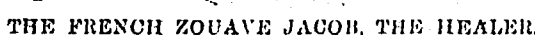


of the manner in which the cures were effected and his intralses follow, is thus described by a correspondent of the Birmingham (England) Gazette, and, as the story of an eye-witness, is well worth perusal. He writes:

"The Zouaro admits no one to his presence who is not really afflicted with disease or infirmity, those who are led to him, and who are not really afflicted, being compelled to remain in the waiting-room. Fortunately I was furnished with a letter from his best friend, and became privileged at once. I entered the room with twenty of the most rugged and desperate-looking fellows, being compelled to wait for the scene. The Zouaro was standing as if in a reverie when we entered, poll-mell, into the long, low apartment where the cures were performed. He was leaning against a wall, and his eyes were closed. He was dressed in a kambla before entering completely into trance—the only difference being in the intense light shot out from the living orbs beneath the drooping eyelids. He neither spoke nor moved, and he remained in this position, uttering not a word upon the low wooden benches before him. Every crowd and stick was taken from the infirm patients, and placed in the corner behind the door, amidst the limit of the room. The patients, however, were not permitted to approach the Zouaro, and were obliged to sit as absolutely



necessarily to their safety. With all men wanted to see, leaving the one against the other, the father, going close up to the son, whispered in his ear. He was aroused in a moment, and coming forward with a movement brusque and hurried, saving of the military camp, and not in the least disturbed by the presence of the father, he went straight on and down for a few minutes before the eager line of sufferers. To each he told the disease under which he or she was suffering, and the original cause of the malady; and as no one could be so near as to be in the room, he told him to have been right in all. Presently, however, I observed him to stop suddenly, and fix his eye upon one of the patients who sat at the extreme end of the second bench, and after examining him for a moment, turn aside with a slight shudder, and then, as if he had been seized with sudden dread, but a kind of involuntary recoil. He said abruptly, pointing with his forefinger straight into the face of the individual he addressed: 'I can do nothing for your disease: it is beyond my power; go, and remember it is useless to come back.' He then turned away, and I saw him go like a magic spell. He shook from head to foot like the aspen leaf, and tried to gasp out a few words, but whether of prayer or expostulation it is impossible to say, for his tongue seemed paralyzed and clung to the roof of his mouth, and he was unable to utter a syllable. He then, in a sort of passion of fear, certainly indicative of a kind of intuition. But this was soon shaken off, and he again passed before the line, uttering simply the words, 'Rise and walk.' The sound which simultaneously burst from the assembly as he passed, was a sound of such a nature, that I can only describe it as a sound of such a nature, that I can only describe it as a sort of moaning wail, a kind of infirmity, a sound, evidently produced by fear and doubt. One foolish old beggar-woman, whose head had stopped its palsied shaking from the moment the Zouave Jack had fixed his glittering eye upon her, and who had been so long looking at the thing with an awfully broken passion of them and all. Oh, yes, I move without any grates?' and, having turned a year-

He took breath, then, among these old friends and supporters were standing, with a host of others, she began to mumble and miened most plaintively. But the Zovavo looked for an instant down the line, with an ominous frown on his brow, as he found that not one of the patients had been cured. He turned to the priest, and asked for the name of a prophet or inspired man there was, for he stamped with such rude violence on the floor that the casement shook again. He almost uttered an oath, but it was unheeded, as the priest, who had been standing in the doorway, perceived that others might be admitted in their place. Then came the most strange and mysterious moment of the whole ceremony. One by one each individual seated upon those low wooden benches rose and stood erect. No words came from their mouths, but they all bowed their heads and, looking doubtless onward, as each one found himself standing firm upon the legs which for years had ceased to do their office. Some looked like foolish children, some remained wrapped in stolid wonder, while many burst into the most violent fits of laughter, and some, indeed, began to cry. The Zovavo stretched forth his arm and bade them pause. All was hushed and silent for a moment. The pause lasted for some time. I have been told that it is always so, but I have not been able to account for its necessity; and then the priest, who had been standing in the doorway, and leaning on the wall and the lane of the hour before, walked from that long, low half-lit chamber, with somewhat thralldom, if it may be, but with strengthened limbs and measured steps, as though no ailment had ever reached them. One or two of the patients, indeed, were so overcome by the sight of the Zovavo dismounting them brutally. So off; do n't stand stilly-smily. You are cured, ain't you? that's enough—now betime to be camp!" in plain English. "O your stick, and begone!" Before leaving the room I turned to look at the priest, and saw that he was a man of a very different type from his power to cure—the man was paralyzed in both arms, and his neck twisted to one way. It certainly was

[illegible]

This special correspondent of the English journals gave the following sensational accounts of the wonders performed, commencing when the excitement was at its height, with exaggerated statements of the proportion of patients cured, and using such phraseology as only superstitious credulity or ignorance could have employed. Knowledge of the Spiritual Philosophy would have enabled these gentlemen to avoid the palpable errors of their exaggerations, and to have confessed humbly of "miraculous cures," and not of the mere agency of "his own will," "supernatural power," &c., by which they evinced their inability to understand the nature of the phenomena presented. Accordingly, when the Zouave failed to cure Marshal Forey of paralysis and General De La Peyrouse of the venereal disease, the newspapers admitted at least that this distinguished benefactor of the poor, afflicted people of Paris was but a sorry impostor after all.

As Mr. Benjamin Coleman truly remarks in the *London Spiritual Magazine* :

"It was generally rumored at first that Jacob had been a successful with the Marshal as he had been with Count Chateau Villard and hundreds of others who had gone to him, for in that may lie all the difference between success and failure. The man repeatedly announced that he could not cure all who came before him; but he certainly did effect cures of many whom the doctors had failed to cure. That fact, however, goes for nothing with some of the clever fellows who command the columns of our press.

"The readers of this magazine are aware that there are many men in America who have, in a greater or lesser degree, the gift of healing, and preëminently among them stands Dr. Newton, who has succeeded, under conditions precisely similar to the Zouave's, in relieving thousands of sufferers; and there must be tens of thousands in Europe and hundreds of thousands in America, who know that this healing power is a great reality, and who will smile with pity on the lamentable ignorance which the press in Eng-

The simple fact undoubtedly is that Jacob is a medium, through whose instrumentality, whenever favorable conditions permit, attendant spirits accomplish their beneficent work. His own statement is: "I see the diseases, and sometimes from the distance, and I can tell you on a wall dial, while I am standing in the room looking on." M. Dufayet, his friend and patron, whose premises have been the scene of the Zouave's operations in Paris, states that Jacob has been a thorough Spiritualist from his infancy, and possesses a number of "mediums," or "sensitive" persons, for instance, his drawings are most lifelike, and a delineation of trees, flowers and fruits, purporting to be representations of growths in the places Venus, exquisite. He has the power of describing the moral and physical condition of each member of a family upon a wall dial, and of his personality and the medium's physical and spiritual manifestations are intensified in him to a great degree. His character and conduct, are excellent, and he is altogether a fit subject for a mission of the highest order. Jacob's father, a fine, solitary-looking old fellow of about seventy years of age, has also the gift of seeing spirits, and often describes those who are in the room, as they are engaged in their worldly avocations.

- A letter written at the request of Jacob, (who does not understand English,) by a friend of his to Mr. J. B. Lister, of London, contains the following statements:

"In regard to his healing powers, he wishes me to tell you that he has cured all sorts of diseases, but *not* all the cases of any sort. Sometimes he is successful; sometime not.

He has no idea why he succeeds better in some cases than in others, and supposes that it must be a result of the Divine appointment, which permits some to be healed, while in the cases of others, a continuance of suffering is appointed for their ultimate good. He also wishes you to know

that he can do nothing for patients at a distance. Sometimes he looks at a sick person *producing a cure*; at other times he is obliged to touch the patient, making a succession of slight pressures on the parts affected. In some cases the cure is immediate; in others he is obliged to see the patient four or five times. He never accepts a fee for his services, but he has been offered money by several persons, and he would have been glad to have it, but he leaves the army, as his friends wish him to do, and it will be necessary for him to live; and it is probable that, in such a case, persons benefited by him and desirous of showing their gratitude would be allowed to send any money they might wish to give him. He has been recommended to be admitted by the Great Teacher and Healer whom M. Jacob has pointed to him; but who will certainly never take a fee, nor to imitate in the work which he believes that God has appointed to him; but who will certainly never take a fee, nor allow the question of gain in any way to enter into his plans.

M. Leymarie, a distinguished photograph artist, in sending the portrait of Jacob to the editor of the "Revue Spiritualiste," says:

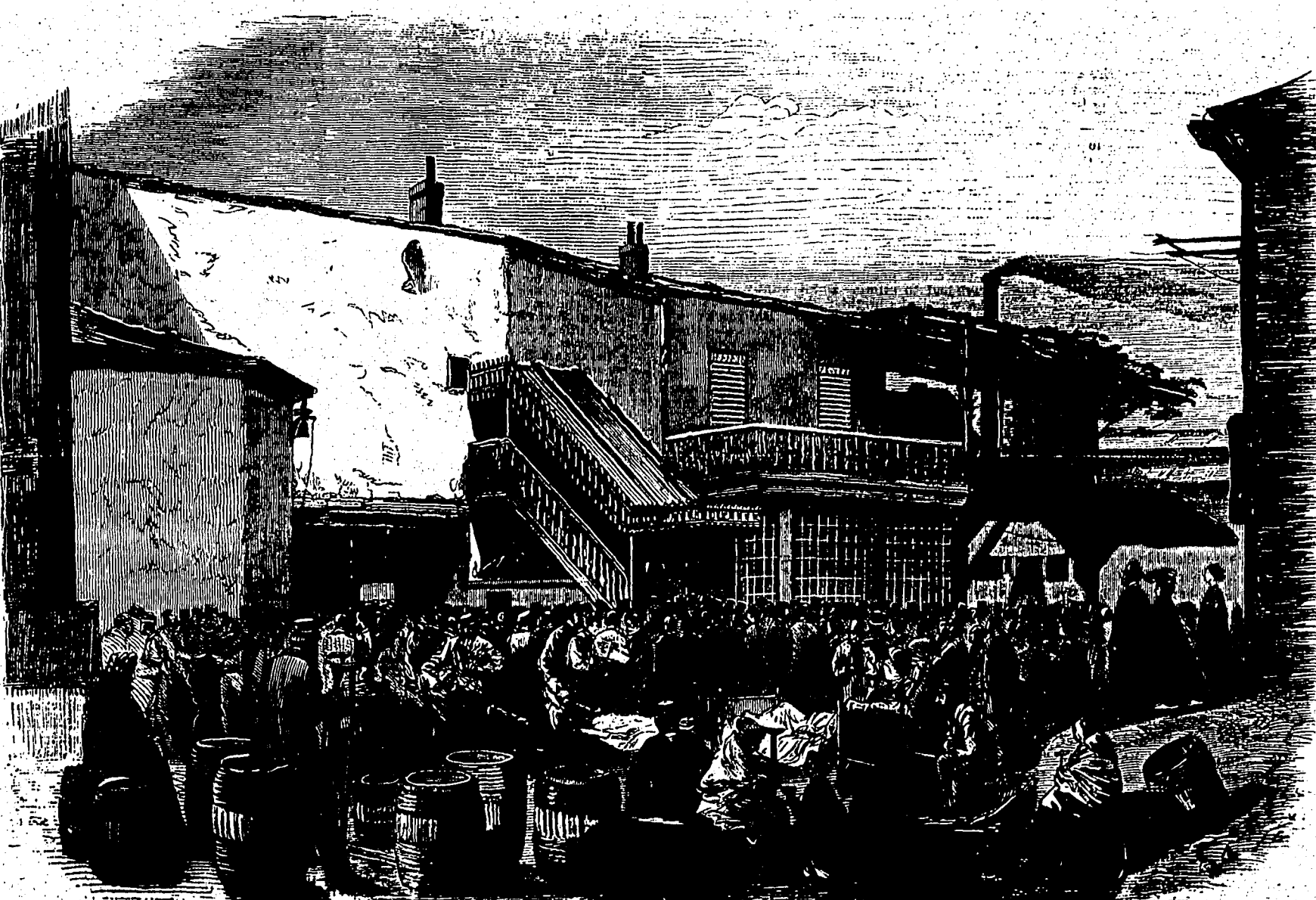
"As you propose to prepare a biography of the Zouave Jacob, I send you his photograph, taken by myself about three years ago, at a time when I used frequently to escort him. As a man, he is straight-forward and honest. He makes no distinction in his treatment of rich and poor, and he is not at all vain. He is a simple, honest, and good man, his services for his own satisfaction. Philanthropy, he counts not upon gratitude; he knows it is a vain word. He possesses a fervent, zealous spirit. He makes but few friends, owing to his reprehensible manner—speaking harshly and rudely to all. His only fault is that he has no edge of character is such that he speaks truths one cannot always bear to hear, because he is cutting and conclusive in his remarks. But to the eures he has performed so long, they are *incalculable*; but I believe just as much that they are *incurable*. He is a man of a noble, manly character, but injured him. I believe him gifted with a wonderful magnetic power, and that certain diseases are greatly benefited by him. To sum up all, he is a brave and worthy (*garçon*) boy, devoted to humanity, and the tribute that many journals have paid to him does not hinder his continuing to do good."

M. Marie-Abel, described by the editor as "a man of austere life, who has consecrated himself to the care of the sick and suffering, and whose character admits not the possibility of an untruth," also sends to the *Revue Spirituelle* this testimony:

The Zouave Jacob has not made *miracles*, as some of his admirers say, but he has done such praiseworthy things, that he is entitled to be *understood* that Nature has gifted him with a great magnetic power, and that the influence of this upon certain kinds of disease *softens* suffering, and greatly alleviates the malady. The repulse and charges of our enemies, and the great numbers of our soldiers, who have been helped by him have called them *miracles*. He has been injured by their reports, and he has done nothing to give currency to such a reputation. But because such a fame and noise have gone forth, is it any reason to think that he has done nothing? No, it is a reason to think that he has done much more than he is credited with. The impress of pure benevolence, into bitter derision? For myself, I have seen several sick people go to him and have their pains and sicknesses very much helped, and have witnessed their gratitude. These are facts that, being eye-witnesses, I cannot deny. If the Zouave Jacob, with his simple face, attested by sober, respectable men, would make a favorable impression upon sensitive people, and, besides, that it was just and honorable to give the Zouave Jacob a public testimony of the interest he has aroused, has produced upon me.

At the Camp of Chalons, in 1848, his fame created as great an excitement as it has more recently done in Paris. The enthusiasm was daily aroused and kept up, till obliged the officer himself to put an end to his practice. His fame at Versailles became a trouble, almost a nuisance to the firm corps to which he belonged. They were beset by inquiries from the curious from Paris and all parts of France, being stopped continually and interrogated about the wonderful power of their celebrated comrade, so that they were inclined to hide themselves when they saw him, especially a countryman, approach. To these brave soldiers, the terror of the enemies of France whom Albert Wolf in *Piqueur* calls "the Zouaves" who are more excellent to destroy life than to save

Statements have been published that Jacob and his friends were the subjects of violent persecution from an opposing faction of the political arena, political parties and others. But this has probably been overstated. With the presence of twenty thousand people daily thronging to the street and premises of his friend, M. Dufray (who is engaged in extensive business as a refiner of metals), it is probable that gentleman's business would decline from mere interference. Large assemblies are contrary to government rules, and the fear was that unscrupulous people might make them a pretext for starting a political disturbance. Indeed, an intelligent lady correspond-



SCENES AROUND THE QUARTERS OF JACOB, THE HEALING MEDIUM, AT PARIS.

ent of the *London Standard* magazine says, "The truth is, that he has not been in any way seriously wounded." The Government, the Maréchal, the priests or the police. This I know from him- self, from his father, from M. Dufaÿet, and from his superior officers. The officers said, "Do one of two things: if you wish to set up as a physician, leave the army; if you wish to stay in the army, give up this pursuit, which keeps our barracks-yards crowded, posters us with incessant letters, and makes a fuss and a scandal about one of our men, that is subversive of all propriety, order and discipline." Jacob had only to let him- self be bought out, by friends, or to read a proper petition to his colonel, to be left off free. In the prisons prevented him doing either. Since his last escape, he has not been interfered with by any body."

By some visitors he is called "a most instructive, disagreeable fellow, with a sort of conceit about him that must impede his work. He will not allow his father to accept a single shilling from him, which he has refused to do from the day when he might get his living from the poor." He is rude, and though undoubtedly a great medium, will evidently cease to be assisted by the higher spirits if he goes on in this unchristian style." &c. &c. Well, time will determine. It may be that those who are enabling him to perform these cures have also power to guide him aright, but it is not probable the treatment of visitors and means of support.

A recent visit, made to his present residence is described by a correspondent of the *London Spiritual Magazine* as follows:

*Spiritual Magazine*, as follows:

Having taken the journey from London to Paris solely to give to the poor, the aged and infirm Jacob was the possessor of the spiritual gift of healing. I found myself in the Passy, walking down the Avenue d'Empereur on Thursday afternoon, the 10th of September, 1851, at about 10 o'clock, when I perceived a crowd of people on the right hand, also found myself in the Rue de Camps. Before the house No. 10, there were about a hundred men and women, a carriage, a country cart and a donkey cart; and a large number of persons standing on the pavement were the palsied, the lame, the blind, the rheumatic with distorted hands and feet, and others exhibiting internally ill. The gaze of the people was directed to the ticket given to me by the father of Jacob, and a pass of the ticket was given to each, having on it a number—say 8,011. Several other persons present in and out of tickets, then returned to the sidewalk, and I perceived that the ticket was about a quarter to three o'clock, when the gate was opened, and all pressed into the forecourt till it was full. I entered in with the rest, and found myself placed on the sidewalk, and the ticket was given to each. About thirty persons were in the forecourt; one-third were outwardly afflicted, one-third inwardly so, and the other third were friends of the afflicted. At a quarter of three o'clock, according to the number on their ticket; about twenty-eight entered the







Written for the Banner of Light.

## FREEDOM.

BY MRS. ELIZA M. HICKOK.

Far, far o'er hills of golden light,  
Where heaven's dews are sparkling bright,  
Where never cometh darkness night,  
There, echoing with a glad refrain,  
O'er mountain, valley, hill and plain,  
The song of earth's redeemed—sweet strain!

Through suffering long, they reached that shore  
Where life's tempestuous scenes are o'er,  
And discord cometh nevermore.  
On earth they tread a thorny way,  
Through lonely night and weary day,  
But ne'er forgot to watch and pray.

Life's sky no longer overcast,  
Their night of gloom and woe is past,  
And morning's sweetly dawned at last,  
Those hearts who bravely suffered here,  
Who dared do right, and felt no fear,  
But knew their Father ever near.

Though grief's wild billows, mountain high,  
Seemed towering till they reached the sky,  
Still faith and hope were all their cry.  
If darkness shrouded all the light,  
In gloom, like that of deepest night,  
Still would they exult and glisten bright.

Not quito despair, though left alone—  
No friendly hand, no kindly tone,  
No heart responsive to their own.  
They suffered long; they murmured not,  
Nor deemed their own too hard a lot;  
They cast aside each worthless thought—  
For simple truth they only sought,  
And though on earth their lives were fraught  
With much of grief, it wisdom brought.

Now joy and peace with them abound,  
The burden of their life laid down;  
Who bore the cross now wear the crown.  
They suffered long; they murmured not,  
Nor deemed their own too hard a lot;  
They cast aside each worthless thought—  
For simple truth they only sought,  
And though on earth their lives were fraught  
With much of grief, it wisdom brought.

## MARYLAND.

## The First Spiritualist Congregation of Baltimore.

Messrs. Editors.—Some time has passed since I have had the pleasure of contributing to your columns, but it is not because my interest in the success of the *Banner of Light* or my devotion to the Gospel of Freedom has diminished.

Day by day that world which was once enshrouded in darkness is growing more and more distinct to my spiritual perceptions. My intercourse with my own dear friends and kindred, as well as with hundreds of other spirits who have passed the "Shining River," is as free and unrestricted as my converse with the mortals around me.

The dear partner of my life is so susceptible to the influence of the invisibles that they (under the supervision of our spirit-guides) control her organs of speech with the greatest facility, exhibiting all the peculiarities of character which distinguished them when they were dwellers in the material world. Under such circumstances it would be impossible for me either to grow cold in the work or to forget the debt of gratitude I owe to those bright beings, who have literally led me from darkness into light.

I deem it important that Spiritualists in all parts of the country should make known the progress of the movement through the columns of your ably conducted journal, and with your permission will make some reference to our growth and development in Baltimore.

During the excitement and confusion consequent upon the late sectional conflict, our lectures were necessarily suspended, but private circles were held regularly and frequently, and the interest in the subject showed no diminution.

In the autumn of 1865, our public meetings were resumed, and Mrs. F. O. Iyer, passing from Washington through our city, was induced to remain and give us a single lecture. The audience was so much pleased with this initial discourse that she secured her services for two months during the winter, and at the close of this short term we persuaded her to remove her family to Baltimore, and from that time to this she has been permanently stationed with us.

I know there exists, in some minds, a strong antipathy to this system of locating speakers, but I have long since been satisfied that whenever our inspirational media become so thoroughly unfolded, spiritually and intellectually, as to enable thought to be transmitted through them with freshness and originality, avoiding repetition or tiresome commonplaces, it would be better both for speaker and people, enabling them to grow into more perfect rapport than is possible when the medium is flitting from one point to another every thirty days. It not only rests the physique of the medium to retire to a quiet, pleasant home after the labors of the rostrum, but the happy influences of the home circle give strength and poise to the mind. Under such circumstances the spirits controlling or inspiring can certainly develop the powers of their instrument with more accuracy—can surely educate the faculties and establish more perfect sympathy and oneness of condition than when the medium is constantly passing from house to house, mingling with foreign magnanimity, and being overtaxed, as all media are, with the social demands of every new circle into which they are thrown.

I have seen the correctness of my views upon this subject illustrated in the constantly growing strength of Mrs. Iyer. Since she has been with us there has been a rich unfoldment of spiritualized intellectuality, which never falls to be manifested when she appears upon the rostrum. It is the custom with us to have the "subjects" selected by a committee chosen from the audience; and no matter how abstruse or metaphysical they may be, they are always treated with an ability that elicits expressions of wonder and admiration from the most cultivated among her hearers.

In 1863 we leased Saratoga Hall for our exclusive use, and in 1865 became incorporated under the laws of the State, and were at once recognized as a religious body by the city authorities, who placed a street lamp in front of our hall, every church, under our municipal ordinances, being entitled to a lamp at the expense of the city.

We have an excellent choir, led by Prof. W. E. Masson, a most accomplished and successful teacher of music, who is also Musical Director in our Lyceum. Our organist, Master Arthur Leonard, though only in his thirteenth year, is perfect master of the instrument, and the melody of sweet voices, giving forth the beautiful inspirations of the "Spiritual Harp," adds greatly to the pleasure of our meetings.

Our Lyceum is growing steadily, under the efficient management of Mr. Uriah Jones, Conductor, and the earnest devotion of Mrs. Wilhelm, who so admirably fills the position of Leader.

We have attentive Guardians, and groups of happy little ones, and when in full enjoyment of the exercises, the scene approaches more nearly the heavenly condition (so says an old friend) than he supposed could be realized on earth.

While the number of our congregation has been steadily increasing, we have been doing a still more important work abroad among the community.

Those who were, a few years ago, disposed to laugh at Spiritualism, and sneer at Spiritualists as ignorant or deluded, have learned to listen with wonder at the intellectual power displayed in Mrs. Iyer's discourses, and now adopt a respectful tone when speaking of the subject.

There is to-day, I think, less prejudice against Spiritualism in Baltimore than in any of the Atlantic cities.

From our first organization here, we have endeavored to exhibit to the community that Spiritualism did not unfit man or woman for the performance of their legitimate duties; that while it quickened the intellect and developed a more happy and harmonious condition, it also strengthened the moral character, and gave a higher and healthier tone of thought and action.

We have thus for many years enjoyed a remarkable degree of harmony, and been free from the fanaticalisms and vagaries that in some places have brought discredit on the cause.

Within the last year or two, however, a person from Buffalo has settled in our city, and from some cause unknown to the friends here, has avowed and exhibited a most bitter and uncompromising hostility to Mrs. Iyer, declaring that he would drive her from the rostrum of Saratoga Hall, and that she should not remain in Baltimore.

His personal quarrel was, as Spiritualist philosophers, could not espouse, and as Mrs. Iyer, during her residence here, has won the respect and esteem of our people by the perfect propriety of her deportment, she was unanimously elected at the close of our last Congregational Year to serve during the ensuing twelve months.

Since then a Society has been formed in the eastern section of the city, and lectures by Miss Nettie M. Pease

were given on two Sundays of October. Being a novelty in that section, the meetings were well attended and the lectures were satisfactory. Thus far all was well; but imagine the dismay and mortification of all those who had been earnestly laboring for years past to remove the prejudices which were at one time so strong, and to place the subject of spirit-intercourse in its true attitude before the public, when we read one morning not long since in the *Baltimore Sun* the enclosed advertisement:

"THE BALTIMORE PROGRESSIVE SPIRITUALISTS ARE GOING TO DANCE.—The time has come for social, moral and religious people to dance with an eye single to the glory of God. The strictest principles will govern these Sociables. Due notice will be given of the time and place."

This advertisement has done more to bring ridicule upon Spiritualism and Spiritualists (for the public will not discriminate between those *glorious God dancers* and the congregation at Saratoga Hall) than a year of intellectual effort in the dissemination of our Divine Philosophy will suffice.

I trust you will not regard this reference to what others are doing as improper, or made under the influence of antagonistic feelings. It is not so. We who have, with years of laborious devotion to the cause of truth, built up not only our much-loved Society, but a respectful appreciation of our work in the community, have a right to draw the line of distinction between ourselves and those whose thoughtlessness and folly brings discredit upon Spiritualism and Spiritualists.

WASH. A. DANESIN,  
President of the First Spiritualist Congregation of Baltimore, Md., Nov. 21, 1868.

## NEW YORK.

## Convention of Mediums and Speakers at Buffalo, N. Y.

Reported for the Banner of Light.

In answer to a published call for a Convention of Mediums and Speakers, a goodly number from various localities assembled at Lyceum Hall, Buffalo, N. Y., Nov. 11th, 1868.

J. W. Seaver, of Lyons, N. Y., being called to the chair, made a few appropriate remarks, stating the object of the meeting and his willingness to work for the furtherance of its aims and objects.

Miss Kitty Maynard, of Buffalo, was then chosen Secretary, and Mrs. A. Burtis, of Rochester, Assistant Secretary, after which B. A. Davis, of Versailles, N. Y., sang a song entitled "A Voice of Progress."

Bro. Seaver then gave an invocation, under spirit-control, followed by S. H. Wortman, who addressed the meeting, proposing a motion for a permanent organization for the benefit of mediums and speakers in general.

A motion was then made by P. J. Clum, of Rochester, N. Y., that a committee of seven be appointed on organization. Bro. Samuel Underhill, of Ohio, spoke on the question, opening organization, feeling as with the Quakers of old, a doorway through which came forward many and teachers formed exclusive organizations, but favored the idea of frequent meetings or conferences for social interchange of ideas and experience for mutual benefit.

S. H. Wortman, P. J. Clum, and S. H. Wortman, of Buffalo, N. Y., spoke in favor of organization.

A motion was then made, and carried, to nominate a committee of seven on organization, after which Bro. Seaver read an opening address, entitled, "An Address to our well-beloved brothers and sisters assembled here," and then, on Nov. 11th and 12th, 1868, and also a letter from Warren Chase, of New York.

A motion was then made, by Mr. Clum, to appoint Mr. Seaver as one of the committee on organization, and chairman thereof. Carried; and S. H. Wortman, of Buffalo, P. J. Clum, of Rochester, Mrs. Hazen, of Buffalo, Mr. and Mrs. Chapman, of Middleport, Mrs. A. N. Avery, of Syracuse, and John Sybrand, of Johnstown, were appointed.

Bro. Seaver, as committee on organization, followed by remarks from Mr. Sybrand and Dr. Samuel Underhill, regarding resolutions, organization, &c.

The President then announced, as committee on Resolutions, B. B. Davis, of Buffalo, N. Y., and an invocation by Lane, of Buffalo, N. Y., and the Convention was then adjourned till 2 p. m.

Afternoon Session.—Opened by song from Bro. Davis. "Let us speak of a man as we find him," afterwards an invocation by John Pierpont, relating to the present meeting of the Convention, &c. After this, Mrs. Throp, of Batavia, N. Y., a lately developed musical medium, gave, under inspiration, an instrumental piece of music.

Dr. Samuel Underhill then rose, wishing to hear from members of the Convention of the progress of the work, and the little melancholy Pianetto is playing throughout the land. He related many interesting experiences with the same, and was followed by Miss Katie Johnson, of Buffalo, N. Y., who sang a song, "Let your mind be ruled by the spirit," and then, under inspiration, "Let your mind be ruled by the spirit," as she thought them rather singular, and enough to convince her that the powers of the spirit, as they called them, were when Pianetto wrote for her.

Mr. Tilton, of New York, knew nothing of the Pianetto, but spoke of the happiness and knowledge obtained by him through the use of the spirit-guides, and then, under inspiration, "Let your mind be ruled by the spirit," as she thought them rather singular, and enough to convince her that the powers of the spirit, as they called them, were when Pianetto wrote for her.

After a song by Bro. Davis, "I live for those who love me," a semi-ecstatic address, by Mr. Clum, of Rochester, N. Y., followed, in an unknown tongue with impressive gestures.

Mr. Tilton then rose to greet the friends assembled, both in and out of the body, and was responded to by Bro. Rice, of Buffalo, N. Y., who gave a short poem.

Mr. Smith, of Michigan, then gave a short poem—"There are isles above, by angel feet pressed," after which Mrs. Mary Wakeman, of Rochester, in a quiet way peculiarly her own, related how she had been cured of a long illness by the use of the spirit-guides, and the realization of "the light and life" afforded by an acceptance of the Spiritual Philosophy, and closed by reading a poem appropriate to her remarks, and written by her under influence during the Convention.

Dr. S. Underhill then, obeying the inspiration of the moment, recited most effectively a beautiful poem entitled to the occasion, after which Dr. John Seaver, of Buffalo, made remarks on the progress of the Convention, and then, under inspiration, "Let your mind be ruled by the spirit," as she thought them rather singular, and enough to convince her that the powers of the spirit, as they called them, were when Pianetto wrote for her.

Resolved, That in connection with institutions for the development and aid of media, it is desirable that a special department be also afforded for the mental discipline and qualification of spiritualist speakers and lecturers.

These resolutions were ably discussed by Mr. Rice, Mr. Clum, Dr. Underhill and others, after which they were unanimously adopted, as were also the following (marked "Platform"):

1. We hold these truths to be self-evident:  
1st. That all mankind are created free and equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness.

2d. We hold that the term *mankind*, in its more enlarged sense, embraces not only the inhabitants of the earth, but those of the higher spheres of immortal life also; and

3d. That all the human intelligences of God are consequently brethren, connected to each other as by a myriad-linked golden chain, which can be severed only by the universal will, which is impossible over to sever even one of its interwoven links.

4th. We hold, further, that mankind, thus constituting a unit by universal development, can never be separated by artificial barriers, and that the only way to the welfare of the universal whole, is by the universal will, which is impossible over to sever even one of its interwoven links.

5th. That spiritual intercourse, so-called, is but the exercise of natural, God-given powers, and is embraced among the inalienable rights, as much as the right to hold intercourse with brethren yet in the mortal body.

6th. We further hold that the exercise of these God-given and inalienable powers and rights is indispensably necessary, in order that earth's inhabitants may be taught most important lessons relating both to this and the future life, and necessary also for the happiness of our ascended brothers and sisters, by affording means whereby their sympathetic and affectional natures may continue to manifest themselves by becoming guides, teachers and guardians to those they love on earth, and their instructors in relation to the philosophy of the heavens.

7th. Therefore, we repel, in kindness yet with determined resistance, every attempt of theologians, or others, to cast reproach upon us on account of the exercise of the said inalienable and God-ordained, natural power of *mediumship*; and while we thus firmly repel all imputations against our character or standing in society on this particular account, we would not for one moment shrink from merited censure or condemnation should we be guilty of immoralities or crimes, in common with other members of society.

8th. We therefore hold that all attempts on the part of Church, State, or individuals to punish, by law, the exercise of this natural, inalienable right of *mediumship*, by clerical or statute laws or ordinances, or by the tongue of slander and falsehood, are but to many efforts to thwart the accomplishment of the will and purpose of God, and the united efforts of the angel and angel-world, and will only result in briefly retarding the spread of these heavenly truths among men, while for those who may cause such delay, and by falsehood and slander seek to rob such meditative seers of their good names and influence, shame and contempt are in reserve, and will continue till ample retribution is made for the injury thus inflicted.

Mr. Clum then moved that Bro. Seaver be appointed Chairman of a committee of three, to carry out the above motion that Mr. Rice and Mr. Clum serve with Bro. Seaver on said committee.

A poem from the pen of Mrs. F. O. Iyer, entitled, "What the Way," &c., was then read by Mrs. George White, of Buffalo, N. Y., and under inspiration, "Let your mind be ruled by the spirit," as she thought them rather singular, and enough to convince her that the powers of the spirit, as they called them, were when Pianetto wrote for her.

6th. We further hold that the exercise of these God-ordained and inalienable powers and rights is indispensably necessary, in order that earth's inhabitants may be taught most important lessons relating both to this and the future life, and necessary also for the happiness of our ascended brothers and sisters, by affording means whereby their sympathetic and affectional natures may continue to manifest themselves by becoming guides, teachers and guardians to those they love on earth, and their instructors in relation to the philosophy of the heavens.

7th. Therefore, we repel, in kindness yet with determined resistance, every attempt of theologians, or others, to cast reproach upon us on account of the exercise of the said inalienable and God-ordained, natural power of *mediumship*; and while we thus firmly repel all imputations against our character or standing in society on this particular account, we would not for one moment shrink from merited censure or condemnation should we be guilty of immoralities or crimes, in common with other members of society.

8th. We therefore hold that all attempts on the part of Church, State, or individuals to punish, by law, the exercise of this natural, inalienable right of *mediumship*, by clerical or statute laws or ordinances, or by the tongue of slander and falsehood, are but to many efforts to thwart the accomplishment of the will and purpose of God, and the united efforts of the angel and angel-world, and will only result in briefly retarding the spread of these heavenly truths among men, while for those who may cause such delay, and by falsehood and slander seek to rob such meditative seers of their good names and influence, shame and contempt are in reserve, and will continue till ample retribution is made for the injury thus inflicted.

Mr. Clum then moved that Bro. Seaver be appointed Chairman of a committee of three, to carry out the above motion that Mr. Rice and Mr. Clum serve with Bro. Seaver on said committee.

A poem from the pen of Mrs. F. O. Iyer, entitled, "What the Way," &c., was then read by Mrs. George White, of Buffalo, N. Y., and under inspiration, "Let your mind be ruled by the spirit," as she thought them rather singular, and enough to convince her that the powers of the spirit, as they called them, were when Pianetto wrote for her.

6th. We further hold that the exercise of these God-ordained and inalienable powers and rights is indispensably necessary, in order that earth's inhabitants may be taught most important lessons relating both to this and the future life, and necessary also for the happiness of our ascended brothers and sisters, by affording means whereby their sympathetic and affectional natures may continue to manifest themselves by becoming guides, teachers and guardians to those they love on earth, and their instructors in relation to the philosophy of the heavens.

7th. Therefore, we repel, in kindness yet with determined resistance, every attempt of theologians, or others, to cast reproach upon us on account of the exercise of the said inalienable and God-ordained, natural power of *mediumship*; and while we thus firmly repel all imputations against our character or standing in society on this particular account, we would not for one moment shrink from merited censure or condemnation should we be guilty of immoralities or crimes, in common with other members of society.

8th. We therefore hold that all attempts on the part of Church, State, or individuals to punish, by law, the exercise of this natural, inalienable right of *mediumship*, by clerical or statute laws or ordinances, or by the tongue of slander and falsehood, are but to many efforts to thwart the accomplishment of the will and purpose of God, and the united efforts of the angel and angel-world, and will only result in briefly retarding the spread of these heavenly truths among men, while for those who may cause such delay, and by falsehood and slander seek to rob such meditative seers of their good names and influence, shame and contempt are in reserve, and will continue till ample retribution is made for the injury thus inflicted.

Mr. Clum then moved that Bro. Seaver be appointed Chairman of a committee of three, to carry out the above motion that Mr. Rice and Mr. Clum serve with Bro. Seaver on said committee.

A poem from the pen of Mrs. F. O. Iyer, entitled, "What the Way," &c., was then read by Mrs. George White, of Buffalo, N. Y., and under inspiration, "Let your mind be ruled by the spirit," as she thought them rather singular, and enough to convince her that the powers of the spirit, as they called them, were when Pianetto wrote for her.

6th. We further hold that the exercise of these God-ordained and inalienable powers and rights is indispensably necessary, in order that earth's inhabitants may be taught most important lessons relating both to this and the future life, and necessary also for the happiness of our ascended brothers and sisters, by affording means whereby their sympathetic and affectional natures may continue to manifest themselves by becoming guides, teachers and guardians to those they love on earth, and their instructors in relation to the philosophy of the heavens.

7th. Therefore, we repel, in kindness yet with determined resistance, every attempt of theologians, or others, to cast reproach upon us on account of the exercise of the said inalienable and God-ordained, natural power of *mediumship*; and while we thus firmly repel all imputations against our character or standing in society on this particular account, we would not for one moment shrink from merited censure or condemnation should we be guilty of immoralities or crimes, in common with other members of society.

8th. We therefore hold that all attempts on the part of Church, State, or individuals to punish, by law, the exercise of this natural, inalienable right of *mediumship*, by clerical or statute laws or ordinances, or by the tongue of slander and falsehood, are but to many efforts to thwart the accomplishment of the will and purpose of God, and the united efforts of the angel and angel-world, and will only result in briefly retarding the spread of these heavenly truths among men, while for those who may cause such delay, and by falsehood and slander seek to rob such meditative seers of their good names and influence, shame and contempt are in reserve, and will continue till ample retribution is made for the injury thus inflicted.

Mr. Clum then moved that Bro. Seaver be appointed Chairman of a committee of three, to carry out the above motion that Mr. Rice and Mr. Clum serve with Bro. Seaver on said committee.

A poem from the pen of Mrs. F. O. Iyer, entitled, "What the Way," &c., was then read by Mrs. George White, of Buffalo, N. Y., and under inspiration, "Let your mind be ruled by the spirit," as she thought them rather singular, and enough to convince her that the powers of the spirit, as they called them, were when Pianetto wrote for her.

6th. We further hold that the exercise of these God-ordained and inalienable powers and rights is indispensably necessary, in order that earth's inhabitants may be taught most important lessons relating both to this and the future life, and necessary also for the happiness of our ascended brothers and sisters, by affording means whereby their sympathetic and affectional natures may continue to manifest themselves by becoming guides, teachers and guardians to those they love on earth, and their instructors in relation to the philosophy of the heavens.

7th. Therefore, we repel, in kindness yet with determined resistance, every attempt of theologians, or others, to cast reproach upon us on account of the exercise of the said inalienable and God-ordained, natural power of *mediumship*; and while we thus firmly repel all imputations against our character or standing in society on this particular account, we would not for one moment shrink from merited censure or condemnation should we be guilty of immoralities or crimes, in common with other members of society.

8th. We therefore hold that all attempts on the part of Church, State, or individuals to punish, by law, the exercise of this natural, inalienable right of *mediumship*, by clerical or statute laws or ordinances, or by the tongue of slander and falsehood, are but to many efforts to thwart the accomplishment of the will and purpose of God, and the united efforts of the angel and angel-world, and will only result in briefly retarding the spread of these heavenly truths among men, while for those who may cause such delay, and by falsehood and slander seek to rob such meditative seers of their good names and influence, shame and contempt are in reserve, and will continue till ample retribution is made for the injury thus inflicted.

Mr. Clum then moved that Bro. Seaver be appointed Chairman of a committee of three, to carry out the above motion that Mr. Rice and Mr. Clum serve with Bro. Seaver on said committee.

A poem from the pen of Mrs. F. O. Iyer, entitled, "What the Way," &c., was then read by Mrs. George White, of Buffalo, N. Y., and under inspiration, "Let your mind be ruled by the spirit," as she thought them rather singular, and enough to convince her that the powers of the spirit, as they called them, were when Pianetto wrote for her.

6th. We further hold that the exercise of these God-ordained and inalienable powers and rights is indispensably necessary, in order that earth's inhabitants may be taught most important lessons relating both to this and the future life, and necessary also for the happiness of our ascended brothers and sisters, by affording means whereby their sympathetic and affectional natures may continue to manifest themselves by becoming guides, teachers and guardians to those they love on earth, and their instructors in relation to the philosophy of the heavens.

7th. Therefore, we repel, in kindness yet with determined resistance, every attempt of theologians, or others, to cast reproach upon us on account of the exercise of the said inalienable and God-ordained, natural power of *mediumship*; and while we thus firmly repel all imputations against our character or standing in society on this particular account, we would not for one moment shrink from merited censure or condemnation should we be guilty of immoralities or crimes, in common with other members of society.

8th. We therefore hold that all attempts on the part of Church, State, or individuals to punish, by law, the exercise of this natural, inalienable right of *mediumship*, by clerical or statute laws or ordinances, or by the tongue of slander and falsehood, are but to many efforts to thwart the accomplishment of the will and purpose of God, and the united efforts of the angel and angel-world, and will only result in briefly retarding the spread of these heavenly truths among men, while for those who may cause such delay, and by falsehood and slander seek to rob such meditative seers of their good names and influence, shame and contempt are in reserve, and will continue till ample retribution is made for the injury thus inflicted.

Mr. Clum then moved that Bro. Seaver be appointed Chairman of a committee of three, to carry out the above motion that Mr. Rice and Mr. Clum serve with Bro. Seaver on said committee.

A poem from the pen of Mrs. F. O. Iyer, entitled, "What the Way," &c., was then read by Mrs. George White, of Buffalo, N. Y., and under inspiration, "Let your mind be ruled by the spirit," as she thought them rather singular, and enough to convince her that the powers of the spirit, as they called them, were when Pianetto wrote for her.

6th. We further hold that the exercise of these God-ordained and inalienable powers and rights is indispensably necessary, in order that earth's inhabitants may be taught most important lessons relating both to this and the future life, and necessary also for the happiness of our ascended brothers and sisters, by affording means whereby their sympathetic and affectional natures may continue to manifest themselves by becoming guides, teachers and guardians to those they love on earth, and their instructors in relation to the philosophy of the heavens.

7th. Therefore, we repel, in kindness yet with determined resistance, every attempt of theologians, or others, to cast reproach upon us on account of the exercise of the said inalienable and God-ordained, natural power of *mediumship*; and while we thus firmly repel all imputations against our character or standing in society on this particular account, we would not for one moment shrink from merited censure or condemnation should we be guilty of immoralities or crimes, in common with other members of society.

8th. We therefore hold that all attempts on the part of Church, State, or individuals to punish, by law, the exercise of this natural, inalienable right of *mediumship*, by clerical or statute laws or ordinances, or by the tongue of slander and falsehood, are but to many efforts to thwart the accomplishment of the will and purpose of God, and the united efforts of the angel and angel-world, and will only result in briefly retarding the spread of these heavenly truths among men, while for those who may cause such delay, and by falsehood and slander seek to rob such meditative seers of their good names and influence, shame and contempt are in reserve, and will continue till ample retribution is made for the injury thus inflicted.

Mr. Clum then moved that Bro. Seaver be appointed Chairman of a committee of three, to carry out the above motion that Mr. Rice and Mr. Clum serve with Bro. Seaver on said committee.

A poem from the pen of Mrs. F. O. Iyer, entitled, "What the Way," &c., was then read by Mrs. George White, of Buffalo, N. Y., and under inspiration, "Let your mind be ruled by the spirit," as she thought them rather singular, and enough to convince her that the powers of the spirit, as they called them, were when Pianetto wrote for her.

6th. We further hold that the exercise of these God-ordained and inalienable powers and rights is indispensably necessary, in order that earth's inhabitants may be taught most important lessons relating both to this and the future life, and necessary also for the happiness of our ascended brothers and sisters, by affording means whereby their sympathetic and affectional natures may continue to manifest themselves by becoming guides, teachers and guardians to those they love on earth, and their instructors in relation to the philosophy of the heavens.

7th. Therefore, we repel, in kindness yet with determined resistance, every attempt of theologians, or others, to cast reproach upon us on account of the exercise of the said inalienable and God-ordained, natural power of *mediumship*; and while we thus firmly repel all imputations against our character or standing in society on this particular account, we would not for one moment shrink from merited censure or condemnation should we be guilty of immoralities or crimes, in common with other members of society.

8th. We therefore hold that all attempts on the part of Church, State, or individuals to punish, by law, the exercise of this natural, inalienable right of *mediumship*, by clerical or statute laws or ordinances, or by the tongue of slander and falsehood, are but to many efforts to thwart the accomplishment of the will and purpose of God, and the united efforts of the angel and angel-world, and will only result in briefly retarding the spread of these heavenly truths among men, while for those who may cause such delay, and by falsehood and slander seek to rob such meditative seers of their good names and influence, shame and contempt are in reserve, and will continue till ample retribution is made for the injury thus inflicted.

Mr. Clum then moved that Bro. Seaver be appointed Chairman of a committee of three, to carry out the above motion that Mr. Rice and Mr. Clum serve with Bro. Seaver on said committee.

A poem from the pen of Mrs. F. O. Iyer, entitled, "What the Way," &c., was then read by Mrs. George White, of Buffalo, N. Y., and under inspiration, "Let your mind be ruled by the spirit," as she thought them rather singular, and enough to convince her that the powers of the spirit, as they called them, were when Pianetto wrote for her.

6th. We further hold that the exercise of these God-ordained and inalienable powers and rights is indispensably necessary, in order that earth's inhabitants may be taught most important lessons relating both to this and the future life, and necessary also for the happiness of our ascended brothers and sisters, by affording means whereby their sympathetic and affectional natures may continue to manifest themselves by becoming guides, teachers and guardians to those they love on earth, and their instructors in relation to the philosophy of the heavens.

7th. Therefore, we repel, in kindness yet with determined resistance, every attempt of theologians, or others, to cast reproach upon us on account of the exercise of the said inalienable and God-ordained, natural power of *mediumship*; and while we thus firmly repel all imputations against our character or standing in society on this particular account, we would not for one moment shrink from merited censure or condemnation should we be guilty of immoralities or crimes, in common with other members of society.

8th. We therefore hold that all attempts on the part of Church, State, or individuals to punish, by law, the exercise of this natural, inalienable right of *mediumship*, by clerical or statute laws or ordinances, or by the tongue of slander and falsehood, are but to many efforts to thwart the accomplishment of the will and purpose of God, and the united efforts of the angel and angel-world, and will only result in briefly retarding the spread of these heavenly truths among men, while for those who may cause such delay, and by falsehood and slander seek to rob such meditative seers of their good names and influence, shame and contempt are in reserve, and will continue till ample retribution is made for the injury thus inflicted.

Mr. Clum then moved that Bro. Seaver be appointed Chairman of a committee of three, to carry out the above motion that Mr. Rice and Mr. Clum serve with Bro. Seaver on said committee.

A poem from the pen of Mrs. F. O. Iyer, entitled, "What the Way," &c., was then read by Mrs. George White, of Buffalo, N. Y., and under inspiration, "Let your mind be ruled by the spirit," as she thought them rather singular, and enough to convince her that the powers of the spirit, as they called them, were when Pianetto wrote for her.

Written for the Banner of Light.  
"SPIRITUALISM."  
Inspired to Mrs. A. M. Lavin Ferrer.

BY A. ADAMS WIGGIN.

Strangest book of inner life and lore,  
Rich with the gems of the other shore,  
Jeweled in



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

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

## Banner of Light.

BOSTON, SATURDAY, DECEMBER 12, 1868.

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

WILLIAM WHITE & CO.,  
PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC D. RICH,  
EDITORS.

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

LUTHER COLBY, EDITOR.  
LEWIS D. WILSON, ASSISTANT EDITOR.

All business connected with the editorial department  
of this paper is under the exclusive control of LUTHER COLBY,  
to whom letters and communications should be addressed.

### The Conflict of the Ages.

We are more and more confirmed, by the confessions of the theologians themselves, that the contest which has begun and is to be continued for the greater part of this century, is one between the forces of Spiritualism and Materialism. A book has been recently written by Professor Fisher, professor of church history in Yale College, reviewing the evidences of "the Supernatural Origin of Christianity"; and in his introductory essay he admits the fact that the skepticism of the present day is earnest, and that "the writers are men whose lives and characters forbid the idea that their unbelief is intended as an excuse for licentiousness. Denying revealed religion, they cling more tenaciously to their moral instincts; their tone is one of earnestness; their inquiries are marked by a profound conviction of the possibility of finding truth; not content with destroying, their aim is to reconstruct." This is more just than common toward the men who combat old theology on its own chosen ground. We shall make substantial headway when the senseless prejudice against inquirers is beaten down, so that the substance of the issue can be got at. A reviewer of Prof. Fisher's book observes that it is painful that such fairness as he manifests should be worthy of remark, but he adds, "it is an exception, among books written by theologians for popular reading, in defence of their own views, to find one of which it can be truly said." And, after a careful examination of its aim and character, he closes with the following paragraph, which has a welcome significance: "We hope this book will be very widely read. Nothing is more unfortunate in the education of the American churches than the lack of an intelligent interest in the great strife of ideas between Spiritualism and Materialism, between faith and disbelief, which is the chief battle this century has to decide. Our pulpits themselves are generally ignorant of what is doing, both in attack and in defence of the positions upon which their safety depends. Yet the noise and dangers of the struggle are at their very doors, and the time is near when, prepared or unprepared, they must take part in it."

The writer is evidently enlisted on the side of theology, for he merely mentions to convey by "Spiritualism" his idea of the supernatural. Spiritualists, on the contrary, mean by the supernatural about what is commonly conveyed by the word superstitions. We hold a faith in what is spiritual as being what is perfectly natural; that there is no law; and that to preach the supernatural is to preach the superstitious. Between this genuine Spiritualism and the superstitious materialism of old theology the conflict is at present going on, and few are the pulpits that comprehend the nature of the struggle, or how near it is to them.

### Spiritualism in Brazil.

We have before us the translation of a letter from Lima, in Peru, written by a person of character and standing, in which is given the art of natural, or magnetic healing, by certain classes of doctors in Brazil. The writer is conversant with the people of that part of South America, and recites facts of great and general interest. They are of special interest to ourselves, as to all the readers of the *Banner of Light* also, because the system of curing diseases which is followed by these native doctors is based on the acceptance of great spiritual truths. Their practice may be more or less confounded with rank superstition, but any one at all conversant with the laws of communication and influence will be readily able to separate what is real and true from what is exaggerated and the offshoot of mere mysticism.

There are classes of these doctors, who are in reality mediums. They hold themselves subject to the directions of a leader, whom they style their Master Spirit, and who does not hesitate even to use corporal punishment in order to keep them in subjection. On stated days the sick are brought to a designated place of meeting, usually in a scattered neighborhood outside of a city, where the circle of doctors is to be held. The time chosen is usually just at night, and the healing process consumes the whole of the time until morning. The lights are turned down as low as possible for the larger portion of the session. Several spirits dictate modes of cure, and present themselves to the different doctors as called for.

The medium doctors never attempt cures while in their natural state, but use certain charms for inducing a condition much like somnambulism. They smoke tobacco, and blow the smoke over their arms and person. After they sit silent for a while, they walk to the nearest wall of the room and strike it hard with the palms of their hands. He personates always the spirit; which is supposed to take possession of him, and not himself but the spirit is addressed by those present. A variety of superstitious incantations are practiced, and movements are made in the same spirit. The sick are minutely examined, passes are made, and the prescriptions ordered for their diseases. The remedies are generally herbs, barks, and resin. So wonderful are many of these cures, people from choice pass by the educated doctors and apply to these natural magnetic physicians.

The laws of magnetic influence work in tropical countries with amazing effect, is no new fact in the history of modern scientific investigation. Climate and habits of living make everything different from what it is in the temperate belts. These are the laws which are illustrated very profusely in the work of Spiritualism, and daily and hourly vindicate themselves by their successful application to human life and welfare. Spiritual Philosophy is fast assembling a large range of facts for the study of the world, gathered from countries where they have existed in full force from early times. Before denouncing the philosophy, it would be better for prejudiced persons to look up and investigate the facts that are strewn on every hand.

### Food for Reflection.

We stated in our last issue that the spiritual periodicals in this country were not adequately supported, and never had been; and added that unless the friends of the cause bestirred themselves, there would soon be fewer journals devoted to our beautiful Philosophy than at present. At the time of penning the article we were not aware that one of our papers had in the meantime suspended. We have just received letters from San Francisco, Cal., informing us that the *Banner of Progress* has ceased to exist. The publishers of that paper have labored both early and late, with ability and zeal, to promulgate our heaven-born Philosophy on the Pacific slope; but have been obliged to suspend their labors for lack of patronage, notwithstanding there are thousands of Spiritualists in California. The fact is, Spiritualists, a majority of them, worship the "almighty dollar," as devoutly as do our brethren in the Church, and more so, in fact, for the credulists do fully support their organs.

In alluding to the demise of the *Banner of Progress*, the *Religio-Philosophical Journal* holds the following appropriate language:

"The golden rule is the only rule which will ever guarantee success to our cause. Our friends—Spiritualists—love to see good newspapers published—love to see the cause advanced—they love to see the devotes increase in number—they love to see the many millions in the United States—they love to hear good lectures—they love to hold sweet communion through the instrumentality of mediums. But many do not love to pay anything for all these things they so love! Hence the mortification and regrets at failure. In one sense, they are not failures, they are losses—ever pointing to the beacon light inscribed, 'Whosoever ye would that men should do unto you, do ye also unto them.'"

We speak words of truth when we say to Spiritualists, so long as we cling to the plane of selfishness we shall be doomed to disappointments, that bring in their train repeated sorrow. Naught but the observance of the golden rule—the love—the balancing of the scales will insure success. This principle is equally applicable to publishers of papers as to subscribers; to all men and women in every pursuit of life."

While we regret being obliged to chronicle the demise of one paper in California devoted to our cause, we rejoice that another has made its appearance, namely, "*The Spiritual Light*," published in San Francisco, by George G. W. Morgan, Esq., the first and second numbers of which have been received. The editor in a note to us says: "It is my intention to establish a paper that shall reflect credit on the cause and on myself. I purpose giving *rebaton* reports of the best lectures delivered on this coast," etc. If our brother does this, and eschews personalities, he ought to succeed. At any rate, he has our sympathy, as all devout workers have.

The second number of the "*Spiritual Light*" contains a pungent editorial, entitled "Spiritualists, to the Rescue!" which we copy in this connection as peculiarly significant:

"Money is as necessary in religion as in war—Spiritualists are as well able as any other people to support their lecturers (newspapers, also) than why this remissness? It is well known that many have done so. It is after months to the lecturers and the conferences, who have never contributed one dollar to the income of the Society. If the Trustees had the money that was thus withheld from them by these *deadbeats*, there would have been no necessity for their present action. Our lecturers are as worthy of being paid as others, and think it a shame that they are not; but how can the Trustees do so, unless the members supply the means? It is said: 'Oh there are plenty of rich people who can pay.' If there are, they do not. It is like doing teeth to get money out of some people. We have no terror to inspire the minds of delinquents with, as the 'Orthodox' churches have. Spiritualism ignores that, but we all recognize that our future bliss is to be expected in the realization of earthly duties well performed, and that our penalty will be the remembrance of meanness, pettiness, &c., and that will be bad enough for some people, if we are not terribly mistaken."

### Pursuing the Indians.

Sheridan has got his force all mounted, three thousand strong, and armed with breech-loading carbines; and with them he has gone forth to "kill—kill—kill" the hostile Indians. The grounds of their hostility are nothing to the point. There are four tribes to be assaulted—the Cheyennes, Arapahoes, Kiowas and Comanches. They are to be pursued down to the branches of the Canadian River, along the borders of Northern Texas, and there attacked in their villages, which contain the stores of buffalo meat and pony feed for the winter. The plan is to destroy these important stores, and thus starve the Indians out, rooting them up entirely and destroying them as organizations.

In the report recently sent in by this fighting officer, we find an acrimonious and not a contemptuous, allusion to the Peace Commissioners, as being the cause of this latest manifestation of hostility, equally with the conduct of the false and corrupt Indian agents! The General has allowed his prejudices to master his strong common sense. With such marked developments of the partisan warrior, it was to be expected that what he said of the causes leading to this Indian war he would say emphatically; but he is not warranted, by any fact so far known, in ascribing to the Peace Commission such a result as he chooses to lay to their charge. We shall now see him reduce his own theory to practice—that there is no way of making peace with the Indian but by exterminating him. That may be the military recipe for ending troubles which we have been mainly the cause of ourselves, but it speaks little for our Christian civilization.

### Aid Needed.

The Spiritualists of America are aware of the fact that we have established free circles at this office, for the double purpose of aiding spirits, that could not otherwise do so, to reach their earth friends who are skeptical in regard to the return of the spirit after death, and of affording those unable to pay a fee an opportunity of witnessing the manifestations. It is needless to add that many have been convinced of Spiritualism by the publication of characteristic messages in these columns.

This department of our institution requires large outlay, and has consequently drawn somewhat heavily upon our exchequer—so much so, that at times we have seriously thought we should be obliged to suspend it. But our spirit friends have counseled us to continue these public séances, assuring us that means would be provided to insure us against permanent loss. These assurances have proved true in the past. But to-day our rents are again doubled, and the donations are lighter than ever before. Under these circumstances, we ask, in behalf of the spirit-world, the friends to come forward at this time and lend us a helping hand. By so doing they will hereafter not only benefit themselves, but aid a class of spirits who will be under lasting obligations.

### Missionary Work.

A. E. Carpenter proposes to lecture in the following places during the month of December: Ware, Dec. 7th; Monson, 8th; Holyoke, 9th; Hadley Falls, 10th; Watley, 11th; Hatfield, 12th; North Hadley, Sunday, 13th; Conway, 14th; Shelburne Falls, 15th; Charlemont, 16th; Greenfield, 17th; Montague, 18th; Leverett, 19th; North Leverett, Sunday, 20th; Orange, 21st; Athol, 22d; Baldwinville, 23d; Winchendon, 24th; Ashburnham, 25th.

Mr. Carpenter will have with him copies of all the latest published spiritual books, and will take subscriptions for the *Banner of Light* and other Spiritualist papers.

### Rev. O. B. Frothingham on Theodore Parker.

On Wednesday evening, December 1st, Rev. O. B. Frothingham delivered the sixth lecture of the Parker Fraternity Course, at Music Hall, this city. His subject was "Theodore Parker." A large audience assembled to listen to the speaker's essay, which fully sustained the author's reputation as one combining in himself the merits of good composition and good delivery.

He said that more than eight years ago—on the 10th of May, 1860—Theodore Parker was laid to rest among the violets and daisies of Italy. Mr. Parker could not be said to have been one of the calm, eternal men, like Plato, Descartes, Spinoza or Emerson, who sat apart from and above mankind in an atmosphere of pure thought. He was eminently a man of utility, a thorough worker, who had both his feet planted on the solid earth. His fidelity to his place and his hour was his genius; the strength of generations, was in this single man. The very slight respect for institutions, which seemed to exist in the mind of Mr. Parker, might possibly be traced to the fact that while one of his progenitors had been a "church-member," the feelings of whole past generations of his ancestors were expressed in the ejaculation of the babe, "Oh do it!" as the baptismal water touched his face.

In all the "rudimentary qualities of human nature," Mr. Parker was especially strong; fidelity, love, courage, zeal, contentment—all these he had in more than ample measure. Intellectually his wonderful receptive faculty was his most marked peculiarity. What seemed his creative power as a writer was, perhaps, rather his power of packing up the truth in a portable compass. His mind was always open to be instructed from any and every source. Emerson, Spurzheim, Wordsworth, Carlyle and Coleridge, all found an appreciative student in him. He was deeply interested in the cause of social reform; and Mr. Garrison and Horace Mann, the advocates of abstinence and of equal rights for women, found a warm and steadfast friend in him. And "he aided the hand of the Dial in its attempt to mark the progress of celestial time." He was no skeptic, but put his whole heart into every labor which he undertook.

His life taught, first of all, the great lesson of sincerity. He always believed "in his rational self," and acted up to his belief in a straightforward and manly way, wherever he was placed. "What he was called to be, he was all over." His "grand characteristic was character"—not learning, nor eloquence, nor intellectual range, though these were all in an unusual degree. As might have been expected, this tremendous earnestness and directness of character was very offensive to his enemies, for the very reason that it made such havoc in their ranks.

Mr. Emerson had said that it was a fault in Mr. Parker that he over-estimated his friends, but it might be said, to balance this, that he did not hate his enemies. Even clerical malignity, which was more "vitiolate" than any other, did not sour the sweetness of his nature. He had no foes but the foes of his ideas, and they would have been his friends if they had known him. And as the best proof of the tranquillity and peace of his spirit, it is to be noted that in his last three years of painful sickness he said he had not had an unhappy hour.

It was impossible to fit Mr. Parker upon any Procrustean bed of opinion; his feet stuck rigidly out and condemned the bedstead. Political parties could therefore do but little with him. He was a steadfast friend of Temperance, yet opposed the Maine Liquor Law; an active friend of the poor, yet called the society for the prevention of pauperism a society for the gradual diffusion of poverty. He lent all his powers to the enfranchisement of the negro, but negro worshippers got little comfort from the man who said that the blacks were sluggish in mind, and who called them equatorial grasshoppers. It was his love for humanity, and his desire to elevate it, and to elevate the whole of it, that made him sympathize with all the great philanthropic enterprises of the day.

Mr. Parker foresaw the war, prophesied its coming years before it came, and was in correspondence with leading minds of the land as to the shape it would take, and the results that would flow from it. The war had helped to enthroned Theodore Parker, the "man who more than any other aided in precipitating the great conflict, and who, more than any other, fortified the conscience of the North." The lecturer spoke with great beauty and feeling of the loss sustained in the death of Mr. Parker, and closed with an eloquent defence and exposition of Mr. Parker's work as a reformer in theology.

### Our Lyceums.

The CHARLESTOWN LYCEUM, at the time it was visited by our reporter, (Sunday, Nov. 22d,) held its sessions at Central Hall, No. 25 Elm street, in that city, and was—owing to the recent resignation of Dr. A. H. Richardson, as Conductor—in charge of its Assistant Conductor, G. W. Bragdon. Mrs. Mary Murray, Guardian, Mrs. Mary Rowell, Assistant Guardian, and an able and efficient body of Guards, Group Leaders, and other officers, lent their energies with a good will to the successful prosecution of the work.

The exercises commenced with singing, followed by Silver-Chain recitations and Wing Movements; after which the groups spent a short season in the consideration of their lessons. Questions were then answered, first by the groups in their order, and then by volunteers from the wings. Declarations followed, which were of the true stamp, and Miss S. M. Adams (a very young miss, by the way) sang a song, accompanying herself with the piano. Mrs. Mary Rowell read a poem entitled "Address to Youth," from the *Banner of Light*, after which the Lyceum executed a Grand Banner March, and soon after, a Target March. A number of small misses then sang "Gather them In," from the *Lyceum Banner*, and after a song, from the "Manual," the exercises concluded with Wing Movements.

This Lyceum has on its roll of members one hundred and forty names, (exclusive of officers and leaders, who number twenty-nine); average attendance, ninety-five. Number of books in the library, two hundred and eighty-one. There appears to be no reason why the Spiritualists of Charlestown should not be proud of this Lyceum; it gives great promise of usefulness in the future, and is deserving the hearty encouragement and support of all who believe in the truth of our new dispensation.

By reference to the column of "Spiritual Meetings," it will be seen that this Lyceum has lately removed to Washington Hall, and that Mr. G. W. Bragdon has been elected Conductor.

Obituary notices sent to us for insertion in the *Banner of Light* must not make over twenty lines in any one case; if they do, we shall be obliged to charge twenty cents per line for all over that number. The great pressure of other matter upon our space compels us to adopt this course.

### Music Hall Meetings.

Mrs. N. L. Bronson closed her engagement at Music Hall in this city on Sunday afternoon, Nov. 20th. A large audience assembled to listen to her remarks upon this subject: "The Inspiration of the Past and the Present. Which is Divine? and How do they Differ?" The lecture was full of earnest truth, forcibly expressed, and seemed to find an echo in every heart. We shall print a synoptical report of the address soon.

At the close of the lecture several questions were propounded by persons in the audience, regarding certain phases of the spiritual phenomena. In her answers she stated the absolute necessity of every one's using reason as their guide in investigation. Many undeveloped spirits came to media for the purpose of being elevated, and, fearing to announce themselves, sometimes took the name and personality of some one known to the individual inquiring. This would account for the contradictory statements sometimes made. She also advised media to be certain of the aid and defence of a guardian spirit or spirits before they gave themselves up to promiscuous influences. Lying spirits on earth, becoming unclothed of the flesh, were lying spirits still, until brought up from the low plane to which they gravitated at the change called death; therefore it became a medium to endeavor to fit him or herself to be in rapport with truthful ideas and intelligences, that, by this means, strength might be generated to help the erring ones who would else come but to deceive. Our senses must be the avenues by which we ascertained the fact of a general inspiration or an individual one; and this test could apply only to each mind as regarded its receptivity; one man's conception could not do for another's.

The singing on the occasion was very fine, consisting of two selections from the "Spiritual Harp" and Dr. Ordway's song, "Come, darling, come to the spirit-land."

The Chairman announced that Mrs. Bronson had generously offered to give a lecture in the evening in Mercantile Hall, the entire proceeds to be given to the Children's Lyceum. [And here we will say that the lecture was a most excellent one, and met with a general appreciation by the audience. The subject was: "Has the Spiritualist a creed? and what constitutes the pearly gate of the future?" Better, indeed, would the world be to-day if the human family lived up to the teachings laid down by the speaker; and the future would be all the more glorious if we paved our road to the pearly gate in the manner eloquently suggested.]

### Prof. William Denton.

The able and eloquent lecturer, whose scientific elucidation of the Spiritual Philosophy has attracted so much attention of late, follows Mrs. Bronson, in Music Hall, for four Sundays. As was the case last year, he will fill the hall with searchers after truth.

Written for the *Banner of Light*.

### HOPE.

BY JOHN WILLIAM DAY.

Oh glorious morning! o'er the pilgrim's way  
Thou stream'st, a vision from the hills afar—  
A reflex of that broad and glorious day  
Where risen, triumphant souls in glory are!  
Thy mounting beams 'round Reason's colder star  
Throw warmest light—Fruitful the golden flame!  
Life's crowding clouds, perchance, may briefly mar  
Thy conquering course, but Death presents no claim  
To stay thy rising tide, which erst from Eden came!

Thou shin'st forever; 'mid the Springtide's glow—  
The warm, rich gales of Summer's ripening hours—  
The wild, weird winds of Autumn, when they blow,  
Chanting a requiem through earth's gloomy bowers.  
Thy light immortal streams from heavenly towers  
Across the tide; but mortal eyes are dim—  
We call it night when life's last, fragrant flowers  
Fade from our sight beyond earth's cloudy rim,  
And all our cherished joys in Grief's black deluge swim!

But still thou shin'st; thy light shall pierce the gloom  
When we are drawn to our Emanuel nigh,  
And, all the lesson learned, the heart finds room  
For humble, patient trust in God on high.  
The Master speaks, 'neath a Judean sky,  
The words that open the blind one's faded sight;  
So each dark trial opens the spirit's eye,  
And gleams, a Christ, amid celestial light.  
When from our rayless orbs is swept the doubting night.

Oh Father God! thou art the same to all—  
The martyr, or the wand'rer from thy face!  
Thou bid'st, for each, the fruits of labor fall,  
Appointed, as thy recompensing grace  
Beholds the needed gift. Oh may our race,  
In coming years, with hope and love be crowned;  
Light thou the weary path we dark'ning trace,  
And o'er our spirits pour that calm profound  
Beating deathless souls to thy great bosom bound!  
Boston, Nov. 30th, 1868.

### An Unworthy Critic.

The spirit of Rev. John Pierpont has lately been warning the Spiritualists, through "*The Banner of Light*," against the evil influence of the free love doctrine, which prevails so extensively in that sect, and the *Banner* indorses his warnings, and declares that longer silence on the subject is positively criminal. The *Republican* used to admonish the Spiritualists, some years ago, on the same subject, but they did not take it kindly; indeed, the *Banner* pretended to deny the facts. Now that the violence has become so gross that even the spirits come back to protest against it, the *Banner* declares its determination to repel every attempt to engraft free love upon Spiritualism. This conversion to decency comes late, but is better late than never.—*Springfield Republican*.

We give all that the *Republican* has to observe on this subject, that it may see we have not garbled its statements. All that we wish to do now is to say that the *Republican's* charge, that "the *Banner of Light* pretended to deny the facts" of Free Love, is wholly without truth. We never alluded to such a state of affairs inside of Spiritualism without condemning it. We have invariably deplored all these debating practices, whether followed, as they notoriously are, within the fold of Old Theology or nearer home. The *Republican* is guilty of a certain meanness in crediting the *Banner of Light* with repudiating Free Love only after "the violence had become so gross that the spirits came back to protest against it." It is so ready to ascribe interested and unworthy motives in others, we are not at liberty to believe it is above their easy reach and influence itself.

### The Funeral of Mr. Foster.

We mentioned in our last issue the sudden departure to spirit-life of N. A. Foster, Esq., editor of the *Portland Press*, which took place in this city, November 20th. Funeral services were held in the First Parish Church, in Portland, on the 24th. Mr. Foster was a believer in Spiritualism, and the services were conducted by Spiritualists, M. A. Blanchard, Esq., a prominent member of the society, making a brief address, giving a sketch of the life of the deceased, and inviting his friends to speak as they should be moved by the circumstances of the occasion. He was followed by Dr. R. T. Hallock, of New York, who made some excellent remarks touching the religious opinions of the deceased, and explained the general belief of Spiritualists in regard to death, and the life hereafter.

See advertisement of an Automatic Gas Machine for sale.

### Holiday Books.

The *Banner of Light* Bookstore offers to buyers of Holiday Gifts as rich and varied an assortment of Books as any publishing house in the country. It not only offers its own splendid collection of liberal and reformatory volumes, large and small, but its proprietors possess facilities for filling orders for books from other houses, which belong to the system of few book establishments. We have on our shelves all the works of Andrew Jackson Davis—earliest and latest—the writings of Prof. S. B. Brittan, the works of Prof. Denton, "The Harvester," Mrs. Crowe's "Night Side of Nature," Lizzie Doten's "Poems," "The Spiritual Harp," (an elegant and popular book), besides juveniles, games, toys in nameless variety. Our bookstore is well worth a visit, to see what a wealth of good things can be packed into a limited compass. We ask the readers of the *Banner of Light* to run their eyes searchingly over the list of our own publications, and see if there is not something to select for a gift to a friend or relative. The mature and the child-like can be equally suited, and what we do not ourselves publish, we can as readily supply to order as any other house in the country. Now is the time to look about for presents; do not let the business all be crowded into a day or two before Christmas and New Year's. Take time to deliberate; choose wisely, and purchase according to ability and inclination. Again we say, run over the list of the books for sale in the *Banner of Light* Bookstore.

### Movements of Lecturers and Mediums.

Mrs. N. L. Bronson, during the month of December, will lecture before the Society of Spiritualists in Portland. It is her first appearance in that city, and we congratulate our friends there in having secured the services of so able an inspirational exponent of the Spiritual Philosophy.

The Rev. J. C. Gill, formerly a Universalist clergyman, but recently converted to Spiritualism, having associated himself as a partner with Hull & Jamieson in the publication of the *Spiritual Rostrom*, will answer calls to lecture on Sundays in towns and villages in the vicinity of Chicago.

Edward S. Wheeler is lecturing again in Cleveland, Ohio.

J. Madison Allen lectures in Ancora, N. J., during December.

Mrs. Ada Ballou has gone into the missionary field in Minnesota.

Seward Mitchell, of Cornville, Me., writes: "I feel an earnest desire to say a word to the friends of Spiritualism in relation to the beautiful truths we have lately heard through the mediumship of Mrs. Clara A. Field, of Newport, Me. To all those who love truth and desire its promulgation, they can find in Mrs. Field an excellent and deeply interesting speaker. She has given five lectures in this vicinity, and gave excellent satisfaction. Mrs. Field ought to be kept at work all of the time, and we well paid for it. The truths that come through her reach the people's hearts and supply their wants. To all lovers of truth in Eastern Maine, I would say, give Mrs. Field a generous call; open your hearts, houses and purses."

### Catholicism.

The Catholics boast most of their progress in England. Ten years ago their public services were conducted almost in secret, and their places of worship were few and difficult to find. Now they are springing up everywhere. A magnificent metropolitan cathedral is going up close by Buckingham Palace, and a new church has just been built under the very walls of Windsor Castle. They have had for some time a Roman Catholic archbishop in England, and it is now announced that they are to have two cardinals, while the hierarchy is to be restored even in Scotland, and an Oxford man is to be created archbishop there. Only a week or two since, the only daughter of the bishop of Oxford, and her husband, himself a clergyman of the Established Church, have gone over openly to the Romish Church.

### Spiritualism in a Nut-Shell.

The following sentiment was uttered by Mrs. Bronson in one of her recent lectures in this city. It is brief, but contains a world of truth:

"Everything proclaimed from the spirit-world rested upon one platform: That the individuality of every man, woman and child was present in eternity, just as much as the presence of him who gave us the powers of a life after we had outgrown the tenement of clay. In every sentiment expressed this lesson been found, and over acting by the daily life, this declaration was a compulsion law, which proclaimed that a man's love for God was enhanced in proportion as he loved and did good deeds to his fellow-men."

### New Publications.

THE NURSERY for December cannot delight the "very young juveniles" more than it has pleased large numbers of the older ones. The illustrations are positively irresistible. Miss Humphreys uses the pencil of a genius. "Grandmother's Come" is a picture to make old and young laugh together. "We do not wonder at the marked success of this popular little monthly. It is a perfect beauty." Published by John L. Shorey, Boston.

MERRY'S MUSEUM for December, published by H. B. Fuller, Boston, closes a successful volume. The new volume promises to bring increased attractions to its readers, of whom there are delighted thousands. "Merry" gives fine pictures and rare readings.

### An Energetic Worker.

We learn from the *Religio-Philosophical Journal* that "between October 1st and November 24th of the present year, Bro. E. V. Wilson delivered fifty-four lectures, wrote a hundred and twenty letters, besides his articles in the *Frontier Department*, and traveled twenty-three hundred miles. What apostle of Spiritualism has done more?"

THE SPIRITUAL ROSTROM.—This excellent monthly magazine for December has been received. The Discussion between Moses Hull and Rev. George Clendenan is continued. An article from the pen of J. O. Barrett, Esq., "Invisible Agency—Church Atheism," is capital. Other articles upon various subjects are also very readable, especially Bro. Jamieson's reply to Rev. Robert Collyer. Vide the following extract:

"If we should say that Christians delight in spending nearly all their time in counting beads, praying and fasting, it would not be more wide of the mark than when Bro. Collyer declares that the 'practical result' of the spiritual revolution is the destruction of the 'finest energies and accomplishments of this life.' He says that those who receive the phenomena of Spiritualism with perfect good faith, 'will do nothing for the uplifting of our common humanity.' There are thousands of Christians whose principal occupation consists in religious ceremonies, mourning and groaning. We are all miserable sinners. These same Christians do not so much as lift their little fingers to relieve freezing, starving humanity—perishing at their own doors, and right before their own eyes. They will supply their abundance with tracts. The managers of the *Banner of Light* supply them with bread!"

A very handsomely printed card, done in colors and bronze, large size, of the *Banner of Light*, giving price, etc., will be sent free to any address where the paper is sold, on application to William White & Co., 158 Washington street, Boston. Societies and lecturers should call attention to it. Now is the time to see every effort possible to get the *Banner of Light* before the public. We hope our friends everywhere will bear this in mind.







## THE POLITICAL ECONOMY OF THE DOMESTIC

### Questions and Answers.

## Questions and Answers.

**Q.**—Did Jesus Christ teach the doctrine of Shakerism as the only means of salvation? Did Jesus and his disciples believe marriage a sin and disobedience against the law and order of Almighty?

**A.**—We have no knowledge that Christ was Shaker, or that he had any knowledge himself of the principles of Shakerism. On the contrary we have abundant proof that he was no Shaker. Being a natural man, supporting natural law, and defending it to the utmost, he could not be Shaker. Whatever a man or woman believe honestly, he or she is to be so, but many a man means to be another than himself. The Shakers believe that they are a people set apart from the world who shall be blessed by God, favored by God, because of the peculiar principles which their religion inculcates; but the world people think differently, and we all know if should turn Shakers what the result would be. We can speculate upon that idea. It kills itself without any speculation whatever.

Sept. 21

Q. [this when your brother was buried?] No, when

brother was bu

Samuel C. Berner

[How do you do?] Comfortable. [We people on earth can't all say that; I do, I couldn't say that when I was there. Stranger, I see some mighty uncomfortable times here. My name is Samuel C. Barrows, and I am from Missouri. I see you've got any express train going on there for such as I am, I'd like to go. [We can only send you message.] So I was told. [In what town do you live?] Brownsville. Stranger, I am here rather a queer condition. You see, my people are all in the State of Liberty, and I am in a safe keeping. [On earth?] On earth, on the other side. [Do they know you are there?] Oh yes; I went out from Danville—down South. Went there to fight for a mean kind of liberty after all—mean kind of liberty. I wasn't a Christian, and I seen some pretty rough sides of life. I wasn't just as good as I ought to have been here, and for that reason, you see, the good people here, they think I am in no very good place on the other side, and well, I can't whisper, think I am in hell, that's all. But I am comfortable. I am not too hot nor too cold; it's a temperate climate where I am now. They need n't give themselves any uneasiness about me and need n't be fretting for fear that I shall be round, now I've come, to do harm. Never shall I saddle a horse as long as I live. Never shall I place my foot on any agency for 'cause in this country horses are free to land—have all you want; no necessity for stealing. And I stole that horse through meanness. Tell you why, stranger. I had a friend who was in trouble; he had got to get out of the State in pretty quick time, and if he didn't get out he'd be judged. He wasn't shrewd enough to steal things, he didn't know where to go, if he was to steal the horse, then I'd sell on the side. He had got out, and I was hauled up, the folks disgraced. I went to war to settle the trouble; I settled it and went up, and didn't go very far down there. Now, stranger, that's my record. The parson, there, would n't think it very good, but no matter. It's mine—my own. [Is one great thing in your favor to acknowledge your fault?] Yes, that's my member, you are not guilty. But when the oath was read, I was "Guilty or not guilty," I said "guilty," because I was a thief—not a liar.

I am a strange combination of human nature; you would find that out if you were well acquainted with me. [I see it now.] You would see more of it the more you got acquainted with me. You may, when you travel out of this country, maybe, when you travel out of this country, make up, and a thief may serve you well. A liar can be no man's friend, but a thief can be some times.

Tell Mary Eliza to stop her prayers. They are useless. I am all right as it is. [Your sister?]

**Evelyn Andrews**

Singer conducted by Theodore Barker

### Invocation.

[illegible]

## Questions and Answer

Q.—Why is it that at public circles our friend

then, doubtless, the spirit-world will exercise its power to develop more. Now you cannot we care for those you have. Therefore do not ask for more of the same sort, or of a better sort. You would not care for them any better. We

nounce that at the close of this séance, if there is time and opportunity, the young Indian spirit known as "Prairie Flower," will read a selection from the "Song of Hiawatha." Sept. 22.

**Mary Annetta Hollingsworth**

A maiden sister of my father attended me from this country to England. She came here shortly after my birth, and remained with me until my mother's business taking him South and was a great part of the time, it was deemed advisable to break up the home, and that I should go with my aunt, in the hope of recovering my health. Before going, in the early part of my sickness I chanced to meet with some spiritual works, which I read and relished. They were food for my spirit. I believed in their truths, and notwithstanding was opposed to their belief, and was told, "So sure as I live, before you are able to return, and with such unmistakable proofs of my identity, that if you are sane you cannot doubt them." No intelligence of my death has reached this continent. I bring it first, and my last words were, "I shall come back, I know I shall, for my Mother meets me here; and, if she can come, shall."

**Thomas Brady.**

How do you do? [How do you do?] Pret well. I suppose you know me, don't you?

The selection from Longfellow was "Hiawatha's Departure."  
Prayer and questions answered by Wm. F.

MESSAGES TO BE PUBLISHED.

**Tuesday, Nov. 24.**—Invocation; Questions and Answers  
Nathan Simonds Harris, of New York, to his mother; Mary  
Elizabeth Stetson, of Chelsea, Mass., to his mother; Char-  
les Bush, of Manchester, N. H., to his mother; Peter Connel-  
ly, of Boston, to his son.

**Monday, Nov. 30.**—Invocation; Questions and Answers  
Mary Evelina Berry, of New York, to her husband; Charles  
Brown, to his former master, in Alabama; William Bradley  
of Boston, to friends; Annetta Burke, of East Broadway, New  
York, to her mother, in Cincinnati.

**Donations in Aid of our Public Free  
Circles.**

Received from	
Mrs. Thorndike	\$1.00
Friend, New York	1
Mrs. S. O. Warner, N. Hill, Neb.	5
Friend	5
Friend	5
George W. Smith, Boston, Mass.	1.00
Friend	5
Friend	5
S. Montross, Reedsburg, Wis.	1.00
J. Latham, Boston, Mass.	1.00
Friend	5
T. Jones, Nevada City, Cal. Ter.	5
H. Mayhew, Tishleville, Ill.	2.00
Friend, Sacramento	5
James Adrich, Los Angeles, Cal.	5
M. J. Wood, Rutland, Vt.	5
W. E. Turville, Leesworth	5
O. A. Davis, Ashland, Oregon	5
Friend, Worcester, Mass.	5
Friend	5
Friend, East Boston, Mass.	5
Friend, Concord, Mass.	5
Zeig, Taubert, Portland	5

**Married.**

In Berlin, Wis., Nov. 18th, 1868, by Dr. P. B. Randolph, Minister of the Gospel of To-day, Mr. Stephen H. Cook to Miss Maria Chapman, both of Berlin.

## Obituaries

hand resting in mine no unacted drama. My brother, and then smilingly said: "It is over; my sufferings are now ended. For awhile good-by—I shall come back and see you." Faithfully has he kept the promise. J. H. L.







