress. His address is No. 12 Malden Lane, New York City.

Mrs. Abby M. Laffin Forree, the celebrated psychometrist, holds lectures on Tuesday evenings in Washington, D. C., at her residence, 373 E street, three doors west of Tenth street.

J. P. Cowles, M. D., is lecturing on and teaching the science of human physiology in Cleveland, Ohio.

The Davenport (Iowa) Gazette of Oct. 21st, says Miss Elvira Wheelock lectured in that place the previous Sunday, the large audience completely filling Le Claire Hall.

E. V. Wilson is speaking in Richmond, Ind. Thence he goes to Tippecanoe City, Ohio. Prof. Wm. Denton, one of the ablest lecturers in this country, is to deliver a course of lectures on Geology, in Wietling Hall, Syracuse, N. Y., commencing Tuesday evening, Nov. 12th.

Charles A. Andrus, a faithful worker in the cause of Spiritualism, has been lecturing in New Haven, Grand Rapids and other localities. He is engaged for a time in Flushing, Mich. Address accordingly.

Dr. M. Henry Houghton, in lecturing, healing, and giving psychometrical readings of character is giving the highest satisfaction. He speaks in Battle Creek, Michigan during November.

Miss Carrier, the Physical Medium.

DEAR BANNER—I notice a paragraph in your issue of Nov. 4th, regarding the manifestations given through the mediumship of Miss Carrier, as being really a wonder to skeptics and as the paragraph carries a wrong impression to the public, I wish to correct it. The writer says: "Miss Carrier, the musical medium, residing in Haverhill, Mass., is really a wonder to skeptics. We don't wonder for she can play any kind of music, and sing, and play, as being really a wonder to skeptics and as the paragraph carries a wrong impression to the public, I wish to correct it. The writer says: "Miss Carrier, the musical medium, residing in Haverhill, Mass., is really a wonder to skeptics. We don't wonder for she can play any kind of music, and sing, and play, as being really a wonder to skeptics and as the paragraph carries a wrong impression to the public, I wish to correct it. The writer says: "Miss Carrier, the musical medium, residing in Haverhill, Mass., is really a wonder to skeptics. 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Message Department.

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

Mrs. J. H. Conant.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason.

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (upstairs), on MONDAY, TUESDAY and THURSDAY AFTERNOONS.

Mrs. Conant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M.

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

Invocation.

Oh Master of Life, our Father and our Mother, thou dual soul who bearest the fruits of life everywhere, we lay aside all our garments of darkness, and even as thou hast removed all clouds from the sun, and hast made this day a gem that flashes upon the brow of eternity, so would our souls, clothed in the sunbeams of thine eternal truths, become ministers unto those who are in the valley and the shadow of the fear of death.

Questions and Answers.

CONTROLLING SPIRIT.—Whatever propositions, Mr. Chairman, you may have to propound, we are ready to consider.

A letter was read from a correspondent, asking for the publication of a certain article in the Banner of Light, in the hope of eliciting a reply from the spirit of Dr. Channing.

Dr. Channing will reply, most assuredly, and we would be very happy to discuss, upon philosophical and theological grounds, all such questions. They are of the greatest import to the minds that exist at the present time on the earth.

Q.—Please to distinguish between the phenomena that characterized the seers or prophets of the Old and New Testament, and the phenomena now witnessed through our mediums.

ANS.—There is a difference, but it is not in principle. It is simply in outward life, outward expression. The occult manifestations that were said to have had life in the past, were dependent upon the forms through which they were called to manifest.

Q.—Was Jesus any other than a brother of our humanity—a gifted and distinguished medium?

ANS.—No—none other—absolutely none other. He was the child of our great Father, God, and our brother, gifted as all God's children are gifted, according to their own capacities of reception.

Q.—Did Jesus understand the physical and psychological law controlling him in his intercourse with the spirit-world?

ANS.—We have abundant evidence in proof of his understanding the law to a very large extent, and we have also abundant evidence that he was not in full possession of the law entire.

Q.—Which was the more capacious of a high religious and spiritual influence?

ANS.—It would be exceedingly hard to determine. Jesus possessed the largest good of the age in which he lived, and Andrew Jackson Davis possesses the largest good of the age in which he lives.

Q.—As Jesus was considered the most perfect man of his age, are we to understand you to say that Andrew Jackson Davis is the most perfect man of this age?

ANS.—By no means. There are thousands all over the land who are as perfect as he. Confucius, in his day, was as perfect as Jesus in his. Jesus received a large share of his inspiration from the same source that Confucius received his.

from the same source that Confucius received his. The same color, the same cast, the same class of teachings that characterized the external of Confucius, characterized the external of Jesus.

Stephen Studley.

I am glad for myself and for those I have left, to be able to come again to earth, though I have a very poor understanding of all that is necessary to perfect control. I was not a believer in this way of coming back, till I learned to believe in my new sphere of life.

I was born in Stockbridge, in Vermont, but I died in the Western country, in Indiana. I suppose I died of cancer. They say it is the habit, the custom of spirits to give as many facts as they can, when they return, and I suppose I must give that, though I don't care to think much about it.

I have left here a son and a daughter. My son has never believed in any kind of a hereafter, and he has very great fear of dying, because he says there is nothing to expect beyond. Well, it would be a great deal better for some people if there was nothing to expect beyond.

Well, one independent day I told him I would give him some money if he could find it after I had taken care of it. "Well," he says, "father, if you will let me hunt wherever I've a mind to, I will find it."

"Joe, how did you find it?" "Oh, I knew where it was, father; I saw you when you put it there." Well, I've learned since I've been here that the boy was one of those clairvoyant folks—see out of the back of their heads, you know.

I am pretty well here, and pretty well satisfied as to how my coming here will turn out. I shall get the ground plowed, and I shall plant, and I shall reap a harvest. I can't say how it is going along, but I suppose naturally.

I told God's truth here, and you will find that it is true. I don't come here to tell lies, but to expose the guilty, and to whip those that ought to be whipped, here, so it won't come so hard upon them when they get where I am.

I don't blame you for not publishing what I said, because it is pretty sharp truth, and come to think of it, might reflect pretty strongly upon you. You might be charged with libel, they tell me, because there is a good deal of money involved.

I have a family in Westville, Indiana, and I have never seen anything that has caused me to be absolutely separated from them. So I am very anxious to assure them of my life in the spirit-world, and of my earnest desire to bestow all the knowledge of this spirit-world upon them that it is possible for me to.

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hasn't a great while to stay, and I want her to know we are safe and ready to meet her, and I want her to know that we can come, and how hard I tried to come.

George says he is sick of the earth, and don't want to come at all. If he could do anybody any good by coming he would, but he don't think he can, and don't want to. But I wanted to come, perhaps because I promised.

I have come here hoping that I might reach my brother Thomas or my sister Margaret. My name is Maria Shean, and I am from Taunton—from the village called the Weir. I have been here now—it will be five years in February.

I was only sick about eleven days. My brother Thomas felt very bad because I had not been to confession for many months, and I was not able to see any confessor after I was taken sick, and he has troubled himself very much about it since I died; but there is no reason why it should.

I am very happy here, and if I had confessed every moment of my life, I never should have been any better off, I would like him to know that I met our mother and father here, and that they are happy! And should my brother and sister think because I come here that I am an unhappy spirit, they will be mistaken.

I want them to look into this matter and see for themselves how we come, and it is not always those who are unhappy that come. It is only because we have something to say. I have learned many things since I come here, but I think I am quite as good a Catholic now as I ever was, only I didn't see just as I do now.

I know a great deal now. We meet many priests here, and they all tell us that there is good in the Catholic Church, great good, and perhaps the greatest good because it is the largest church, but it is no better than any other church. It is only the Catholic Church because it has been so-called. It is better adapted to those who lean on it for spiritual strength than anything else could be; so in that light it is good, and I would not return here to say anything against it.

(To the Chairman.) You will not forget my name, sir, and where I lived—Maria Shean; and I died at the Weir, in Taunton. I was nineteen years old. Sept. 30.

"Blake." [The name of the spirit who controls the Ellis girl medium for physical manifestations.]

Halloo there! [How do you do?] I am well, and wish everybody else was the same. Well, I've been here—this makes four times—and I spoke here because I've had something to say. I am Blake. Do you know me? [Yes.] Well, I know myself, too. But there's some folks that don't, and they want me to come here and tell who I am.

There's one old fellow wants Blake to come here and give a history of himself, and then he'll believe in Spiritualism. Supposing Moses should come here and give a history of himself, how would you know any more about it? There's some of the biggest long-eared folks in this world I ever see in my life. I used to see a good many of 'em when I was here in the body, but seems to me in this business I meet a good many more now.

One says, "If you won't tell who you are, I won't believe in these manifestations." They are asking me all around the country who I am, and why I am afraid to tell who I am. One old chap wants to know how long I've been out of State Prison. I may as well answer him here as anywhere, I think. Tell him I've been out just, in all, about six years; and now if he is a mind to hunt up the records, perhaps he will find out who Blake is.

There's something for him to do. It will be a good deal better business than selling sugar and crackers and tea. That's his business, I believe. He says if anybody wants to know who I was, I should come back and tell 'em all about myself. "Look here," I said—I said it inside—that's what I thought—"how much would you tell 'em about yourself? Would you tell 'em how you cheated in weight, and give just a little less here and a little less there, till you got a pretty big pile to go into your own pocket?" Let him answer that question if he can, and then, perhaps, I'll tell him who Blake is.

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Well, I'll go now, hoping they've found out who Blake is. Sept. 30.

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far advanced in wisdom as is the soap in its perfect state. The soul knows that it rests in the bosom of God forever; but human senses do not know it, and therefore fear death.

I am William Niles; and I wish my message to go to my son William or my daughter Esther, in Westville, Ind. Sept. 30.

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Philip T. Jones. The conditions which I bring, under the circumstances, be likely to shield with me, were quite enough to clog the wheels, unless we are very expert managers; and I find myself laboring under the hard and unpleasant influence that he who preceded me has left.

I, too, died of the same disease, about two weeks since, in New Orleans. I was lieutenant in the First Louisiana cavalry, and the name I owned then, and presume I have the right to use now, was Philip T. Jones. I have relatives and friends in New Orleans, and I have those who are very dear to me in Massachusetts and in New York State. And among those friends are those who are wedded to this modern Spiritualism, and believe in it; and I suppose that they desire all the friends who cross over the mystic bridge to return as soon as possible, giving all the information they can of the life after death. I had no settled belief as to what the hereafter would be. I was quite sure in my own mind that the faith of some of my friends was very unsound. But by virtue of its soundness I am here to-day to declare myself a living soul outside of the body, having passed through death.

I am told that there are various sources all over the land by which we may identify ourselves, and I hope to make myself acquainted with some of them. I am quite sure that the most of those friends to whom I allude do not know that I am dead; and to those who do not, till I shall bear the tidings to them, I would say, "I hope to be able in the future to do quite as much toward strengthening your faith as I have done in the past."

The spirit referred to above, was Samuel Jeffers, whose message was printed, in advance, in our issue of Oct. 15.

to pass toward weakening it." They will understand me: Say that I died satisfied, and was glad, on the whole, to be free from a body of suffering. I had no expectation of being seized with the disease, else I should have left before, but, as it is, I am very glad that I remained and was taken, for now I can realize the beauties of the life after death, and the fear of death and all the terrible paraphernalia that attends it is all swept away. Sometimes you know that objects that appear the most hideous at a distance, when you come near them lose all their deformity and you have no fear of them. So it is with death. The nearer I got to it the less I feared it, and when I got here I wondered that I should ever have feared to come to such a place.

(To the Chairman.) I am thankful to you, sir, and hope to be able to repay you some day. Sept. 28.

Charity Niles. I would like to have you tell Esther that I come, too. I am Charity Niles. And tell her that we are trying to prepare the way to give them some manifestations at home. Direct to the same place, Westville, Indiana. Sept. 30.

Dr. John S. Brooks. Be kind enough, sir, to say that Dr. John S. Brooks, late of Fernandina, Florida, would be glad to communicate with his family. Good-day. Sept. 30.

Sylvia Ann Howland. There! I didn't mean to trouble you again so soon, but I got permission to come. I am so troubled with my niece Hetty. I want you to tell her to come to me—come to me, where I can talk to her myself. [Where do you want to meet her?] Here—come here. I want to talk with her. I could talk better here through this medium. Tell her to come to me, and I will tell her what I want. Oh, I would n't stand where she does to-day—not for all the hopes I have of heaven. No, I would not. Tell her, as she values her happiness, to come to me and let me talk to her; not to be constantly trembling for fear I shall say something in public that will be against her; not to be constantly standing on a precipice, thinking she will fall every moment; but let her come to me, and if she has n't got strength enough to stand firmly by the right, I will help her. You will publish this, won't you? [Yes.] This won't hurt you, will it? [Oh no.] This won't hurt you, and it may do her a great deal of good. Good-day. Sept. 30.

Charles Augustus Forney. My mother hopes for my return; so I have made the effort. I am Charles Augustus Forney, son of William and Mary Forney. I suppose I should claim my birthplace in Philadelphia, but I have no particular attractions for that place. I left there too young to know much about it. The most of my life has been passed in Louisiana and Alabama. I was in the Confederate service, and I was killed. There has been quite a misunderstanding as to why I went into the army so young. I was but sixteen years old. It is impossible to give all the reasons, and I have only to say I went of my own free will, and am not sorry I went.

My mother hopes I may return, if it is possible for any spirit to, and that I will give her some satisfactory evidence that I do return. It is very hard to give her just what I would give to her. If she were here I could talk to her and easily satisfy her, I know; but I am unused to these things, and cannot do as well as if I were alone or with those who knew me. Perhaps the mention of her last letter to me, with its date, may have something to do in aiding me in identifying myself to her. It bore the date of July 10, 1862. She knows why it was unanswered. I have seen what she thinks. She wonders why the great army of returning spirits does not make some wonderful demonstration of its power, if it is composed of the spirits of those who once lived here, so that no one shall be left to doubt. Why, my mother may as well ask why the rain don't fall out of a clear sky. It would be just as consistent. There are laws governing these things, as all things else; and I was obliged to wait till this hour to manifest as I do. I cannot tell—it may be years before I return again, but I shall hope not. And as to the skepticism of my father—I had quite as lief deal with skepticism, if it is honest, as with that which receives all things without just criticism. I have no fear for his safety after death, whether he believes in the hereafter, or whether he does not. It is all the same; the hereafter remains just the same, whether he believes or not; and a want of faith does not determine the condition of the person after death. Never mind whether I suffered or not before death. It is over now, and any murmurings concerning that are of little use. Good-day. Sept. 30.

Scéance opened by Father Henry Fitz James; closed by H. Marion Stephens.

MESSAGES TO BE PUBLISHED. Tuesday, Oct. 1.—Invocation: Questions and Answers: Oscar McDowell, Calaveras Co., Cal.; Margaret Shipley of Detroit, to George W. Shipley, of New York; Mike Eszen, to Mr. Christie, of New York; William Chase, of the bank Ann, of New Bedford.

Thursday, Oct. 3.—Invocation: Questions and Answers: Mrs. Sally Trill, of Boston; Flora Griffin, daughter of John William K. Griffin, of Louisiana, to her father; James Post, of Sandusky; Richard Bond, to his friends in Carlyle, Ill.; Ann Kinross, of Richmond, Ohio.

Tuesday, Oct. 8.—Invocation: Questions and Answers: Richard Dearborn, of Candia, N. H.; Theodore S. Merrill, of the 24 Virginia Cavalry; Henry Homestead, of the 29th Mass., died at Falmouth, Va.; Edith Lines, of Middle Aia, 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 Schröder, to his son Edward; Emma Rosenfeld, to her father and mother, now in Europe.

Monday, Oct. 14.—Invocation: Questions and Answers: William A. Walker, of the 27th Mass., to his friends in Boston; Col. Charles P. Chandler, who died in Glendale; Lieut. Col. Hill, of the 4th Virginia Infantry; Jonathan L. Clarks, of Michigan, formerly of Missouri, to Rev. Mr. Evans; Flora Jones, of Tennessee, to her mother, in New York.

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

Thursday, Oct. 17.—Invocation: Questions and Answers: Samuel Hannaman Tyler, of New Orleans, to his mother; Mary Letley, of Golden City, Colorado; Matthew McMillin to his brother, James McMillin, of Springfield, Ill.; Sylvia Ann Howland.

Monday, Oct. 21.—Invocation: Questions and Answers: Isaac Hobson, to his friends in Maine; Capt. William E. Hacker, Third Pennsylvania Infantry; Johnnie Jolice; Frankie Hall, of West, to his mother; Lucy Tilton, of Dayton, O., to her friends

A Capital Inducement to Subscribe for the Banner.

Until Dec. 31, 1867, we will send to the address of any person who will furnish us...

For new subscribers, with \$6 accompanying, we will send to one address one copy of either of the following useful books...

Persons sending money as above, will observe that we only offer the premiums on new subscribers...

Corry Mass Convention.

The Third Annual Convention of Spiritualists and Friends of Progress of Northwestern Pennsylvania will be held at Corry, Erie Co., Penn., in the Academy of Music, on the 27th, 28th and 29th of December, 1867...

Nearly Meeting at Muncie, Ind.

The Spiritualists of Muncie, Delaware Co., Ind., will hold a Three Days Meeting, on Friday, Saturday and Sunday, Nov. 15, 16 and 17.

Obituaries.

Passed to spirit-life, from Portland, Me., Oct. 19th, 1867, Mr. Jonathan G. True.

The lamented subject of this notice was for many years an energetic and successful member of the city of Portland...

Mr. T. was a confirmed Spiritualist, and had been for many years. For some time he had been a member of the Spiritualist Association...

Mr. T. had reason to be thankful that he had a beloved daughter and sister ever near him, through whose wonderful mediumship he could communicate with his beloved wife and other kindred.

The prayer and address through Mr. C. were very appropriate, and gave general satisfaction to a crowded audience of Spiritualists and friends.

The course adopted by Mr. C.'s daughter, and others of the family, in complying so faithfully with the request of her beloved father, is highly commendable.

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Mr. T. had reason to be thankful that he had a beloved daughter and sister ever near him, through whose wonderful mediumship he could communicate with his beloved wife and other kindred.

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An honest man, a patriot, a friend of the friendless, a sound lawyer, a true advocate of human rights, a faithful and devoted husband and father...

Passed on to higher life, Oct. 20th, after most intense suffering, occasioned by a collision of the cars on the New York and Erie Railroad, on Oct. 17th, George M. Leonard, of the city of Buffalo, N. Y., aged 27 years...

Passed on to spirit-life, from New Bedford, Oct. 18th, of cancer rash, Sadie, child of Alexander B. and Lucy A. Coffin, aged 7 years and 9 months...

Sister Coffin, who has for many years been a medium, has had the greatest success in her communications with the departed. She has appeared to see Sadie, and conversed with her. She said, "Mother, Sadie wants me to go."

For new subscribers, with \$15 accompanying, we will send to one address one copy of "Supernatural Facts in the Life of R. S. Poole..."

Persons sending money as above, will observe that we only offer the premiums on new subscribers...

The Third Annual Convention of Spiritualists and Friends of Progress of Northwestern Pennsylvania will be held at Corry, Erie Co., Penn., in the Academy of Music, on the 27th, 28th and 29th of December, 1867...

Nearly Meeting at Muncie, Ind. The Spiritualists of Muncie, Delaware Co., Ind., will hold a Three Days Meeting, on Friday, Saturday and Sunday, Nov. 15, 16 and 17.

Obituaries. Passed to spirit-life, from Portland, Me., Oct. 19th, 1867, Mr. Jonathan G. True.

The lamented subject of this notice was for many years an energetic and successful member of the city of Portland...

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Mediums in Boston.

DR. GEORGE B. EMERSON, Psychometric and Magnetic Physician.

DEVELOPED TO CURE DISEASES BY DRAWING the disease upon himself, can examine persons; tell their ailments, and what their diseases are...

ACKNOWLEDGMENT. This may certify that I have suffered very much for several years from a tumor and heart disease...

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

MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM.

LAURA HASTINGS HATCH, Inspirational Medium, will give Musical Seances every Monday, Tuesday, Thursday and Friday evening...

SAMUEL GROVER, HEALING MEDIUM, No. 15 DIX PLACE, (opposite Harvard Street.)

MRS. R. COLLINS still continues to heal the sick, at No. 19 Pine Street, Boston, Mass.

MARY M. HARDY, Trance, Healing and Business Medium, No. 95 Poplar St., Boston, Terms \$1.00.

MRS. L. PALMLEE, Medical Clairvoyant, examines by lock of hair, 1603 Washington Street, Boston, Sept. 14-15-16.

MRS. H. A. CASWELL, Medical Clairvoyant and Test Medium, 50 Pleasant St., Boston, N. Y., Nov. 9-10-11.

MRS. S. J. YOUNG, Medical Clairvoyant and Test Medium, 50 Pleasant Street, Boston, Mass., Sept. 14-15-16.

MRS. E. WELLS, Medical and Spiritual Clairvoyant, 111 Dix Place, Boston, Mass., Aug. 24-25-26.

MRS. A. L. LAMBERT, Clairvoyant and Test Medium, No. 132 Harrison Avenue, Boston, Mass., Oct. 26-27-28.

MISCELLANEOUS. SOUL READING, OR Psychometric delineation of Character.

DR. WILLIAM B. WHITE, CLAIRVOYANT and Medical Electrician, has removed his office from Jefferson Place, Boston, to 53 Main Street, Charlestown, Mass., and has associated in business with Mrs. JENNETTE J. CLARK.

DR. W. H. COLLIER, PHYSICIAN and Healing Medium, in private practice. Cures in most cases without the use of medicines...

DR. J. R. NEWTON, Will heal at UTICA, N. Y., from Oct. 25 to Nov. 6; then in NEW ORLEANS, La., from Oct. 12 to Oct. 26.

VALUABLE USES OF MAGNETISM! DR. J. WILBURY'S MAGNETIC HEALING INSTITUTE, located at 218 and 220 New York Street, BOSTON, MASS.

HENRY PHELPS, Magnetic Physician, Lewis Street, Malden, Mass., 14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100.

TO LET—Pleasant Lodging Rooms, with modern improvements, at 47 Indiana Place, 25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100.

MAGNETIC 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 the last year.

MAGOO RANGES, unsurpassed in beauty of finish, economy and durability.

MAGOO FURNACES, practical and portable. No furnace ever sold in New England has given such general satisfaction as this.

POND & DUNKLEE, 87 & 89 Blackstone street, Boston, Mass., Sept. 14.

NEW PAPER. "THE LYCEUM BANNER" Published Twice a Month by Mrs. L. H. Kimball.

EXPOSITION UNIVERSELLE, PARIS, 1867. WHEELER & WILSON, 625 Broadway, New York.

Over Eighty-Two Competitors, THE HIGHEST PREMIUM, A GOLD MEDAL.

FOR THE PREPARATION OF Sewing Machines, and Button-Hole Machines. THE ONLY GOLD MEDAL for this branch of manufacture.

DRUNKARD'S GUILT! FOR Sale at 100 North Third Street, Philadelphia, Pa. Price \$3.00 per 1000. Also healtily by laying on of hands.

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

MRS. A. HULL, Magnetic Physician, Paychometric, Clairvoyant, and Test Medium, No. 24 Court Street, 74th Street New York, Aug. 24-25-26.

MRS. COTTON, Magnetic Physician, 451 3d Avenue, New York, cure by laying on of hands.

New York Advertisements.

IRRESISTIBLE ARMY OF WITNESSES TO THE SUPREMACY OF THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

During the past three years I have laid before the readers of the BANNER, an immense mass of testimony and evidence which leaves not the shadow of a doubt that the Great Spiritual Remedy is without an equal in the whole field of medical science and practice.

My husband was sick for more than two months. He was extremely debilitated and had a most racking cough. He would cough the whole night, often without closing his eyes in sleep.

My son took the remainder of that box for his Erysipelas, and they cured him in a few days. The next case was that of my neighbor, Mrs. FRYMAN—a very severe attack of Neuritis.

A little child of Mr. Lamons of Sunrise City, was also cured by the Positive Powders, of Lung Fever, in one day and a half. My son took the remainder of that box for his Erysipelas, and they cured him in a few days.

The next case was that of Mr. Brooks from Superior. He was on his way from St. Paul to Superior. Being taken sick with Lung Fever, he could go no further, and stopped at our house. The pain in his side was very severe, and his cough very bad, constantly raising blood.

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New York Advertisements.

FRED. L. H. WILLIS, M. D., No. 29 West Fourth Street, New York, (NEAR BROADWAY.)

CLAIMS marked success in the treatment of all Chronic and Acute Disorders, Epilepsy, St. Vitus's Dance, White Swellings, Paralysis, Lues, and General Debility, Pulmonary Consumption, &c., and in a word, all Morbid Conditions affecting the Vital or Functional Action of the System.

Office Hours, for Examination, Consultation and Treatment, from 8 to 11 o'clock A. M., and from 4 to 7 o'clock P. M. Patients unable to call, will be visited at their residences.

INVALIDS: DO YOU KNOW IT? WINCHESTER'S GENUINE HYPOPHOSPHITES OF LIME AND SODA. THE SPECIFIC REMEDY FOR CONSUMPTION, NERVOUS DEBILITY, CHRONIC DISORDERS OF EVERY NATURE.

THE CORNER-STONE OF THE SPIRITUALISM. THE Catholic Bishops of this country say that there are eleven millions of Spiritualists in the United States. I believe it, and at the same time I believe a fact which is of more importance than that.

A little more than three years ago I became the external instrument to present to the world a spiritual fact, or rather a spiritual power—a product of facts, the vast magnitude and importance of which, I myself, but dimly perceived at that time, and of which Spiritualists generally had an imperfect conception as the world had of the original Rochester tapings.

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 power among men which yields to the force of evidence, and become one with us in the belief that "Spirits do communicate"—do relate themselves to us for our good.

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, elasticity and health to the body, and in so doing, remove the mind from the bondage of error, and the palying weight of ignorance, and place it, free and strong, face to face with Nature and the principles of Nature.

In this work I take the cooperation of all earnest advocates of the truth of Spiritualism. This power of Spiritualism, the Positive and Negative system, is an advocate in every town, village and neighborhood in the country—some one who can supply the increasing demand for the Positive and Negative Powders, which is springing up in all parts of the United States.

I therefore earnestly request that all those persons (whether male or female) who feel disposed to thus lend their cooperation, 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 more knowledge or experience of the great and good work which the Powders are doing for humanity. In making this request I will further state that I do not ask "something for nothing." I have so arranged my terms of cooperation that there will be a 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.

PROF. PAYTON SPENCE, M. D., No. 8, Box 5817, New York City. SOMETHING NEW. DAY'S INDIA RUBBER PROPELLING PENCILS, WITH INDELEIBLE LEADS, A CONVENIENT substitute for Ink, very valuable for Clergymen, Lawyers, Physicians, Merchants, Bankers, Travelers, Entry Clerks, Journalists, &c. &c. The Marking Pencil is used for Fruit Growers for MARKING TAGS for FRUIT TREES, VINES and PLANTS, and it will not wash off.

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. For a full description of the Great and Last Judgment, with other Poems, by REV. MICHAEL HIGGINS, of Malden, 1862. Also a MAGNETIC CURE, by REV. COTTON MATHER. One of the most popular books in New England for a century and a half. Price \$1. AMERICAN NEWS CO., New York, Nov. 9-11.

Banner of Light

WESTERN DEPARTMENT

J. M. PEARLES, Editor. We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banner of Light.

Charles A. Hayden—The Unitarians. This brother, with no renunciation of his Spiritualism, as we understand, was ordained in due form, a few Sundays since, in a Unitarian Church, at Chicago, Ill.

Personally, we feel exceedingly cordial toward this denomination, having exchanged several times with their clergy since becoming an avowed Spiritualist, as well as supplying their Detroit pulpit during their pastor's summer vacation.

There are several schools of Unitarians. Two are especially prominent. One of the two is radical, the other conservative. We deeply sympathize with the radical wing.

The term "Unitarian" means little or nothing. The Jew is a Unitarian. The Mahometans are Unitarians. The Allah they worship is one.

At the Massachusetts Baptist Anniversary, held Oct. 29th, in Worcester, Rev. Dr. George W. Gardner of Charlestown, delivered a labored essay on "The Silence of Scripture."

"It was a clear and well written exposition of the subject, treating of the many points of human controversy which are unsolved by the Divine revelation, and showing that it is God's wisdom and for the highest good of his children that they are left in silence.

The Brahmin's God. Few moderns are just to the ancients. Each thinks his age the golden—his period of time the Paradise of his race.

In their conceptions of Deity the ancient Brahmins were pantheistic Unitarians. They taught one self-existent God—Soul of the world, "Infinite Substance, Brahm, the cause of all things, and the things themselves."

Well, gentlemen in black, we have concluded to exercise our reason—to "prove all things, and hold fast that which is good."

There is a woman in the Lunatic Asylum, of Jacksonville, Ill., who became insane under the Orthodox teaching of native depravity and endless damnation.

Cast Out of the Synagogue. It is well known already that at a Universalist Convention recently held in Milford, Mass., Rev. Rowland Connor was excommunicated from fellowship for heresy, and nothing more!

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vindicator of total depravity, and its hideous concomitants of a fiery hell, and a devil to torment for all who are not re-created "out of nature into grace."

In moments of despair, this very lady, in search of such passages as promise hope to the sinner. She fancied if the Bible gives any testimony of promise applicable to her case, she may possibly go to heaven.

Had she early been taught to reason and accept only what is demonstrably true to nature, and reject what is demonstrably false, the church could never have deceived her into this dangerous, perilous estimate of books, nor hurled her upon the rocks of insanity.

Reaching this city to fulfill a Sunday's engagement, we found that Bro. Moses Hill had been occupying the ground several Sundays, and also week-day evenings.

This earnest brother, educated in the Presbyterian school of theology, now a Spiritualist, treating the mere lands of life, is a fine specimen of what other moneyed men should be.

This remarkable medium was in the city, stopping at the Leland House, healing the sick by the laying on of hands and medicines, giving sciences and holding circles for tests and spirit-communications.

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It is about time to have a general sifting. We suggest that a "Heresy Smelling Committee" be at once chosen, and set to work in every State; and that one Inquisition be erected midway between the East and West, with the usual appliances of Procrustean beds, rods, augurs to bore eyes out, nerve-placers, and a few hungry lions.

J. T. Rouse, the Blind Medium. From New Boston, Ill., we have received a letter from that faithful worker, R. S. Cranor, with accompanying resolutions, highly complimenting Bro. J. T. Rouse, his talents, his lectures, and his poetical entertainments.

Reader, have you a friend? When that friend was in the earth, did you not give heed respectfully when spoken to? And do you now refuse to hear, because Spiritualism is not yet popular? If you love that friend, remember that you cause grief and wrong your own soul when you scorn what saith the ministering angel.

Seek, and ye shall find. Reader, have you a friend? When that friend was in the earth, did you not give heed respectfully when spoken to? And do you now refuse to hear, because Spiritualism is not yet popular?

Spiritualist Meetings. Boston.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday evening, 7 1/2 to 9 o'clock.

Chicago.—The Associated Spiritualists of Chicago hold regular meetings at the City Hall, every Sunday afternoon, commencing at 3 and 7 1/2 p. m.

Lowell, Mass.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2 and 7 o'clock.

Providence, R. I.—Meetings are held in Pratt's Hall, Wednesday street, Sundays, afternoons at 2 and evenings at 7 1/2 o'clock.

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CONRY, PA.—The Children's Progressive Lyceum meets in the Academy of Music every Sunday at 10 A. M.

WASHINGTON, D. C.—Meetings are held and addressed in Harmon Hall, Woodward's Block, 718 Pennsylvania Avenue, every Sunday and Wednesday evening.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10 A. M. and 7 P. M.

TOLEDO, O.—Meetings are held and regular speaking in Old Mansions Hall, Summit street, at 7 1/2 P. M.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Spiritualists."

SPRINGFIELD, ILL.—Regular Spiritualist meetings every Sunday in the hall, Children's Progressive Lyceum every Sunday at 10 A. M. and 7 P. M.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday.

LOUISVILLE, KY.—The Spiritualists of Louisville commence their meetings every Sunday evening at 7 1/2 P. M.

LEOTURES' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEEK. Arranged Alphabetically.

To be useful, that should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur.

J. MADISON ALLEN, Cliftondale, Mass., will lecture in Houlton, Me., during November.

MRS. M. K. ANDERSON, trance speaker, Taunton, Mass., P. O. No. 18.

MRS. N. K. ANDERSON, trance speaker, Taunton, Mass., P. O. No. 18.

MRS. J. T. AMOS will answer calls to lecture upon Physiology and Spiritualism. Address, box 200, Rochester, N. Y.

MRS. A. ANDERSON, Flushing, Mich., will attend funerals at the residence of Mrs. A. H. Richardson, 100 N. York street, during the month of December.

MRS. A. B. ANDERSON, Flushing, Mich., will attend funerals at the residence of Mrs. A. H. Richardson, 100 N. York street, during the month of December.

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Dr. E. B. HOLZER, inspirational speaker, No. Clarendon, St. Charles, Mo., will answer calls to lecture in Wisconsin. Address, Waterloo, Wis.

CHARLES A. HAYDEN, Laverne Falls, Me. Miss SHIRAZ M. JOHNSON will speak in Geneva, Ill., during November. Permanent address, 111 Bedford, Mass.

MRS. E. A. HORTON, 12 Albin street, Boston, Mass. Wm. H. JOHNSON, Corry, Pa.

Dr. P. T. JOHNSON, lecturer, Tylmanville, Mich. W. F. JAMISON, inspirational speaker, P. O. drawer 866, Chicago, Ill.

Dr. J. H. JONES, Esq., address is 12 Methodist Church Block, South Clark street, Chicago, Ill.

HARVEY A. JONES, Esq., can occasionally speak on Sundays for the friends in the vicinity of Syracuse, Ill., on the Spiritual Philosophy and reform movements of the day.

ABRAHAM JAZZAR can be addressed at Pleasantville, Tennessee Co., Pa., box 24.

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

GEORGE F. KRITZBERG, Buffalo, N. Y. GEORGE L. LYNN, semi-conscious trance speaker, will lecture in Toledo, O., Nov. 17 and 24. Would like to make further engagements in the West. Permanent address, 97 Main street, Charlestown, Mass.

J. S. LOWLAND will lecture in Bloomington, Ill., during November. Address, 100 N. York street, Chicago, Ill.

MRS. E. K. LADD, trance lecturer, 178 Court street, Boston. Mrs. F. A. LADD will answer calls to awaken an interest in and to aid in establishing Children's Progressive Lyceums. Address, Station D, No. 100 N. York street, Chicago, Ill.

Mrs. J. T. LEONARD, trance speaker, No. 100 N. York street, Chicago, Ill. B. M. LAWRENCE, M. D., will answer calls to lecture. Address, Hampton, N. J.

MARY E. LONDOON, inspirational speaker, 68 Montgomery street, Jersey City, N. J.

Dr. J. A. LONG will answer calls to lecture wherever the friends may desire. Address, box 17, Sutton, Mass.

Miss MARY M. LYONS, inspirational speaker—present address, 85 East Jefferson street, Syracuse, N. Y.—will answer calls to lecture.

Miss MARY A. MITCHELL, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and week-day evenings, in Illinois, Wisconsin and Missouri. Will accept engagements when desired. Address, care of box 271, Chicago, Ill.

JAMES B. MORRISON, inspirational speaker, box 378, Haverhill, Mass. DR. J. O. MILLAR is permanently located in Chicago, Ill., and will answer calls to speak Sundays within a reasonable distance of that city. Address, P. O. box 2726, Chicago, Ill.

DR. JOHN MATHEW, Washington, D. C., P. O. box 607. DR. W. W. MONROE, Jr., trance and inspirational speaker, will lecture in New York and attend funerals. Address, Boston, Mass. LORING MOODY, Malden, Mass.

Mrs. ANNA M. MIDDLEBROOK, box 178, Bridgeport, Conn. Mrs. SARAH HELEN MATTHEWS, East Westmoreland, N. H. Mr. & Mrs. H. M. MILLER, Elmira, N. Y., care W. B. Hatch. EMMA M. MARTIN, inspirational speaker, Birmingham, Mich. CHARLES S. MARSH, semi-conscious speaker. Address, Worcester, Mass. P. O. box 215.