

# BANNER OF LIGHT.



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## Original Poetry.

Written for the Banner of Light.

### "VICTORY AT LAST."

BY WILFRED WYLLIES.

"Ever the Right comes uppermost,  
And ever is Justice done;  
And many a battle we deemed was lost,  
We find, in the end, was won.  
"Farewell! farewell, bright Hope!" we cried,  
And sat in the darkness weeping—  
Ashes and dust was all our pride—  
But found, at last, she had not died;  
"Not dead—but only sleeping;  
Justice and Truth, though pushed aside,  
Or trampled by haughty feet;  
While Error and Wrong with Power allied,  
Are lords of the mart and street.  
Justice and Truth, though long denied,  
Buried away from human sight,  
Will rise sword-armed at the hour of Fate,  
With a vengeful zeal unknown to Hate,  
Their haughty foes to smite.  
Out of the fiercest wars arise  
Blessed days of peace;  
From hardest human struggles grow  
The calmest hours of ease.  
Out of the blackest of midnight skies  
Shines over the brightest star;  
Out of the bitterest sorrow comes  
The purest joy, by far.  
As the brightest mornings rise  
Out of the darkest night,  
So out of the worst of wrongs  
Will spring the noblest right.  
Wrong has his work of woe to do;  
Wrong has the wounds to make;  
Then let us bear his little reign—  
Bravely endure the grief and pain—  
For the best assurance sake:  
That after the blackness comes the light;  
That after the tempest comes the calm;  
That into the wounds that Satan makes,  
God poureth ever the healing balm.  
Indianapolis, Ind., May 28, 1866.

Written for the Banner of Light.

### WHAT I DO NOT BELIEVE.

BY J. N. WILSON.

I do not believe in a personal God,  
As taught by the Church in these latter days;  
Who sits on a throne in a far-off heaven,  
Demanding of men adoration and praise.  
I do not believe that the worlds were all made  
In six literal days, as in Genesis taught;  
The sun, and the orbs that round them revolve,  
Could never have rushed into being from naught.  
I do not believe that the time ever was  
When matter was not, and God reigned super-  
nal;  
For what we call God, of matter's the life,  
And matter and life alike are eternal.  
I do not believe that man was 'er made  
By God, as mechanic, out of red earth;  
But like to the fishes, the birds, and the beasts,  
'Twas Nature conceived, and gave him his birth.  
I do not believe the often-told tale  
Of the serpent that tempted old Mother Eve;  
It smacks of the myth a little too strong  
For any but Orthodox brains to believe.  
I do not believe in an Orthodox hell,  
All ablaze with unquenchable fire;  
Nor yet in a devil, whose business it is  
To stir up in man unhalloved desire.  
I do not believe in miracles wrought  
By any suspension of natural laws;  
For every effect, no matter how strange,  
Is ever the child of a natural cause.  
I do not believe an atonement was made  
By shedding of blood on Calvary's hill;  
But believe for each man "to reap what he sows,"  
The only true measure of justice can fill.  
Now what must I do? If I cannot believe  
These cardinal points, I am solemnly told,  
No amount of good works can ever avail  
To give me a place in the heavenly fold.

### IMPRESSIONAL THOUGHTS.

God is the Fountain of Wisdom. Ask of him  
and ye shall receive. Truth shall triumph over  
Error, and the knowledge of God shall be the wis-  
dom of thy soul. Think not, oh man! that God is  
a Fountain separated from his works. He is  
manifest in all that he has created. And for what  
purpose has he given thee thy senses, thy facul-  
ties, but for usefulness? Reflect, use thy reason.  
Thou art a part of his self-created power. The  
book of Nature is open before thee. Its leaves  
are being unfolded. Read its pages, one by one;  
with care. Seek the centre, look through the di-  
ameter, and where is the circumference? Do ye  
find it? The power of God is not circumscribed;  
it fills all his works. It creates, it preserves its  
laws of action in its own purity. Enough is given  
for thy happiness, in thine own sphere, wouldst  
thou enjoy it. Thou art blind to Nature's laws.  
God is Nature. Nature is not existent but for  
him. Thou art looking for God at a distance,  
when lo! he is within thee.  
Question.—What is it that causes the intelli-  
gence, or the mind?  
Answer.—It is refined and purified Nature; the  
very essence of Deity himself. Water is transpa-  
rent, and when you look through it, the same kind  
of ethereal essence is reflected in degree, so that  
face answers to face. The sounds of a voice  
strike the sensation of hearing, and are answered  
by other voices. All elementary principles are  
mingled and diffused, and by the operation or ac-  
tion of certain laws on certain principles, they  
become purified, as gold is purified by the action  
of heat.

## PENNSYLVANIA CONVENTION OF SPIRITUALISTS.

### STATE ORGANIZATION EFFECTED.

Proceedings of a Convention of Spiritualists  
Held in Sanson-Street Hall, in Phila-  
delphia, Pa., May 22d and  
23d, 1866.

(Reported for the Banner of Light.)

Several weeks previous to the assembling of  
this convention a Call was issued, signed by  
prominent Spiritualists from various parts of the  
State, which read as follows:

"The undersigned, believing that a more in-  
timate association and cooperation of the Spiritu-  
alists of this State will be beneficial to ourselves  
and to the community, in accordance with the  
recommendation of the National organization, we  
therefore ask you to come together as brothers  
and sisters, and bring up the highest truths  
that we have been able to gather, and spread  
these out as a banquet, at which we may all par-  
take and be strengthened.

We propose holding a State Convention at San-  
son-Street Hall, in the city of Philadelphia, on  
Tuesday, the 22d day of May, 1866, at 10 o'clock  
in the morning, and to continue in session two days.  
And we extend a cordial invitation to the friends  
in every county to meet and select such men and  
women as they may think proper to send as dele-  
gates to this Convention."

In response to the above invitation, representa-  
tives from different sections assembled in San-  
son-Street Hall, Philadelphia, Pa., on Tuesday  
morning of May 22d.

The Convention was called to order by the nom-  
ination of Mr. M. B. Dyott, of Philadelphia, as  
temporary Chairman, who was elected to fill the  
position, and Dr. James Truman was elected Sec-  
retary.

On motion of Dr. H. T. Child, the Convention  
decided to admit all persons present to participate  
in the proceedings.

On motion of Dr. Robinson, a committee of five  
were appointed to nominate permanent officers.  
The President appointed the following:—Dr. Rob-  
inson, Frederick Gourley, Ebenezer Hance, Mrs.  
Stretch, Mrs. Philbin.

While the Committees were out, Dr. H. T. Child  
remarked that he was very glad to see so many  
persons present. It was a very solemn and im-  
portant occasion. We had come together from  
various parts of the great State of Pennsylvania,  
and he hoped every one would be impressed with  
the importance of the movement. We were not  
acting for the present only; but, if we were true  
to ourselves, we should strike harpstrings that  
would vibrate throughout the coming centuries.  
It might be looked upon by some as a small mat-  
ter to inaugurate a State Society, but he felt that  
it was not. He knew there were hundreds and  
thousands in the State who were crying for help;  
they were hungering and thirsting after the bread  
and waters of life, and they were looking to us  
to help open the way in which the inspirations of  
the higher life might be scattered abroad over the  
land. We had come here to bring our best  
thoughts and noblest aspirations, and join in  
great work, and it was gratifying to see so large  
a number present.

The Committee on Permanent Organization re-  
ported as follows:

President.—I. Rehn, of Philadelphia.  
Vice-Presidents.—Dr. Wm. B. Fahnestock, of  
Marletta; Dr. Fetherhoff, of Tamaqua.

Secretary.—Dr. James Truman, of Philadelphia.  
Treasurer.—M. B. Dyott, of Philadelphia.

Dr. Truman declined the position of Secretary,  
and nominated Dr. H. T. Child, of Philadelphia,  
in his place.

The question was then taken on the report as  
amended. It was adopted, and the persons whose  
names were therein mentioned were elected.

On motion, a committee of three was appointed  
to prepare business for the Convention, as fol-  
lows:—Dr. Henry T. Child, Dr. W. L. Robinson,  
Miss C. A. Grimes.

On motion of Dr. Child, the following Commit-  
tee was appointed to propose a plan of State Or-  
ganization:—Dr. H. T. Child, Messrs. M. B. Dyott,  
John Way, Ebenezer Hance, Isaac Walton, Mrs.  
Lois Walsbrook, Dr. Fahnestock, Miss Alice  
Tyson, Mrs. Stretch, Mr. M. Fetterling, Mr. Sam'l  
H. Paist, Mrs. Blackwood, Mrs. Wise, Mrs. Wil-  
coxson.

Dr. H. T. Child said it would be well to have a  
free expression by the members of the Con-  
vention, in order that the Committee might be guided  
in their action. He had no doubt that if a proper  
effort was made, we could organize on a basis to  
employ lecturers. While he sympathized fully  
with the general feeling of caution that existed  
among Spiritualists in regard to organization, he  
could not lose sight of the grand fact that life  
everywhere was both the result and cause of or-  
ganization; that in fact nothing was accomplished  
without organization; it only remained, then, to  
guard against those evils which had resulted from  
organizations in the past, in which fetters and  
trammels had been thrown around the human  
mind; but he thought there was little or no dan-  
ger of trammeling Spiritualists. In the first place,  
he did not know of any who desired to do this;  
and in the second place, he was very certain any  
effort in that direction would prove unsuccessful.

Dr. Fetherhoff said he was here as the repre-  
sentative of the Spiritualists of Tamaqua, four in  
number; but he knew there were many on the  
force, who would be glad to hear lectures, though  
many were afraid of Church censure. It had cost  
him considerable in the way of business, but he  
was glad to feel that he was independent enough  
to save his sentiments.

Sam'l H. Paist (the blind medium), said he  
knew there was a strong desire, in many places  
in the interior of the State, to have lecturers and  
test mediums. If we had the means of sending  
both, there would be a natural upspringing to  
know all that can be known in regard to the  
higher life.

Dr. Fitzgibbon spoke from experience. He had  
traveled in many parts of the country, and he  
found that both lecturers and test mediums were  
necessary. He believed the plan of organization  
as suggested by Dr. Child, was of vast importance.

Dr. Robinson suggested that Spiritualism was  
spontaneous, and we must be careful how we in-  
terfered with its growth.

Mrs. Walsbrook thought we might as well  
talk of giving a creed to the lightning, and try to  
chain it, as to force a creed upon Spiritualists;  
or giving a creed to the waters that were used to  
drive the thundering horses over our railroads.  
There were different minds, and each required  
different kinds of food. There were many places  
where they would not listen to speakers, until  
they had received tests. There were other minds  
that would grasp the philosophy, and care but  
little for the phenomena. She did not think the  
test mediums needed the aid of an organization  
as much as lecturers, for there is more interest  
felt by those who could so secretly to test medi-  
ums, and thus they are safer of receiving com-  
pensation.

John Way remarked that he did not know that  
there was on prison within seven miles of his  
residence, who would be willing to be called a  
Spiritualist. He was not ashamed to acknowledge  
himself a Spiritualist, and had made many  
efforts to get up meetings, and had succeeded.  
He hoped we would be able to aid them, as they  
were so few in number.

Mrs. Wilcoxson had traveled through this State  
considerably during the past two years, and she  
knew the field was already white unto harvest,  
and unless we could do something the cause  
must languish. It seemed to her that cooperation  
was what we needed, and she hoped organization  
would lead to this.

Ebenezer Hance argued that the reason Spiritu-  
alists were so fearful of organization, was that  
most societies had stepped beyond their proper  
sphere. They attempted to go on to business  
which belongs to the spiritual nature of man,  
when their chief objects should be the arrange-  
ment of external matters. The ends to be attain-  
ed by an organization must be to promote our ex-  
ternal matters, and never to cramp the freedom  
of thought.

Dr. Ford had borne the yoke of the Church upon  
him, and he had long thought he should die  
the legacy of the Church; but he felt that  
he had escaped from it, and so far as he knew,  
there was no danger of any one who had escaped  
from its thralldom ever going back into that.

Dr. Fetherhoff alluded to Dr. Robinson's re-  
marks that Spiritualism must be spontaneous,  
and said it seemed to be ordained by the great  
Author of Nature that it should be entirely sponta-  
neous. Whenever the soul throws off the fet-  
ters of sectarian bigotry, and becomes free, it is  
certain that it shall hold intercourse with its  
fellow creatures and with the dwellers of the  
world on high. I am not afraid that any orga-  
nization will trammel my mind. If we send out fifty  
lecturers, each one will have something different  
to present, and all true Spiritualists must agree  
to disagree with each other. All the lecturers or  
spirits, or the Almighty, might present views to  
my mind, but I could not accept them unless they  
accorded with my reason. I know that I have no  
right to interfere with your opinions, and this I  
have learned since I came out of the Church—for  
I was once there, among the poor slaves to the  
Church influence, who are laboring in fear and  
trembling lest their masters will catch them going  
to mediums. I want to give them an opportunity  
to go where they can get strength to break the  
chains which now bind them. I know there are  
some minds that will take the philosophy, and  
any external, spiritual manifestations; and there  
are others, equally as good, that must have  
something in the shape of tests. I do not know  
that I should have been convinced without them;  
and I think that is the case with most of us. We  
have been startled out of our old ideas by some  
test, some manifestation that set us to thinking  
in a new direction. I have learned that I have  
been a dupe from my earliest recollection. I  
never knew the time that I could not see spir-  
ituals held up before me. I did not know until I  
was eight years of age, but what every one saw  
these things. I was riding with my father one  
day along a strange road, and we came to a place  
where the roads forked, and my father remarked  
that he did not know which road to take. I in-  
stantly said to him, "The finger points to that  
road." "What finger?" said he. "Why, the finger  
of my little brother," (who died some years be-  
fore). My father replied that he did not see any  
hand. As we talked this matter over, I learned  
for the first time, that this "seeing spirits" was  
not the common experience of humanity. I have  
since been told it is only dreaming; but that it is  
so, I must have been dreaming all my life. I have  
seen a daily experience with me. When I heard  
of the Rochester knockings, I was under treatment  
by a magnetic physician, and being clairvoyant  
and clairvoyant, he requested me to go and see  
what was going on. I went there, or, at least, I  
looked at them, though my body was in this state;  
and he said I told him I saw men and women  
throwing balls of light, and when he asked more  
about it, I replied, that the spirits threw the balls.  
I have seen the demand of spirits, and if we need  
the demands of the age, we must send out both  
test mediums and lecturers, so that all classes  
may be supplied. I think the best we can do is  
to organize and appoint an Executive Committee.

Dr. Robinson said he was not opposed to orga-  
nization to spread this Gospel, but he could not  
conceive any way in which we could organize with-  
out bringing in something of a belief.

Convention adjourned until three o'clock P. M.

ATTEENON SESSION.

Mr. Rehn in the chair. The Committee on Or-  
ganization reported a plan, which, after a free dis-  
cussion and several amendments, was adopted, as  
follows:

PREAMBLE.

Whereas, Modern Spiritualism, with its vast ar-  
ray of facts, has during the last eighteen years,  
been mainly a disintegrating power, separating  
thousands of persons from the various societies in  
which they found themselves, giving them a wide  
range of thought, in which individuals have been  
impressed with the importance of acting out their  
highest conceptions of right, and also presenting  
to them a knowledge of immortality, and impress-  
ing upon the minds of every reformer the impor-  
tance of which is calculated to alleviate the suffer-  
ings and elevate the condition of humanity; be-  
lieving that the time has come when a sufficient  
number of persons in the community are pre-  
pared to form local, state and national organizations  
for the purpose of encouraging and strengthening  
each other, and benefiting our fellow beings, we,  
therefore, organize a State Society, and adopt the  
following

CONSTITUTION.

ARTICLE I. Name.—This Society shall be called  
the PENNSYLVANIA STATE SOCIETY OF SPIRITUALISTS.

ART. II. Objects.—The objects of this Society  
shall be to promote a dissemination of the facts  
and philosophy of Spiritualism, by such means as  
may be adjudged best, by the counsel and consent  
of the Society, or its Executive Committee.

ART. III. Members.—Persons may become mem-  
bers of this Society by forwarding their names to  
the Secretary, and contributing to its funds, not  
less than one dollar per annum. Members may  
designate the specific manner in which their con-  
tributions shall be applied, and it is hoped that  
those who feel an interest in this Society, in this  
and in other States, will forward their names,  
and contribute liberally of their means.

ART. IV. Officers.—The officers shall consist of a Pres-  
ident, two Vice Presidents, a Secretary and a  
Treasurer, who, with nineteen other persons, to  
be elected annually, shall constitute a Board of  
Managers, to be composed of persons of each sex,  
and who shall attend to all business of the Society,  
and make reports to the annual meetings, to be  
held at such times and places as they shall  
deem proper within each year. The Board shall  
have power to fill any vacancies which may occur  
between the annual meetings.

On motion of M. B. Dyott, a committee of five  
were appointed to nominate officers for the annual  
meeting, to which service M. B. Dyott, John  
Way, Isaac P. Walton, Ebenezer Hance and Mrs.  
Wilcoxson were appointed.

The Business Committee reported that they had  
made arrangements for addresses at the evening  
session from Mrs. Walsbrook, Mrs. Wilcoxson, Dr.  
Fetherhoff, and others, and they proposed that the  
business of the Convention be continued at the  
morning session, but that the first half-hour be  
devoted to conversation among the members.  
Adjourned until eight o'clock P. M.

EVENING SESSION.

Addresses were made by Mrs. Lois Walsbrook,  
Mrs. Wilcoxson, and Dr. Fetherhoff, of Tama-  
qua. The following original song was given by  
Samuel H. Paist.

POETIC ADDRESS TO THE CONVENTION.

To all our loved friends we give greeting,  
A joyous and true you unite,  
While here in all harmony meeting,  
The roses of life shall bloom bright;  
Ye spring forth the rainbow, all new,  
Without a rude thorn on its bough;  
The summer breeze stays not forever,  
For soon will the winter winds blow.  
But friendship shall drive away sadness,  
And love all each bosom with joy;  
Each sorrow shall be turned to gladness,  
Your hapless ones shall be with us;  
Then to all our true friends we give greeting,  
As joyous and true you unite;  
Your hapless ones shall be with us,  
The roses of life shall bloom bright.

SECOND DAY.

Wednesday morning, May 23d. Mr. Rehn in  
the chair. The committee on nominations reported  
the following named persons to serve as offi-  
cers for the ensuing year, which report was ac-  
cepted and adopted.

President.—I. Rehn, of Philadelphia.

Vice Presidents.—Dr. Wm. Fahnestock, of Mar-  
letta, Lancaster Co.; Wm. H. Johnston, Cory,  
Erie Co.

Secretary.—Henry T. Child, M. D., 634 Race street,  
Philadelphia.

Treasurer.—M. B. Dyott, 114 South 2d street,  
Philadelphia.

Members of the Board.—Dr. Fetherhoff, Tamaqua;  
Ebenezer Hance, Falmington, Bucks Co.; John  
Way, Chatham P. O., Chester Co.; Mary A.  
Stretch, Philadelphia; Milo A. Townsend, New  
Brighton, Beaver Co.; M. Fetterling, Altoona,  
Blair Co.; Mrs. Crowell, Philadelphia; Dr. New-  
comer, Meadville, Crawford Co.; Dr. Wm. White,  
Philadelphia; Nathan Grist, Fleming, Centre Co.;  
Mrs. Beckwith, Philadelphia; John Ely, Reading,  
Berks Co.; Dr. James Truman, Philadelphia;  
Jacob L. Stauffer, Lancaster; Mrs. John Wilson,  
Philadelphia; Maria Caroline A. Grimes, Philadel-  
phia; Mrs. Deborah Pennock, Kennet Square,  
Chester Co.; Mrs. Northrup, Cory, Erie Co.;  
Isaac P. Walton, Tyrone, Blair Co.

The Business Committee reported the following  
Resolutions, which were unanimously adopted:

Resolved, That in order for success in the movement in-  
augurated by this Society, it is highly important to have the  
cooperation of the friends in all parts of the State.

Resolved, That the Secretary be directed to enroll the names  
of those persons who are desirous of participating in this  
State, and that the members and friends of the cause be  
requested to forward to him a list of the names and Post-office  
addresses in each county of the State who are interested  
in Spiritualism.

Resolved, That the Executive Committee be requested to  
issue an address to the people of the State.

A collection was taken up, to defray the ex-  
penses of the Convention.

Mrs. Stearns, a trance medium, spoke as follows:  
We have come, friends, to give you some practi-  
cal suggestions in regard to this movement. We  
would take counsel with you concerning things  
important to man, in the form and out of the form,  
because we perceive that you desire, as we do, to  
reach every human mind, to influence them in  
each and all the conditions of human life. We  
know that man lives not alone for the present, but  
he lives for the future, also. We realize that there  
are impediments in the way of the work before us.  
We are as fully conscious of it as you can be.

We have come in answer to your desires, though  
unexpressed. We have knocked at the doors of  
your souls, and you have opened unto us, and we  
have endeavored to enter therein. You have  
questioned us in regard to our home, and we have  
endeavored to answer as best we could.

You have asked concerning the world of spirits,  
if there was such a world, and we have responded  
to your silent prayers, as well as your spoken  
ones; we have heard the prayers of humanity for  
light, for instruction. We point you to the facts  
before you, and we point to the evidence that  
denies that humanity, presents in the questions  
which are asked, and the interest which is mani-  
fested in every direction, in regard to the agency  
of spirit power in the world; for as man is a spirit,  
he acts as a spirit here and hereafter; and whether  
he would or not, he is constantly expressing  
Spiritualism in all the agencies of every-day  
life. In every-day acts do we see evidences  
of the truth of the spiritual philosophy, which  
enters into every condition and every sphere of  
human use. It does not stop at the threshold of  
life; it does not stop when the guardians or pa-  
rents give up their charge of you; it does not stop  
upon the public rostrum, where thought finds ut-  
terance; it goes wider and deeper into human life;  
it goes into all the social and minor effects of life;  
it goes from the town house to the pulpit; and  
from the pulpit into the playground at Ann-  
aburgh, in all conditions of human life, do  
we find the evidence of spiritual manifestations  
and spiritual philosophy in human actions. It  
enters into all these conditions, and therefore the  
teachers of this philosophy have a wider field,  
and a deeper and more enduring power than all  
other teachers.

The religious, the political or the scientific teacher,  
who ignores the spiritual philosophy, loses a  
most important means of reaching humanity.

This philosophy is the crowning power, which  
not only presents to the world all that we can  
know of spirit-life, but much of earth-life, that  
can only be comprehended through this. It en-  
ables us to explain the relations of every-day life  
and the working of each human soul to under-  
stand the power of the spirit on humanity. When  
we consider the impediments which have already  
been overcome in presenting this philosophy to  
humanity—in removing the prejudices, the skep-  
ticism and scorn which met upon every hand—at  
first, we do not faint by the way, but walk with  
hope day by day, seeing that we are gaining a  
little here and a little there, and we take courage.

We say there is enough already accomplished for  
you to take courage also. The world is moving, and  
you are called upon to see how the influence of  
spirit power is manifesting itself everywhere; you  
are called upon, as workers and believers, to place  
no impediment in the way of this truth; no bar-  
riers for any mind. There are many honest seek-  
ers, many skeptics, who are agitated by doubts  
and disbelief; and for such you have a work to  
do, in aiding the spirits to remove the obstacles  
from their pathway. Be more cordial in your  
action in this direction, realizing your position as  
active agents, living in the midst of humanity.

With a spirit of fraternity, you must take your  
position in the world, if you would have your  
philosophy understood. You must bring your  
principles into all the social, political and reli-  
gious relations of life. As you realize this work—  
as you understand that each one of you sepa-  
rately is engaged in it—you will enter upon it  
with a deeper sense of your own responsibility.  
It is for you to recognize your own individuality,  
and as you stand face to face with humanity,  
feeling that you are one with them in all that is

true, in all that is right, we shall see how each one  
can then make this philosophy useful and prac-  
tical. Each one, in his or her own sphere, whether  
private or public, has a work to do. The better it  
is done, the sweeter and purer satisfaction; and  
all will be more and more impressed with the  
vital truth of this beautiful philosophy, and be  
enabled to bring its influence to bear upon hu-  
man life every where.

[The above is but a meagre outline of an able  
and eloquent address.—REDACTED.]  
Dr. Child said we had had a very good meet-  
ing. The harmony and fraternal feeling which  
had prevailed in all the sittings of the Con-  
vention, had been cheering and encouraging. The  
attendance had been larger than had been antici-  
pated, and we have strengthened and encouraged  
each other. But, my friends, we are not here  
alone for ourselves. We represent the people of  
the great State of Pennsylvania. There are hun-  
dreds and thousands of persons scattered over  
this broad domain, whose hearts are with us, al-  
though they could not be here; and the influence  
of this society of earnest workers, will go out  
to cheer them, and the responses will come back  
from them, in sympathy and in material aid, to  
carry on the great work which we have inaugu-  
rated. But they are not all that are with us.

"There is a power behind the throne, greater than  
the throne," and that power is with us; and we  
are here to-day, each and all of us, as delegates  
chosen and appointed to aid the spirit-world. Be-  
hold the multitude of those which no man can  
number. We are delegates for them, on the plane  
of materiality, and shall we falter in our great  
work? No; never! We have put our hands to the  
plow, and I trust no one will look back  
when he thinks of turning away from the work.

I remember when I was a boy hearing my father  
say he could tell when he saw a member of the  
Jewish Church. I have learned to know a Spiritu-  
alist when I see one. And every day, and some-  
times many times in the day, they come into my  
office to see me—men and women, from the east  
and the west, and the north and the south, and  
when I look into their eyes, and feel the warm  
grasp of their hands, I know that they are Spiritu-  
alists; that their souls have been touched with  
the living fire of inspiration. Oh! there is a no-  
ble band now at work on the earth, under the  
leadership of the invisible; and there never was  
a time when we had more reason to encourage  
and strengthen one another, and to be encour-  
aged. Dr. Robinson has said, "Spiritualism must  
be spontaneous." So it must. I recollect an an-  
ecdote of an Irishman, who was digging a well,  
and some dirt was thrown up, and he said, "What  
am I doing?" "What am I doing?" "What am I  
doing?" "Slurp and I'm diggin' away the dirt to let  
the darkness out of that cellar." Spiritualism is dig-  
ging away the dirt and washing the windows of  
humanity, so that the darkness may come out  
and the light go in. Spiritualism is natural, and  
like the plants, only requires favorable condi-  
tions, to grow in every human soul. Theology  
and false education have heaped up the dirt  
against the windows and curtains them in dark-  
ness; let us remove it out of the way, and  
mankind will grow. There is a universal feeling  
of love for the spirits; but how often has it  
been turned into fear by false education. Friends,  
there is a broad field of labor before us; let us go  
to work in earnest, and God and the angels will  
help us, and we shall have a harvest. I think I  
speak the sentiments of every one present, when  
I say that it is good to be here. And I believe we  
shall go away with a stronger determination to  
do our work—a deeper earnestness to labor in  
this noble cause, which our sister has well said is  
not for time alone, but for all eternity. Not for  
ourselves alone, but for all the brotherhood of  
man the world over. We have dropped a pebble  
in the great ocean of humanity, and we ripple has  
already gone forth. May its influence extend  
and increase throughout all the coming ages  
and in future years, either in this sphere or that  
which is beyond, may we look upon this meeting  
with feelings of gratitude and thankfulness, that  
we have been permitted thus to join our hands  
and hearts together in this work.

Mr. Rehn, the President, remarked: Friends,  
the time has about arrived when this Convention  
is to adjourn. I feel to congratulate the friends  
and Spiritualists generally, on the result of our  
meeting. I have seen a gradual response and an  
advance in sober and calm deliberation. Most  
of us in our first experiences have found our-  
selves more or less bewildered—a state which  
lasts from one to five years, and even longer—a  
state in which we are not ourselves. The ex-  
istence of spirit power, and the value of the work  
that we lose our individuality more or less. And  
there are many who are willing to sit down and  
wait for the spirit-world to give us our bread and  
butter. I am in favor of organizations as methods  
of achieving our triumphs, and of redeeming this  
world. It ever must be, as it ever has been, re-  
deemed by hard labor. And while we are thus  
ful of the spirit for all the help they can give us,  
in every direction, let us have recourse to all  
those divine aids which our Father has given us.  
And while we are in this world, living upon ma-  
terial elements, we must have recourse to the  
things of this earth to achieve our triumphs in  
the world of matter. I am glad to perceive that  
in these things the Spiritualists are becoming  
practical. I do not mean to underestimate the value  
of spiritual things; but when we overlook all ma-  
terial things, we mistake the great purposes of  
our lives. We overlook one of the chief means  
by which we can achieve the triumphs which are  
destined to bless humanity. Therefore I feel to  
encourage all these organizations which look to-  
ward uniting man's physical, intellectual and  
spiritual natures in the work to be accomplished.  
Do you not know, my friends, that we might pray  
from one year to another, and not a grain  
of corn would grow, or would a house be built,  
unless we put forth some other energies toward  
these ends. So it is in reference to spiritual  
things which belong to us to do. The spiritual  
world offers us aid; and if we take their counsel  
we shall be aided. But we must not mistake the  
fact, that the means of building is not the build-  
ing itself. Let us, then, look for those resources  
around us, and we shall succeed. When I see a  
disposition manifested, either by individuals or  
associations, to relax the efforts which alone can  
accomplish these important ends, I perceive that  
they must fail. If we would disseminate our  
philosophy, we must have means; we must have  
money, as well as mind; we must have knowl-  
edge, which can alone be acquired by study and  
labor. The right use of the spiritual Philosophy  
is to make us wise in all things.

The meeting then adjourned to convene next  
year at the call of the Executive Committee.

DEPEND ON YOURSELF.—Most young men con-  
sider it a misfortune to be born poor, or not to  
have capital enough to establish themselves at  
the outset in life in a good and comfortable busi-  
ness. This is a mistaken notion. So far from  
poverty being a misfortune to them, if we may  
judge from what we every day behold, it is real-  
ly a blessing; the chances are more than ten to  
one against him who starts with a fortune.

God reaches us good things with our own hands.



## Children's Department.

BY MRS. LOVE M. WILLIS.  
ADDRESS, CARE OF BANNER OF LIGHT, BOSTON.

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

## THE WEDDING.

One thing puzzled Will so that he could hardly sleep: how could Solomon love his Aunt Patience well enough to marry her? He was very happy in the thought that Solomon was to be always near him, and that he should no longer be obliged to live alone with his aunt. But something in his boy's heart said that if Solomon did not love Patience he ought not to marry her; and to think that Solomon could do wrong, was quite opposed to Will's wish. He believed him to be the wisest man that lived, and to intend to do right at all times.

At early dawn he crept from his bed, and tapped gently at Solomon's door. A quick answer proved that Solomon was awake also, perhaps, Will thought, troubled with many thoughts, like himself. There is no time so full of sweet, holy thoughts as the fresh morning. It seems as if heaven had waited until the evil passions in man's breast, and all the wrong feelings had been hushed, and then had lifted as far as possible the mists and clouds that lay between its beauty and earth, until every flower and tree and shrub caught a little of the glory, and gave out sweetness, and reflected loveliness enough to show men what a place the earth would be if only there were love enough and goodness enough.

Something like this Solomon was thinking as he looked from the window off to the hills bright in the radiant atmosphere, and to the mists that were rolling off the valleys.

Will was thinking, "How shall I tell him that I think he ought not to marry Aunt Patience, if he don't love her?"

"Look, Will," said Solomon, "see how the sun lights up the mist in the valley! Is not a glorious sight? Who would have thought an hour ago that from those dull, heavy shades could have come such glory? Did you ever think, Will, that just so the light and love of heaven might glorify all our troubles and trials, until they seemed even as bright as the sunlight?"

"But, Uncle Solomon," said Will, who was determined not to forget the object of his morning's visit, "do you suppose that if you marry Aunt Patience, and she is cross—real cross—I say, do you suppose there'll be much glory in that?"

"I see, Will, that you are a little bit doubtful whether I am quite right in marrying your aunt. Let me tell you first of all, I loved her when she was dear Patie, and I have seen all this thick crust of selfishness come upon her, little by little, and no one had any power to crack it and peel it off. There are mineral waters that encrust everything near them with a thick, hard covering. If you put a bright jewel near them it will soon look like a common pebble. Just such a jewel is your Aunt Patience, all encrusted over with selfishness, and forgetfulness, and ill temper, and pride; but the jewel is there, and I know it, and God has given me the power to gently take off all the outside defilement and bring out the jewel to light. Do you understand, Will?"

"I don't understand what you let it get encrusted over for, if you knew it was there," said Will, quite impatiently.

"Because I was selfish, too, and proud. You see your Aunt Patience and I loved each other, and she was proud and rich, and I was proud and poor; and I would not look up, and she would not bend down, and so we went our ways, and lived long lives, and I got many hard rubs, and she got none; and my hard rubs wore off the rust, and at last knocked off my pride; but she had no great trials, and no one to love her very much, and so she became cross Patience Pettigrew, and her face wizened up, and her eye grew sharp, and her lips shut themselves closely together; and year by year she became less and less like dear Patie, and more and more like a fussy, cross old maid. Now, Will, would you advise me to marry Patience to-day at ten o'clock?"

"If I thought I could crack the crust, I guess I would," said Will, a little doubtfully.

"That is done already. Her heart has not lost its old fire. There is a spot warm there yet, and the light shines out of her eye. I saw it the first time for long years the day we had our picnic. That was a glorious day to me! I became a boy again."

"But, Uncle Solomon, do you think being rich makes people selfish, and makes the crust come over the jewel? I always wanted to be rich. I mean to be; but I don't want to be like Aunt Patience!"

"Jesus, who was wise, and knew men's hearts almost as if they were his own, said that it was hard for a rich man to enter the kingdom of heaven, as for a camel to go through the narrow gate in the walls of Jerusalem called 'The Needle's Eye.' That was because he saw that years ago riches made people selfish, and selfishness is the great darkness that shuts out God's light from men's hearts. It is the thick crust that keeps the jewel hidden; and now, Will, if you wish, I will tell you a little story, and then you can decide what you want riches for."

"Come, my sons," said an old man to his three boys, "we have a long journey before us, and much to accomplish. There is Or, he thinks he knows the best way—the shortest and pleasantest—and Pauvre is quite sure that he can find it better than any one else; but Amor and I think otherwise. We are all seeking the beautiful country, Eldorado, and we have come to a serious disagreement about the way; let us each, then, take his own course—or, rather, I will send you three forth, and when you have found the country, you can conduct me thither, for I very much wish to spend the remainder of my days in its peace and rest."

This was very agreeable to the boys, who thought themselves quite able to find any and all countries that they chose; and they immediately set out, promising their father to return as soon as possible. Or seized a pilgrim's staff and began his march with zeal; but he had not traveled far before he discovered many things that he thought he would like to carry with him. He considered himself very fortunate that he had entered so fine a country, and he was quite sure he was on the road to the city of Happiness. But he soon became absorbed in what he wished to gain. He busied himself with collecting all sorts of fine things. In one place he found garments that he wished to preserve; in another, furniture; in another, gold and silver plate; and what was strange, he was never willing to part with his treasures, but carried them all himself. The consequence was he soon became so laden that it was with difficulty that he could move. He gave up all thought of helping others; and when a poor fellow-traveler came along who seemed to be unable to collect as many treasures as himself, or

was destitute of any, instead of giving him some to carry, he sent him away empty handed.

It was thus that he journeyed on and on, thinking that he was seeking the beautiful country of peace that his father had sent him to find. At last he returned home, and his father met him on the way.

"Oh, my son! my son!" said he, "how have I longed for your return! Tell me of your success."

"I did not find any country better than this."

"But what an object you are! Did they think you were a packhorse, that they loaded you down so? I am ashamed to see my son no better than a common carrier. Here are shawls, and silks, and gold and gems, silver and ivory, and ornaments of feather and pearl; and here are curious chairs, and cabinets and boxes of wonderful workmanship. Why, Or! is not your back quite broken? Did they make you a slave? Who imposed such indignity upon you? I am angry for you, my boy!"

"Why, father, these are my treasures. I gathered and gathered more and more each day, and I would trust them to no one. I am going to bear them till I die. Oh! I hope I may live to be three score and ten, for how can I part with my treasures?"

"Oh, my poor boy! he is insane! I cannot believe that he is so beside himself."

After a while Pauvre returned, and the father met him, also, and rejoiced that he was not burdened like his son Or.

"I found not the beautiful country, my father, that you sent me to seek. I saw beautiful things, but I was too indolent to touch them. I did not care for anything, and I throw everything aside. I did not even bring you home a flower. They were all very fine, but who could take the trouble to gather them?"

The old man sighed, and turned away, with only a faint hope that his other son might yet bring glad tidings to him. When he came, gladness beamed on his face, and he placed at his father's feet offerings of flowers and gems.

"Oh, father! I have found the land, the beautiful land of blessedness; but I should never have found it alone. I gathered, as did my brother Or, beautiful things, but I distributed them as fast as gathered to those that needed them more than I; and each one to whom I gave gifts, showed me the way a little further toward the kingdom of Happiness. Oh, what rich treasures I found, and how sweet it was to bestow them on the less fortunate! How could I burden myself with great packs, when so many wanted a little of what I had, and were so glad to help me carry what I found? I suppose my brother Or thinks all these things belong to him, but I think they rather belong to those who need."

The old man and his last returned son started immediately for the Kingdom of Happiness by the beautiful road of Love and Charity; while the selfish Or carried his burdens still further, and will until he dies, no doubt, and Pauvre indolently wonders why Or has so much and he so little."

"But, Uncle Solomon," said Will, "do you really mean that Or was like a rich man?"

"I mean that selfishness and riches make a packhorse and a slave of any man. To lay up treasures just for the sake of possession, is like carrying great burdens that give no ease. Your Aunt Patience has been something of a packhorse, by letting her money accumulate and carrying the burden of it and her possessions, while no one was made the better by anything she claimed as her own."

"But who is Pauvre like?" said Will.

"He very well represents what I used to be when young. I let every good opportunity of gaining anything to help myself or others pass, and I thought I did not care if I was poor. But the fact is, every man and boy ought to do his very best in the world, for the sake of the good he can do. The only road to happiness is found by giving freely of love and worldly treasure to all who need. If I have two coats and do not need but one, and my neighbor has none and cannot get one, I am sure that, by right, only one coat belongs to me. Riches alone never made any man happy, and they make many men very miserable; but this world's goods and a loving heart will very often lead quite near to the Kingdom of Happiness."

"Well, Uncle Solomon, I think Aunt Patience is about the stingiest woman that I ever did know! Why, the other day—"

"You forget, Will, that we are to be married in about five hours."

"Oh, Uncle Solomon, do you suppose that Aunt Patience will let you lead her to the Kingdom of Happiness?"

"Yes, I do, Will. I am sure of it. I have no manner of doubt that she will gladly go as soon as she really finds the way. But we must not expect all changes in a moment. When the sun melts an iceberg it thaws a little every day. It warms and shines, and by-and-by the waves kiss their fellow waters, and the great ocean holds all together. So it is with God's love, which acts through our hearts. The shining must begin, and little by little the great mass of selfishness yields, and all that is beautiful and good flows on in the great ocean of God's benevolence and love."

"Oh, Uncle Solomon, if only I could be as good as you think we all might!"

"And so you will, my boy; I am sure of it; only do not get encrusted over with selfishness, or be covered over with the burdens that you need not bear. But come; let us help Aunt Patience to a little wedding-day. What can we do for her, Will?"

"I will gather flowers and fill the vases," said Will. "The woods are full of Solomon's Seal, and a pretty wreath I can wind of them; and down in the meadow the arbutus is blooming. Wasn't that what you called the pretty rose-purple flower that we found the other day?"

"Yes. And don't forget how I love the clover, with its tufts of blossoms full of healthful sweetness, and pick a bunch for me and put into the dining-room."

Will gathered the flowers—a whole basketful—and before they were arranged to his mind or Sally Ann had put the last scrub to her kitchen floor, Solomon Rieves and his wife Patience came up the walk, and in her eye gleamed a tear of thankful hope, and on Solomon's face was a look of proud happiness.

"Will," said Patience, "you are a dear, good boy to get the flowers. I wondered if any one would think of it. Oh, if I had only brought flowers to make beautiful that other wedding! Do you think angels forgive, Will? Solomon says they do, and love us with a tender love, just the same as God does; but I am afraid they don't."

"Oh, I am sure they do!" said Will, "and my mother will come and tell you so sometime perhaps, just as Annette tells Solomon."

A merry time they had giving, Sally Ann's dinner, for Patience seemed to have forgotten that everything was not of the very best, and she seemed to have gained a fresh color in her cheeks and sparkle in her eye, and it was really wonderful how much fatigue she could bear and not seem weary.

"At twilight, when Solomon and Patience sat

talking together in a low voice, Will for the first time felt that perhaps he had lost his dearest friend who would now need him to talk with. But Solomon soon called him.

"We have been talking of you, Will, and your aunt thinks it would be an excellent plan to send you to school for a year or two. Nothing helps a boy more than to feel that he is to rely on himself; so we have decided immediately, and you are to start next week for the institute, the place where boys learn to become men."

Oh, what a vision of beauty and gladness danced before Will's eyes. To be with boys once more, and to enter into their spots, and to learn as he knew boys learned, seemed like the promises of heaven to him!

"Oh, Aunt Patience, how glad I am you married Uncle Solomon! It has all come of that, and what a good time we will all have!"

## TALKS WITH MY YOUNG FRIENDS.

NUMBER EIGHT.

The first day of summer! Who has not longed for it and thought it afar off, and counted the days before its coming, and yet here it is—the real, beautiful, lovely summer—with its fresh green and its sweet, soft air. And yet the first summer day is no different from the one before it. It has come so gently that if some one had not told you, or you had not looked at a newspaper, you would not have known that summer was here.

Very much so I think it will be when we pass from the springtime of our life in this world to the summertime of the spirit-land. If we are ready for the summer, with our seeds in the ground, or already started, our little plants all growing, and our vines trimmed, then summer takes us just where spring left us, and carries on the beautiful work and perfects it.

Will it not be very pleasant when we open our eyes in the spirit-world to find that our spring work was well done, and that we have only to go on and finish it in a very natural and easy manner? The sowing of seeds is like planting little acts of kindness, which will spring up in the spirit-life, if not here, into blessing to ourselves and others, and that which results from these good deeds will be like the lovely blossoms and fruit from our plants and vines.

The way to have a fine garden in the summer is to do the work thoroughly in the spring. The indolent husbandman has poor crops, but the busy one finds his fields all ready for the harvest when harvest time comes. Just so it is in our spiritual gardens. If we are very active in doing good and blessing others by deeds of love, then we shall have a rich harvest, or return in ourselves.

There is one thing quite certain: that is, that the harvest of good deeds never fails. The dry season may come and prevent our seeds from vegetating, or the canker worm may eat our tender vines, but nothing can destroy those little seeds of love or the tender plants that love nurtures. You have heard about laying your treasures up in heaven, and that is just what it means. All the good you gain by your kindness and love, you gain in your spirit. It is there all the time, and no one can take it away or destroy it. I wish we might all think often of that beautiful summertime coming, when we go to the spirit-home, and get all ready as we do for the summer that follows the spring of each year.

Written for the Banner of Light.

## TO MY CHILD IN HEAVEN.

BY MARY A. WHITAKER.

Mine own, still, still mine own! to bless  
This yearning heart of love;  
To link its deep, strong tenderness  
With thy bright life above—  
Oh, what but such a trust divine  
Could give me courage now?  
For every earthly hope of mine  
Was in thy grave laid low.

Mine own! though I no longer hold  
Thy breathing form so fair—  
Though I no more thine eyes behold  
Alight with holy prayer—  
Death toucheth but the mortal shell,  
Within whose mystic depths  
Immortal Love awhile must dwell,  
While Earth her vigil keeps.

We are not changed, my precious dove,  
Not parted, though the veil  
Is drawn between thy home above,  
And mine in this low vale.  
Is not thy life a part of mine?  
No power can rend in twain  
The spirit-tie that made me thine,  
Or take thee back again.

And by the stirring of my soul,  
I know thou art not free  
E'en now, from this true heart's control,  
But comest unto me,  
To nestle closer than before  
Within Affection's folds;  
To own, perchance, yet more and more,  
The spell thy mother holds.

I must believe thy childhood's trust  
Still rests upon me here,  
And claims from me, though in the dust,  
The help young souls reverse;  
And if, when others pass away  
To thy sweet home of peace,  
They spring to Freedom's shining day,  
And joy in their release,

Thou couldst not, couldst not leave me so,  
Thou dost not so forget  
The dearest one left here below,  
But clingest closer yet  
To me, to me, mine own, though all  
Our outward life may be  
Too dream-like ever to recall  
Its shadows unto thee.

Oh, while I feel thee ever near,  
One hope my soul inspires:  
To live so truly, nobly here,  
So filled with pure desires,  
That from the fullness I'm stored,  
Thou ever mayst be fed;  
And thus, we each to each restored,  
To God's dear home be led.

Springfield, Mass., 1886.

SPIRITUALISM.—To be a Spiritualist is to be a friend of the grandest religion ever bestowed upon mankind. To be a harmonious philosopher is to be intelligent, conscious, self-poised, well balanced, intuitive, independent, reasonable, charitable, just, noble and progressive in all high directions. Growth, growth, GROWTH. This is the central law of our being and the object of all exertion, as it will be the result of all endurance. You will, therefore, be the firmest supporters of education. You will develop children into men and men into angels. You will, through growth, overcome evil with good, and straighten the crooked ways of error and injustice. In all these labors and efforts you will receive the aid of angel intelligences, and will attract the admiration and cooperation of the generous, intelligent and noble of every age and country.—A. J. Davis.

## Original Essays.

## WHERE REFORM IS NEEDED.

BY M. S. LIVERMORE.

A few articles, among recent reading, have taken a stronger hold of the memory than usual, leaving a very painful impression. They are as follows:

1st. An enumeration of the private palaces of Boston, with an estimate of the cost of their erection.

2d. A notice of one more magnificent still, now in process of erection in New York, the expense of which is estimated by millions.

3d. Extracts from the "Report of the Special Commission on the Hours of Labor, and the Condition and Prospects of the Industrial Classes," and

4th. An extract from the Report of the Committee of the Eight Hour League and Trades' Assembly of Detroit.

In the first named Report, we read as follows: QUESTION BY THE COMMISSION.—"Do I understand that agents go about to take children out of the schools and put them into the mills?"

ANSWER BY T. J. KIDD, OF FALL RIVER.—"They go round to the parents and canvass them. This produces nothing but misery and crime. I have looked into it more the last year than before. The boys and girls are all mixed together, from seven years up to thirteen, and are entirely demoralized. On demoralized another. They get so that they don't care for their employers or their parents. The next thing they say is, 'I won't work. I can go round the streets of Fall River in the night.'" &c.

From the testimony of John Wild, also of Fall River, we extract the following:

"I am no scholar myself, because I have always been working in the mill, and I am sorry for it. I don't want my children to be brought up in the same way. I wish to get them to work a little less hours, so that I can send them to night school. I want, if it is possible, to get a law so that they can go to school and know how to read and write their names."

QUESTION.—"Do they work in the mill?" ANSWER.—"I have been forced to send them in. My earnings would not keep the door open. I had to send them in to help me earn a living," &c.

Q.—"How old are the children?"

A.—"Seven and eight."

Q.—"Is there any limit on the part of the employers as to the age when they take children?"

A.—"They'll take them at any age when they can get them, if they are old enough to stand."

Q.—"Do you know that your children are working contrary to law?"

A.—"I didn't know there was any law," &c.

From the Report of the Committee of the Eight Hour League and Trades' Assembly, of Detroit, we extract the following:

"In the tobacco factories, the girls are placed in 'pigeon holes,' as they are called, one above another, where they toil from morning until night, in a constantly the poisonous odor of tobacco, in an atmosphere filled with the fine particles of the plant. They work here by the piece.

The committee were particularly struck with the depravity as well as the ill health of these children. In the tobacco factories they found their morals of a very low order, and they express the opinion that much of the prostitution which curses the city, is the long-term fruit of the depravity which dates its commencement at the tobacco factories.

In the rag-picking establishments they found the condition of the children even worse than in either of the above named places, especially in regard to morals. The most low, filthy and disgusting language is indulged in without restraint, and is so prevalent, the committee say, that it is impossible that any child can escape contamination. Dirt and filth, moral and physical, characterize these places."

This, then, is the boasted liberty and equality of America!

Liberty, for certain men to load themselves with luxuries and elegancies, by despoiling their brother men of necessities and decencies! And liberty for the despoiled, to starve, or to beg, steal, rob or murder, as human exigency may, to their benighted ignorance, seem to demand.

But is this the liberty which our forefathers made such mighty efforts to secure to us?

Did they even think it possible that such slavery and inequality could ever overtake us? Ah, no! They had seen the horrors of this state of society in the Old World, and died happy in the belief that they had forever averted it from their descendants.

How does that "host of witnesses" now regard us? And by what means have we defeated their benevolent efforts for the welfare of our country?

By what other means than by the most contemptible and the most criminal selfishness and greed of gain, which prompts men having the power to wrest from their fellow-men all even of that which is necessary to sustain life—and allows them to look upon the physical and moral wreck of the children of their victims with apathy!

It is time for our Government to consider well the condition of the country, and what means, if any, will save it from a continuation of these horrors, than which we think there can be no greater.

The unholy riches which curse the rich man's future life with the agonies of remorse, and the crushing poverty which destroys the bodies and pollutes the souls of innocent babes, are surely the greatest horrors which can be reached.

"Give us neither poverty nor riches."

We do not agree in opinion with the Commission in regard to the "utter impotence of law to check the accumulation of property in the hands of a comparatively few," &c.

On the contrary, we think it entirely possible for law to check these vast accumulations. We think it might be done by a heavy taxation of luxuries and elegancies, so HEAVY, that these guilty and heartless accumulators could not enjoy their gains except at a reasonable price, if there be any.

For instance, when such a man indulges himself with a carriage and horses, let him be compelled to pay into the Public Treasury the entire price which he had paid for them, together with the amount which he pays as yearly salaries to his coachman and footman, and let a proportionate tax be laid upon every article of beauty and utility, which, by reason of its expensiveness, cannot be enjoyed by mediocrity.

Then if this money can be secured from the grasp of the officials through whose hands it must pass, (it will not require so many of them as to be a greater expense to the Government in its collection than it is worth,) let it be applied, so far as it will go, to any and all such means as benevolent hearts can devise for the amelioration of the condition of the poor; but especially to bringing up the children of the country in such a manner that the whole mass of 'hooly' shall not be leavened with pollutions originating in childhood, which should be pure and innocent.

But while we believe it to be entirely possible for law to check these vast accumulations in the hands of the few, we think it entirely impracticable that it will be done; inasmuch as those who make the laws are not poor men, who require this sort of legislation, but rich men, who desire to be richer, and who will impose no taxes which shall interfere with the accomplishment of their desires.

## TO "SHAWMUT"

If I correctly read your criticism of "The Errors of Old Theology," published in the Banner of this date, your argument is based on the assumption that matter being self-existent and eternal, it must of necessity be the exclusive fountain source of all organized being, and all conscious identity embodied in the existing world of effects. True, you admit that "every change in matter is the effect of some cause," but in your argument you complacently denigrate the cause, "Principle," without giving us any tangible idea of what you mean by this term. I regret you did not advise us whether in your opinion "principle" is in itself a substance distinct from matter, or whether it is a term to describe property or a condition thereof; or whether, as I suppose possible, you use the term indefinitely and as synonymous with spirit, for I note this latter term is not used in your essay. The questions whether "there is need of or for a God," and if so, "where and what is God?" are too important to be thus summarily disposed of, and I respectfully submit that he who undertakes to demonstrate or solve this problem, must be more careful to justify assumed premises, and more consistent and logical in his reasonings therefrom, than you seem to be in the essay referred to. Permit me to remind you, that while some spirits and Spiritualists disavow a belief in divine personality, it is equally true that other spirits and Spiritualists quite as confidently accept that God is literally a living, conscious and identified spirit. Hence it cannot be truthfully said that the philosophy of Spiritualism ignores the idea of a personal deity. This is often asserted in the literature of Spiritualism, but I have yet to meet with the writer or speaker who has done himself and others the justice of fairly meeting the question, and vindicating his conclusions.

Allow me to add that however justly the theological interpretations of Bible teachings, and particularly of the Genesis account of creation, are repudiated and condemned by Spiritualists, these records are still worthy of their most careful examination and study as spiritual teachings. I submit that the declaration quoted and repudiated by you, to wit: "In the beginning God created the Heavens and the Earth," admits of an interpretation perfectly consistent with the prevailing philosophy of creation as accepted by the science of our own time, however differently it may have been understood by the savans of Judea and the ages intervening, and in this fact there seems to be strong, if not conclusive evidence, that the writer of Genesis wrote "as the spirit moved him." If we accept that our trance mediums are influenced and made to write and utter thoughts, ideas and truths beyond their knowledge and comprehension, when in the normal state, let us be consistent, and accept that the writer of Genesis—whether Moses or some other person—may have been alike influenced and used. And as we are accustomed to hearing spirits assert through mediums what God has decreed, in a form of language which, read literally, would imply that he told them personally thus and so, let us also recognize that spirits of olden time may have had the same infirmity, when we criticize their "thus said the Lord," for we may then have more charity for the errors of Theology.

But my main object in this, is to say—if permitted by the Banner, and agreeable to you—I propose to take issue on the question, whether a belief in the self-existence of matter, is inconsistent with the belief that the architect and builder of the universe of organized being, and the source of all conscious identity embraced in the world of effects, is literally a "a spirit," by which term I mean a conscious identity and personal entity. If, however, this issue is allowed, it is proper in advance to say, I disclaim being responsible for the theological idea of divine omnipresence, omniscience and omnipotence; and so far as I may have occasion to endorse and defend Bible records as spiritual teachings, I also disclaim any sympathy with the theological dogma of plenary inspiration. I admit the authority of reason in interpreting assumed and conceded facts, whether we derive these facts from revelation, science or sensual observation. Hence I think we may mutually benefit ourselves and perhaps our readers, by comparing both our opinions and the reasons on which they are based, as our opinions and beliefs are so directly opposite on the great question of a First Cause.

As I understand your argument referred to, you regard matter as the only existent, eternal substance. My idea is, that spirit and matter are co-existent and eternal, though inherently distinct substances. Hence each of us will have an affirmative to advance, maintain and test; for we have only to carefully define the sense in which spirit, principle, truth, nature, and kindred terms are used by us, to express thoughts; and we can constantly test our theories as we proceed. Promising—if favored by the Banner—to studiously economize room, by condensing my thoughts and discarding ornamentation, I await its and your decision.

PHILADELPHIA.

May 26, 1886.

## LIFE.

BY CAROLINE A. BRIGGS.

"Perfect through suffering."—Paul.

Must I suffer ere my spirit  
Shall attain its highest goal?  
Open there no smoother pathway  
To the upward struggling soul?  
No—like seed that through thick darkness  
Gropes its way above the sod,  
So this soul of mine must ever  
Struggle through the dark to God!

Light untimely pales the Blossom,  
Suns unclouded blight the Grain;  
So the Love that's winged with Wisdom  
Calls His clouds and gives them Rain.  
I, a Plant in God's great Garden,  
Grain within His guarded Field,  
Need I not, as well as Sunshine,  
Rain to make me thrive and yield?

In the Day the great Earth wears,  
Sickens 'neath the burning Sun;  
In the Night she lies motionless,  
Till her strength is all run.  
Dews fresh drop from Nature's chalice,  
Cool and quicken all her powers,  
Fit her for another morrow's  
Struggle through the sultry hours.

In the light my soul grows slowly,  
Sluggish, faint—until, at length,  
In the Dark how strong it struggles,  
Battling for its barren strength,  
Tears, like dew, refresh and hallow  
All its powers for noble strife;  
Fit and nerve it for another  
Upward effort into Life.

Life is Toil—He lives, He only,  
Who, amid life's daily cares,  
Sees a mighty End uprising,  
Like choice Wheat among the Tares.  
He who Patiently suffers a Trial,  
He who Patiently Sings a Hope from Pain,  
He who lives once, lives again—  
He who lives once, lives again!

We seek redress for injuries; we find it in justice.



## THINGS AS I SEE THEM.

NUMBER FIVE.

BY LOIS WAISBROOKER.

## PEBBLES.

A good brother, writing to me, says, "Empty your lap of those pebbles; why pelt the poor tadpoles who are luxuriating in stagnant pools, in blissful unconsciousness of the purer atmosphere above them? Is it not better to leave them alone than to stir up the stagnation, thus filling the atmosphere with disease-generating stench? Nay, nay; empty your lap of the pebbles, and send forth the Heart Leaves, thus developing the tadpoles into men."

Now as others may feel as did this friend, permit me to say to such, that the stirring up of these stagnant pools is just what we want, even till they become so offensive that they will be done away with, tadpoles and all; thus giving place to a higher order of development. Heart leaves may be good, but not to feed tadpoles; for the choicest of food only develops such into greatly ugly croakers. Heart leaves have their use, and so have pebbles; one cannot do the work of the other.

Sunshine and storm bring the harvest at last. Both are needed. And so are tadpoles, methinks I hear you say. Well, perhaps they are, and perhaps they need pelting, too; so here goes one against

## THOUGHTLESS INJUSTICE.

How much injustice, how much of real wrong is thoughtlessly done by the wives and daughters of well-to-do farmers, mechanics and others, to their less fortunate sisters, by performing labor under price, because their board do not cost them anything; and that, too, in many instances, when the object is a benevolent one, wishing, it may be, to earn a little money that they may help the poor, or give something to advance the cause of truth; never once thinking that they are hanging a millstone about the neck of others, thus dragging them to perdition.

Let me illustrate: Once upon a time I was stopping a few days with a lady who was very expeditious with her needle; she had a small family, and was able to lay by something weekly out of that which was furnished by her husband for household expenditure; but not content with this, she desired to add to her gains, and so plied her needle for others. Noticing her work one day, I asked how much she had for making such an article? It was not shop work, but some she had taken from one of her neighbors, who was abundantly able to pay a fair price therefor.

I was astonished at the sum named, and expressed myself accordingly. But she said "she could afford to do it for that, as she could sew fast and her board cost her nothing, and she had better work cheap than idle."

"But, madam," said I, "you are doing wrong; you are wronging others?" She could not understand how that could be; her time was her own, and she had a right to work as she chose. "But do you not know that there are poor women in this city who depend upon their needle for the support of themselves and children? If you work under price, it tends to bring down the price of labor. It is very easy for one to say, 'Mrs. — makes shirts or bosoms for so much, and you must do the same, or I cannot give you work.' And thus some poor sister may struggle on in poverty next to starvation, till, driven to desperation, she sells herself, to obtain the bread her little ones are crying for."

Still, she did not seem to feel the force of my remarks, or if she did, thought that the little she could do would not make much difference; but in the course of the conversation she remarked "that she had been making bead collars for sale; but beads were very high, and some young lady had had a box sent her from Pittsburgh as a present, and was making them and selling them so low, that she could not afford to buy the beads there and make them at such prices."

"Good," said I; "you have had your own game played back upon you, and I am glad of it." She looked up as if she did not quite understand me. "Don't you see," I continued, "the principle is the same? You sew cheaply, because you can work fast, and your board costs you nothing; she sells collars under price, because her beads cost her nothing. You are both giving that which belongs to yourselves to one portion of community, to the hurt of another portion thereof."

## WHAT SHALL I DO?

Not long since, while spending a few days with a family who called themselves Spiritualists, and who really meant to be good people, I learned that one who had run to the extreme of radical recklessness, and thus brought our cause into disrepute, had taken the first step toward a consistent life, by marrying the woman he was associated with. In the joy of my heart at this indication of amendment, I spoke hopefully of the present and the future, forgetting, the while, to launch my thunders against former errors, thinking it best to let the dead past bury its dead. Presently I perceived a change in the atmosphere of friendship, a sort of coldness, so it seemed; and yet I would not allow myself to think it was really so; thought perhaps some trouble of their own was weighing them down, something in which I was in no way connected. But when I visited the place again, the change was so perceptible that I had to accept the fact; but the why, I knew not.

I learned shortly after, however, that from something I had said, when there before, they believed me to be a "Free Lover." The murder was out; but when had I committed it? What had I said, to lead to such a conclusion? Nothing. It must, then, be what I had not said. I had chosen to let the errors of the past rest, joying in the hope that the present savored of a more correct future, and they had construed silence here into an approval of that past.

Some three months afterward I was present, when one was the subject of conversation of whose present I knew nothing; but whose past course indicated a low moral status. Smarting under the pain of previous misjudging, I was positive this time in my expressions of condemnation; but afterward, a still small voice, a voice whose whisperings I could not silence, kept repeating in mine inner ear, Was it right? Had you none of the "white linen of charity" for those wrongs? Could you not have spoken in pity for the lowness of moral condition that must needs come up through suffering? And under the pressure of such feelings, I asked the above question. What shall I do? what course shall I pursue? And friends, readers of the Banner, everywhere, I have come to the conclusion that I can hear reproaches from without better than from within.

## TOBACCO AND WINE.

In the Banner of May 10th we have a communication purporting to come from Edgar C. Dayton, reported by A. G. W. Carter, justifying the use of the above articles, saying that conditions determine the right and wrong of the matter. I believe it; but are such conditions desirable? Tobacco and liquors may, they doubtless do, have their use; but what kind of use? The turkey buzzard

is of use in ridding the atmosphere of pestilential vapors that would otherwise accrue from decaying flesh; but who would choose such an office? The stagnant pool with its filthy scum is of use, in making a good home for frogs; but had we to go down into it in order to accomplish some necessary object, we should wish it to undergo some such renovation as did the medium's mouth, when the tobacco was taken from it. Yes, all things have their use, and conditions decide that use; but the fact of use does not make that which is gross and external, fine and spiritual. True, we have no right to condemn these grosser conditions of use. It is our duty, and we should most sincerely pity, sympathize with, and cover, as far as possible, with the sweet mantle of charity, and strive to elevate. But we cannot with truthfulness say that such conditions are evidences of physical purity and refinement; but as we find growth in our own experience—the purer taking the place of the grosser, as we find Spiritualism a spiritualizing instead of a sensualizing power—we have reason, certainly, to hope for the same in others.

And now, dear Banner, I believe I will cease throwing pebbles for awhile; they have their use, but I do not love to throw them.

## EXPERIMENTAL LEGISLATION.

## THE CONSTITUTION OUR GUIDE IN EMERGENCIES.

There is no disguising the fact that our political horizon looks dark. It will be well for the American people, in whom are undeniably the elements of self-government, to be satisfied with the portents that now darken their sky.

They, with very commendable zeal, have expended a vast amount of blood and treasure for the purpose of annihilating treason in the South. The finally promised was the restoration of the Union in its integrity. It should now be remembered—may never be forgotten—that laws, whether human or divine, are evolved from elements of power that cannot be infringed upon with impunity. Their most appreciable merit is in the happy adaptability of their molding to the status and condition of man, socially, morally and politically considered.

From this high consideration the genius and inspiration of men—or of the gods, if you will, the patriarchs of an American family—wrote, as a standard text containing the most important judgment of the best balanced minds for future guidance in emergencies. Hence we cannot conceive of a greater hallucination on the part of any one than to lose sight of these regular, distinct and natural classifications of rights, powers and benefits comprehended in the Constitution as the supreme law of the land.

Further, it should not be forgotten that customs, usages, the sense of obligation and mental stamina cannot be thrust from the arena of national argumentation without detriment to any cause having the interest of a great people at stake.

The former relationship existing between master and slave has become dissolved. It had no just claims to permanency to allow it to exist longer. It had been sustained for a long time upon a tide of sluggish society. The eyes of the nation, at one of those peculiar interims whose periods have ever given birth to revolution, discovered it as a monstrosity. Thus were freedmen made at one fell swoop.

Suppose we let this suffice in the way of sudden transformations. To the sincere philanthropist as well as the honest patriot there is certainly enough in the conditions resultant to claim the full exercise of all the wisdom and prudence we as a people can command.

Agreed, say the Conservatives to principle. "Not yet," says passion's Radical. "We can instantly legislate an intellect for the freedmen; endow him with all the privileges of a free, white American citizen."

Ye gods! all Nature's diversity harmonized by statutory law! It by no means requires any large degree of discernment or superior mental acumen to conclude that we would stand in no danger when exposed to the reckless indiscretions of such rapid law manipulators.

Governments, at times, have been known to change their complexion, and centralization is not unfrequently the result obtained from such energetic "thinkers!"

The people have vindicated the right to sustain the present Republican form of government intact, and intact it must remain, or it is worse than a failure. Why? Because it has the power to crush those it was organized to protect, those it should protect, or it ceases to be a constitutional government. Special law-making for the sole benefit of any one class of people, militates most disastrously against the rights of those who are not included. And, again, the doctrine on which the entire fabric of this great Commonwealth is founded, is almost indestructible in its spirit and unchangeable in its principle. It carries with it the doctrine of a non-departure of any single interest from a bonded whole. It denies State alienation from the parent stem, and in this denial it has something to offer in return. Were this not the case, it would be no contract whatever. Rights and privileges, to be such, must be both given and required. The party making the conditions, and the one assenting thereto, must enjoy reciprocal benefits according to some standard, or there would be no compact made. Territorial conditions are resigned and State governments formed on no other principle than this one. Thus do we expand in the Executive and Judicial departments of our system. These sovereign robes of nationality must not, cannot, will not be torn in shreds at will. A military mantle may be thrown over them in war. But in peace there must be no attempted monopoly of interest while the Constitution is our estate. Such ideas are much better suited for kings and satraps than for Senators expressing Roman greatness and American liberty.

There is no hope for the reconciliation of the fierce antagonisms that faction now feeds and fosters in the people. Our legislators are infatuated by the illusions of power and the glory of victory; the legion that they lead, therefore, to save their liberties must strengthen the Executive arm of State with such unflinching support, such unwavering fidelity, as shall defeat all more experimental and dangerous measures. The people are the spirit of the Government. Whenever they sleep there is danger of incendiarism at the very portals of their temple.

Peace has returned again to the country; but she must be offered a solid pedestal; she must be upon which to sit enthroned as some guardian angel of power protecting the destinies of an empire whose ultimate eternity alone can shadow forth in its true greatness.

The work of disintegration when once fairly begun is very rapid and difficult to check. We over make much larger calculations upon the prestige of sound, regular principles than upon experiments. Faithful stewards to public service and duty is what the people need. If we have them not, we are a very unserviceable ship of State, and must founder sooner or later. The least legislation we can do with is the better policy. We commence oftentimes tinkering upon a sound vessel, and seem never to be satisfied till it leaks, and that badly. No fault is found with the material, but there might possibly be dishonesty with the practice. Either a fool or a knave is dangerous to us now, if he will commit us to blunders; the other will make crime out of them.

We are a great people!—to vote, to fight, and make speeches! It occurs to me, there is something else now lacking to make up our general character. Wait upon me for one moment. I remember it now. It is the discrimination to know when to quit doing either. But we must learn it will be said, if we are equipped, we must equip them again, and so on, ad infinitum. We are not making a proposition to settle the quarrel for either branch of the Government theoretically. We only hope the time is near at hand for a practical solution. But, in all sincerity, we cannot refrain from saying, if ever there was an important crisis in the history of a nation, it is upon this nation now.

While the waraged, and nature's delirium became the lay of desecrated fields, and the cries of outraged innocence reverberated throughout the blackened and desolated homes of a humanity that had become as fends, in horrid fratricidal strife—even then we preserved hope in all our reflections. We

felt that a full must come; that hatred would expend its destructive force, and we would then have peace. *It is here!* Let us not add fresh calamity to these past disasters.

Columbia's institutions of liberty and the inspired memory of her illustrious creators are awaiting the decision to be made which shall either perpetuate our Union as it was, in glory imperishable, or denude it of its catholic energies, which will still every American heart alike. The most indestructible features it bears to its recognition are its blended diversities of climate, soil and production, typifying a universal law that shall hold indissolubly together the fragments of an old world seeking the new. Political incongruities judiciously tempered add growth to a nation, reliability to statesmanship, and fortunate decisions to administration. It is in this manner we hold in abeyance private vices and give prominence to public virtues. Our appreciation becomes inverted, as it were, and the analysis is complete. Our status of reasoning returns to some recognized principle of right—not certain restricted motives of expediency. Our judgment at such a point tells us to temporize rather than radicalize. It is better in most instances to bend rather than break. It is axiomatic in this; render unto Caesar his rights, and your own become more permanent. Our condition imperatively demands:

## First. Reconciliation.

Secondly. Suitable rights to capacity.

Thirdly. Respect and education to incapacity.

These are the sure maintenance of our former Government, and safe guarantee of its uncompleted perpetuation in the future. Our present dilemma is unadvisable to well-conceived principles of equitable legislation. Dare we act irrespective of these, and further despoil the commendation or censure of those for whom we are so prodigal in legislation?—National Republican.

## PEACE CONVENTION.

Reported for the Banner of Light.

The Convention which closed its sessions in Boston some two months since, adjourned to meet in Norman Hall, Providence, R. I., on Wednesday, the 14th ult., at 10 o'clock A. M. At that hour friends from various parts of the country assembled, and in the absence of Mr. A. J. Ballou, who presided over the Boston Convention, the meeting was called to order by Ezra H. Heywood, of Worcester, one of the Vice Presidents, and Lyander S. Richards, of Boston, filled the office of Secretary.

The President, on taking the chair, said that he believed the Convention there assembled was, as had been announced in the Boston Journal, a National Peace Convention. They proposed to go to the root of the question, and having settled this, to proceed to a practical application of their principles to human society. The question of peace had been heretofore too much a matter of sentiment, and too little a practical movement. The Convention proposed to produce a practical plan for carrying out the truths which they believe. A society should be so formed as to permit the largest amount of action among its members. It was thought it was useless to form a society which should exclude any person on account of his opinion on general subjects, or which should attempt to control the opinions of those already members.

Dr. Wheeler, of Boston, was in favor of making the society a general reform society, for the protection of all human rights. Henry C. Wright thought the peace movement was the proper introduction to all reform. Reform could be effected in education, the theory of the marriage relation, labor, or in the social and political position of woman, so long as the right to take human life was admitted. No human government exists that is worth the killing of one man. Nothing was so wicked as to buy a hat for your head, and knock out your brains to save the old hat. Everything in the religious world is made holy, except man. The question for two centuries has been the right of cutting off a man's ears, fingers or toes for any offence, has been discussed and settled as an inhuman practice; but to blow the whole body into atoms on the battlefield, is to-day pronounced justifiable. The same right that gives one the power to kill, gives him the power to enslave. "Die rather than kill," is his motto.

Wm. Chace, of Providence, favored an organization of all human rights.

B. J. Butts, of Hopkinton, thought the society should be a working business organization.

A committee was appointed to present a form of organization for a Universal Peace Society.

Joseph Jewett, in reply to a statement of Henry C. Wright that "nothing was more sacred than human life," stated that there was something wrong in assuming that it was.

His remarks did not meet with much favor among the audience.

Mrs. M. S. Townsend, of Vermont, read from a newspaper clip a piece of poetry, of which the substance was, "New times demand new measures and new men."

The Committee on Organization returned, and the Chairman, Mr. A. H. Love, presented a draft of a Constitution for a Universal Peace Society.

A discussion ensued. Dr. Wheeler protesting against the formation of a Society to promote the cause of peace specially.

The Constitution was adopted by a large majority.

A letter of encouragement was read from J. P. Blanchard, of Boston.

The Committee on the Nomination of Officers reported the following names:

President—Alfred H. Love, of Philadelphia. Vice Presidents—L. K. Joslin, Providence, R. I.; A. B. Child, M. D., Boston, Mass.; E. H. Heywood, Worcester; William Chace, Providence, R. I.; Lucetta Mott, Philadelphia; Jeremiah Hacker, Maine; E. A. Webb, New Hampshire; Judge A. G. W. Carter, Cincinnati, Ohio; Jas. B. Dwydale, Mr. Pleasant, Iowa. Corresponding Secretary—Lyander S. Richards, of Boston. Recording Secretary—Miss Laura Collins, of Providence, R. I. Treasurer—Joseph P. Blanchard, of Boston. Executive Committee—Alfred H. Love, of Philadelphia; Mrs. Elizabeth B. Chace, Valley Falls, R. I.; Henry C. Wright, Boston; Lyander S. Richards, Boston; B. J. Butts, Hopkinton, Mass.; Dr. Charles K. Wheeler, Boston; Ezra H. Heywood, Worcester; Mrs. M. S. Townsend, Vermont; L. K. Joslin, Providence; J. P. Blanchard, Boston.

The President, on taking the chair, thanked the Secretary for the trust confided in him. He was a friend of peace from boyhood; loved its principles and believed in their application to every act in life. In taking up the morning paper he observed, to his sorrow, the passage of the Militia Bill in the State (Rhode Island) Legislature, compelling every male citizen between the ages of eighteen and forty-five to be enrolled and perform military duty. It was that time, he thought, that interest in the cause of peace, he rejoined all to work faithfully while life with them remains.

The Constitution of the Society reads as follows:

## PREAMBLE.

Whereas, Life, liberty and the pursuit of happiness are natural, inalienable rights, subject to no human governments, but superior to all; and, whereas, whatever is abstractly wrong can never be practically right or innocently encouraged, nor persons perform collectively what is unlawful for individuals, or serve self and country to the injury of mankind;

Whereas, Peace is self-control and the abnegation of carnal weapons, and the recognition of all the principles of love, justice, charity and purity, make for peace. Communities and States permanently unite by attraction and consent, never through coercive violence, and the sword is not an essential element of our social system, but, like duelling and slavery, a relic of barbarous times, and owes its prevalence to popular delusion;

Whereas, Wise advocates of truth, believing in God, believe also in man, overcome evil with good, choose to die rather than kill; and, whereas, War destroys life, invades liberty, subverts good morals and the spiritual teachings of Jesus Christ, retards and defeats, rather than insures progress and the common welfare, and is a standing reproach to human nature;

We, the undersigned, in order to avail ourselves of the advantages of associate effort, unite in forming a Society to promote these truths, and adopt for our guidance the following constitution.

ART. I. This Association shall be known as the Universal Peace Society.

ART. II. Its object shall be to remove the causes and abolish the custom of war. Discontinuing all resorts to deadly force between individuals, States or nations, never acquiescing in present

evil wrongs; but, in taking away the sword, will give potency to the tongue and pen, and encourage all efforts for the removal of those wrongs and evils, compromise with which renders peace impossible and undesirable. It will employ popular conventions, lectures, tracts, petitions, the pulpit, the press, a Congress of nations, and abstain from all political complications with governments of force for merely partisan purposes, and use all effectual means of reason and moral appeal to convince the people that war is a sin against God and opposed to the best interests of mankind, and its immediate abandonment is alike a religious duty, the wisest expediency, and an imperative necessity.

ART. III. All persons, irrespective of sex, race, condition or nationality, who subscribe to its principles and contribute to its funds, shall be regarded as members of this association, and entitled to a voice and vote in its meetings; and that no one shall be compromised by any vote of the majority. Such minority may be recorded whenever requested.

ART. IV. Its officers shall be elected annually, and consist of a President, Vice Presidents, a Recording Secretary, Corresponding Secretary, a Treasurer, an Auditor, who shall perform the customary duties of their respective offices; and of an Executive Committee of not less than five, or over twelve members.

ART. V. The Executive Committee shall have power to enact their own by-laws, fill any vacancy in their body or in the offices of Secretary and Treasurer, employ agents and publishers, direct the Treasurer in the application of all moneys, and call special meetings of the society. They shall arrange for general convention of the society and make an annual report of their doings, of the expenditures and funds of the society, and adopt the most energetic measures in their power to advance its objects.

ART. VI. The annual meeting of the society shall be held at such time and place as the Executive Committee may direct, when the account of the Treasurer shall be presented, the annual report read, appropriate addresses delivered, and such other business transacted as may be deemed expedient.

ART. VII. All associations having the same principles and purpose, may become auxiliary to this society, and their members shall be entitled to equitable representation in its meetings. The public conventions of this society shall allow the customary duties of their respective offices, and respect diversities of opinion as tending to the development and establishing of truth.

ART. VIII. This constitution may be amended at any regular meeting of the society, by a vote of two thirds of the members present, provided the changes have been previously submitted to the society in regular session or the Executive Committee.

ART. IX. Signs of peace throughout the land endorsing the principles embodied in the above constitution, will please send in their names and contributions (whether five cents or fifty dollars, according to means) to the Corresponding Secretary, Lyander S. Richards, 67 Purchase Street, Boston, Mass., to whom all communications designed for the society may be addressed.

## A Visit to Toledo, Ohio.

It is well, I think, to write occasionally an account of what our friends in Spiritualism are doing around and about the country, in the different towns, cities and localities. It is a sort of information we like to have. It strengthens and encourages us. It gives us aid and comfort—and we all want and need these.

On last Sunday, May 20th, by invitation, I delivered two lectures in the city of Toledo, under the auspices of the Spiritualists of that growing and prosperous city. The city of Toledo is situated in north-western Ohio, on the Maumee river, which flows into Lake Erie, about four miles from the city. This beautiful river at Toledo is more than a mile wide, and is deep enough for the largest boats and craft. The city extends along its banks for one or two miles, and in this direction has some of the most beautiful private residences. There are many beautiful residences all about and in Toledo, and as a business city it is very prosperous and flourishing. It contains near twenty-two thousand inhabitants, and there is no reason that in a time not far off it shall be numbered among our large cities. But I did not design a description of the city of Toledo. I only wish to speak of the Spiritualists and Spiritualism there.

For the last three or four years the Spiritualists, although retaining their knowledge, faith and position, have not been very active or energetic in efforts to spread the cause. For such a long time there has been little or no united action among them. They had ceased meeting together in a hall and having lectures, and as to united effort or organization, there had been a lull in their energies. But recently—the excitement of the war over—they have resolved to be up and doing again. By the diligence and industry of some genuine Spiritualists, they have procured a beautiful and commodious hall, under their own exclusive control, on the chief street of the city; and last Sunday I, by their request, inaugurated the delivering of lectures there. I had fine audiences in number, and especially in intellectual character, to hear both of my lectures; and although in the first lecture I occupied their attention for two whole hours, and in the second for more than an hour, I found no flagging in interest and attention, for which indeed I am quite indebted to those same audiences.

There is no mistaking the intellectual character of the men and women, who know the facts and truths of Spiritualism, in Toledo. Any person of any experience cannot help noticing that. Indeed, so far as my observation extended, I found a great deal of brain among them, and heart too, let me tell you. As a body of men and women, I think the Spiritualists of Toledo can hold their own with any of the multitudinous Orthodox congregations of the many churches of Toledo, and I wish them God speed in their several efforts to push on the car of progress.

From last Sunday's beginning, the Spiritualists of Toledo expect to continue their lectures so long as they can obtain speakers; and I hereby advise all speakers and lecturers, that Toledo is a good place to go to. Mrs. Nellie L. Wittale has promised to give several lectures in Toledo next week, going from this city to do so; and I undertake to say, that when this extraordinary speaking medium presents herself there before the public, she will create a great sensation, and make Old Theology tremble.

While at Toledo, I enjoyed the kind and generous hospitality of Mr. Calvin Bronson and family. Mr. Bronson is one of the wealthiest and most influential men of Toledo; and he makes good use of his means and position in the cause of Spiritualism. He is always ready to act and to do for the cause, and rejoices that he is a Spiritualist, and has it so much in his power to do good for the cause. Mr. M. Knight and lady are good and true Spiritualists, and are continually working for the cause. Mr. Eels, too, the Treasurer of the Society of Spiritualists at Toledo, works earnestly and diligently. The renewed organization of the Spiritualists of Toledo, owes much to the efforts of Mr. Knight, Mr. Eels and Mr. Breed. Besides these, there are many other true-hearted and true-minded men and women of Toledo and vicinity, sincerely and actively engaged in promoting the cause of the angels; and I have not the least hesitation in saying that hereafter we may confidently expect a great deal from the Spiritualists of the beautiful lake city of Toledo.

Yours truly, A. G. W. CARTER.

Cincinnati, May 25, 1866.

## Correspondence in Brief.

## Spiritualism in Marietta, O.

You must not imagine because you hear so seldom from this region that we are slumbering, or want in worse, altogether dead to the truths and realities of the day. By no means. We are wide awake, and alive to the grand facts, phenomena and philosophy of the glorious Gospel of Spiritualism. Although we live in the very hot-bed of sectarianism and religious bigotry, yet, thank God, there are some minds in this community who are not afraid to think, and what is better, not afraid to speak their thoughts and sentiments concerning those things involving their moral and temporal salvation.

Seeing what rapid strides our Philosophy was everywhere making, and not wishing to be considered drones in the great active hive of progressive workers, we induced that eloquent and able exponent of truth, Mrs. S. M. Thompson, of Cleveland, O., to come and deal out the bread of life to our creed-bound community. She came, and delivered her first lecture in the Court House, on Friday, the 4th inst., and although the notice was short, and we hardly expected any of our prejudiced neighbors to be present, the hall (to our agreeable surprise) was well filled with an intelligent, attentive and appreciative audience. The subject being selected by a committee of three, chosen by the audience, Mrs. Thompson at once gave utterance to the most beautiful thoughts ever heard in this "Saloon of old," keeping the listeners spellbound, until all seemed to feel the force and sublimity of the Divine inspiration flowing in beautiful words from the angel-world through the organization of the speaker.

At the close of the lecture a subject was selected for a song, and as the waves of harmonious melody rose and fell in sweet cadences upon the ears of those present, it seemed indeed as if new life had been infused alike to the free and the shackled.

At the private sances held at the house of Bro. Wilson, Mrs. Thompson's powers of clairvoyance and spiritual discernment were tested, to the entire satisfaction of the most skeptical.

Mrs. Thompson has delivered four lectures in this town, all of which were well attended.

Let me assure you that the seed sown in this community did not fall on a barren rock, for quite a number who, but a short time since, scoffed and ridiculed our Philosophy, are now earnestly investigating, and the cry is still for light, more light.

We expect to organize an association for spiritual development, in a few days. Many thanks are due to Bro. T. Vincent, for his untiring zeal in promoting our Philosophy here.

The Banner comes to hand, beaming with the love-light of our heaven-born Philosophy. Oh, may it shine on until every soul shall be warmed and invigorated by its genial rays.

Marietta, O., May 22, 1866. S. HERMAN.

## Birthday Celebration of a Spiritualist.

Mr. D. P. Wilder, of Plymouth, Vt., called his friends together last Saturday, 19th inst., to celebrate the forty-ninth birthday anniversary, and to consecrate his life anew to the service of truth and humanity. The occasion was one of considerable interest, and will be long remembered by those who participated in the festivities. It was really a spiritual reunion. Mrs. S. A. Horton and Dean Clark, were the principal instruments of contributions from the angel world, while several others made appropriate remarks. Cobb's Cornet Band from Bridgeport, an adjoining town, was present, and discoursed sweet music from the brazen throats, while a quartet choir from Rutland interspersed occasionally a vocal piece. The Band received the compliments of the assembly, were sumptuously entertained, and departed to their homes on Saturday evening, feeling grateful to Brother Wilder and his numerous friends, for such remembrance of his birthday. The reputation of Mrs. Horton as a speaker is already well established, and needs no further commendation. Her words were full of truth, and her voice a sweet melody. Mr. Dean Clark has but recently entered the lecturing field, and entertaining, like many Green Mountain Boys, a humble opinion of his own merits, may rightfully find another to proclaim his worth. In addition to a sound, practical education and ready command of language, Mr. Clark is controlled by higher intelligences reality, and gives utterance to their thoughts. He is already a fluent and eloquent speaker, and knowing him well for many years as a young man of integrity, sound judgment and perseverance, I predict for him success. The meeting continued over the Sabbath, and was held at the Village Hall, and many attended who would not attend an ordinary meeting, and thus minds were reached that might otherwise remain ignorant of spiritual truth. Fraternally, G. GEORGE DUTTON, M. D.

## New Jersey State Convention.

Our State Convention organized Friday, May 24th, at 2 o'clock P. M. On motion of H. Allen, John Gage, of Vineland, was chosen Chairman. On motion of L. K. Coonley, Mrs. O. F. Stevens was chosen Secretary. The preliminaries were gone through with by the appointment of the necessary committees, upon whose reports the "New Jersey State Society of Spiritualists and Friends of Progress" was duly organized by the action of President, A. J. Davis, of Orange; 1st Vice President, John Gage, of Vineland; 2d do, Wm. M. Drake, of Newark; Secretary, Mrs. Mary F. Davis, of Orange; Treasurer, Orin Packard, Camden.

The minutes in full will be furnished for publication by our very able Secretary, Mrs. O. F. Stevens, of Vineland.

The association adopted a brief constitution, and the appointment of a committee to draft and have published a brief address to the people of New Jersey. Said committee were L. K. Coonley, Mrs. Deborah Butler, C. B. Campbell, all of Vineland. The Convention was well attended.

On the first quart of strawberries raised in Vineland was taken from our own garden, May 24, and brought by Mr. L. L. Lantis, the proprietor of Vineland, and sold at one dollar a bushel. The name of the grower was given by the action of naming them "Coonley's Vineland Pioneer." Vineland, N. J., May 28, 1866. L. K. COONLEY.

I. HAKES, CICERO, ONONDAGA CO., N. Y.—I feel bound to speak of an article published in the Banner of April 14th, on "Organization," written by "Sentinel." To me it is the most sensible piece that I have ever seen published on such a subject. It seems to be the rage all over the country, amongst some Spiritualists, to advocate the subject of organization; and it is strange to me that it is so, for the reason that there are so many who claim to have escaped from the thrall of bondage in the shape of organizations or sects. No religious sect ever advanced with one thousandth part the velocity that Spiritualism has since its birth. Spiritualism has grown in moral strength, in less than a quarter of a century, more than Christianity during the first three hundred years. The cause of the Christian religion advanced with more rapidity before it began to be organized into parties, than it ever has since. Organization, in religion, ever did and ever will have a tendency to retard progression. I find two classes of people within the circle of my acquaintance who are the advocates of organization. The first are those who wish to rule over their brother man; the second are those who cannot advance unless there be some one to lead them.

WILLIAM VAN NAME, writing from Waynesville, Ohio, May 31st, 1866, says: I leave this place for Monroe, Mich., next week, and my address through the month of June will be Monroe, Mich.

Allow me to thank the kind friends of progress here, for the hospitable manner in which they have entertained me. And the cheering words they have spoken. Mr. J. Drew Sweet and his kind mother will never be forgotten. With them I made my home, and may the spirits of departed friends ever hover around them, to bless and sanctify their lives. To Mr. and Mrs. Brown, and Mr. Jacobs and family, earnest, honest, and diligent workers in the cause, I also tender my thanks and sympathy.

J. H. N. HARRISTOWN, IND.—Be patient when sitting for manifestations. After weeks of patient sitting in two circles, within eight miles of here, good manifestations have been produced, of various kinds.



### Letter from Paris—Guttenberg's Vision.

Gentlemen Editors—M. de Lamartine, in his late work, "Le Lict Lascieur," or, "Histoire de l'Humanité par les Grands Hommes," gives to us, in a most interesting and graphic biography of Guttenberg, the inventor or discoverer of the art of printing, the following facts of a character so like many afforded at the present day, and to which Spiritualists, at least, will be able to give a ready solution as to their source, that I cannot refrain from translating and sending them to you, in the hope that you may find them useful for publication, or otherwise. While many readers of the Banner (our so highly prized paper) may be already acquainted with these facts, to a goodly number they will doubtless be of interest. I therefore send them. Mrs. JOSEPHINE STERLING.

Paris, France, May 14, 1866.

The young and poor scribbler of Hamlet was in love. Promenading one fine day of spring-time upon the banks of the canals outside of the city, he seated himself under the willows, there to indulge in reveries of his beloved one. Full of her image, he took pleasure in engraving, with the aid of his knife, the first letter of her name, and the first letter of his own name, interwoven as a rustic emblem of the union of their souls, and of the entwining of their destinies; but instead of leaving these letters engraved upon the bark to grow with the tree, as one may see of so many mysterious figures and letters upon the borders of forests and streams, he sculptured these symbols of his love upon little pieces of willow stripped of their bark, and still sweating with the moisture of their spring sap. He then brought them, as a souvenir of his dreams and as a token of his tenderness, to the one beloved.

One day, having thus carved these letters in green wood with apparently more of skill and perfection than usual, he enveloped his little *chef d'œuvre* in a sheet of parchment, and brought it to Hamlet. Unfolding it the following day to regard again his letters, he was astonished to see these reproduced *en bistre* upon the parchment through the relief of the letters, whose sap in oozing itself had thus stamped their image thereupon. This was to him a revelation. Other letters in wood were carved, the sap replaced by a black liquor, and thus was obtained the first block of printing.

Without this prelude the following dream of Guttenberg, narrated by himself, would be less understood. We translate his words almost literally:

"I heard two voices," said he, "two voices of unknown and of different tone, which addressed alternately my soul. The one said to me, 'Rejoice, John; thou art immortal! Henceforth through thy instrumentality will all light be diffused throughout the world! The peoples who live thousands of leagues remote from thee, strangers to the thoughts of our country, will both read and understand thoughts this day mute, scattered and multiplied, as they shall be, through thyself, through thy work! Rejoice, John; thou art immortal! for thou art the interpreter that nations have awaited to converse with each other. Thou art immortal! for thy discovery is going to give perpetual life to geniuses, who, without thee, would be dead-born, and who, through gratitude, will all proclaim in turn the immortality of the one who immortalizes them.'

The voice became silent, and left me in a delirium of glory. I heard the other voice; it said, 'Yes, John, thou art immortal; but at what price? Is the thought of thy fellow-creatures sufficient pure and holy to merit delivery to the eyes and ears of mankind? Are there not many, and perhaps the greater number of them, which would merit a thousand times more annihilation and suppression, than repetition and multiplication before the world? Man is more often perverse than wise and good. He will profane the gift that thou makest him; he will abuse the new understanding that thou createst for him! More than one age, instead of blessing, will only curse thee. Men will be born whose intellects will be powerful and seducing, but whose hearts will be vain-glorious and corrupt; without thee they would remain in obscurity; confined to a narrow circle, they would bring misfortune only to their neighbors; and in their day, through thee, they will bring error, misfortune, and crime to all men and to all ages!'

Behold, thousands become corrupt from the corruption of a single soul! Witness young men perverted by books, the pages of which distill poisons from the mind! Young girls become immodest and unfeeling toward the poor through books whence poisons from the heart will be poured!

Witness mothers weeping over their sons; fathers blushing for their daughters! John, is not the immortality which costs so many tears and pangs of heart far too dear? Dost thou wish glory at this price? Art thou not intimidated, John, by the responsibility that this glory will bring to thee?

Believe me, John, live as though thou hadst nothing discovered. Regard thy invention as a bewitching but unfortunate dream, the execution of which could be useful and holy only were man good; but man is wicked, and to lend arms to the wicked, is it not to participate in their crimes?

A woe in the horror of doubt. I resisted for a moment, but considered that gifts from God, although they might sometimes be perilous, were never bad, and that to give our instrument more reason and to noble human liberty, was but to open a vaster field to intelligence and virtue—both divine.

I pursued the execution of my discovery."

### Letter from Chelsea.

Pardon us for again trespassing upon your columns, with a short letter from old "Winnibimmet," for our unabating interest in spiritual matters demands of us to be true to ourselves, and work and act as the spirit directeth. Spiritualism in Chelsea has grown to be, in the process of unfolding growth, one of the permanent institutions of the city; being now regarded by the multitude as a "thing" worthy of investigation. Spiritualists who have for years hid their light under a bushel, and stifled all the nobler aspirations and qualities of the human mind, are beginning to let their light shine, and think and act as that pure reason dictateth. Blessed are the "signs of the times;" and wise are they who cross the river in the Ark of Reason, to join the innumerable host who have gone before to the world of uses and action. During the month of May, Library Hall was filled to repletion, every Sabbath, with hithering and thrifting souls, to catch from off the altar of inspiration the droppings of eternal life, as expounded and made clear through the mediumship of Mrs. Mary M. Wood, of Worcester (formerly Mrs. Mary M. Macomber). "Our Temple is built of living stones," "Joyousness and Sunshine," "The Coming of the Lord," and "Immortality," were some of the subjects which were treated upon; and it could truly be said that those who were hungry, she gave them bread of life; and those that were thirsty, she gave them the waters of life. Mrs. Wood has, for the past two years, on account of ill health, not been in the field as a lecturer; and this in connection with the change of her name from Macomber to Wood, has no doubt been the reason her former friends have not recognized her as again in the field. She is unquestionably a first class lecturer, clearing up everything as she goes along, and carrying conviction to the hearts of all. May angels protect her here below—in making her useful, and welcome her to new duties, in the bright home above, when called to go.

Miss Lizette Dolan speaks through June, and we expect a few more of reason and a flow of soul. May your Reader long live, and be as it now is, an emblem of peace and good will to all mankind. J. H. CRANDON.

## Banner of Light.

BOSTON, SATURDAY, JUNE 16, 1866.

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WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

LUTHER COLBY, EDITOR.

All letters and communications intended for the Editorial Department of this paper, should be addressed to the Editor.

Spiritualism is based on the cardinal fact of spirit-communication and influx: it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes the continuous influence of the spiritual world upon the material, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy.—*London Spiritual Magazine.*

### Special Notice.

The time has fully arrived when the Spiritualists of the United States should exert themselves to extend the circulation of the BANNER OF LIGHT everywhere. We print a first-class journal, employing, at considerable expense, some of the best talent in the country, which has established the character of our paper abroad as well as at home. Articles from the BANNER are frequently copied into English journals, and translated verbatim for the French and German periodicals.

Be it in mind, friends, Spiritualists, that our PUBLIC FREE CIRCLES, wherein thousands of spirits find an avenue open for them to reach their friends in earth-life, draw largely upon our exchequer, which needs replenishing from time to time by donations from large-hearted souls, who not only thereby aid the undeveloped spirits, but lay up treasures in heaven for themselves. More than this: our free circles are teaching the people of earth that "the dead live!" and can and do mingle with their loved ones, although the visual senses of the former do not perceive them.

With these considerations in view, we earnestly call upon all liberal-minded people to aid in extending the circulation of the BANNER OF LIGHT.

### Organizing Humanity.

The ceaseless restlessness of man best attests the fact that all is not right in the social plan, so far as that plan springs from and is continually related to Nature. Here is the earth, and here is the great human family. Each was evidently created for the other. But by reason of man's ignorance, the selfish instinct has never yet given reason and justice room for play. The practice has so far been to grab and hustle for all we can get, with the idea of keeping all we can. Such a habit is that of the beast of prey, a proof of wildness, and not of civilization. One given to reflection, and to a comprehensive look at things, would think we were but little advanced from the beasts in this respect, so eager are we for all that can be grasped and called our own.

Now we insist that the true spirit of progress and newness of life involves an advance far beyond any point we have ever yet attained in this respect. We hold that the human family is not designed to be a confused and greedy rabble, living only to prey on the other; for such a state would come entirely short of the great purposes of its original creation. Here is a bountiful earth, holding out sufficient promises for us all; and here is a race of intelligent, growing, and aspiring beings, who desire first of all to supply their necessities from that bounty, that there may be an opportunity afterwards to grow both intellectually and spiritually. Now it does seem as if something was very wrong indeed on our own part, if with these abundant resources at hand, and a willingness to labor for their development, a large proportion of us should after all fall far short of the supply to which we are entitled by the very conditions of our birth, and a still larger part should be condemned to pass their whole lives in a rough and exhausting struggle for a bare subsistence.

Yet so doth existing social arrangements, or no arrangements, make things befall, that there is little or no harmony in the relations of man to man, or of man to Nature; and all idea of order, such as is founded on reason, is pretty much abandoned; or if it be cherished in a few minds, it is only as a dream of Utopia, a visionary scheme, such as Socialists have long been derided for without being answered. We hold to the doctrine, however, that there never was such an element as chance in the creation and furnishing of this world, but that all was originally planned in infinite wisdom, and will ultimately result in the substantial and permanent good of the race. Therefore, in such a view, nothing was made in vain; and we most efficiently aid in advancing the divine purpose, when we work for harmonizing and reducing to order the several elements of humanity. It is a fact that the world does owe every man a living, as the saying is; and when he is ready to earn it by honest industry but cannot, it is all the evidence needed that something is very wrong which requires to be set right as speedily as possible.

We say that Humanity is the master of the earth. It was created to be such, and cannot be long cheated of its birthright and inheritance. The ignorance of Man cannot always prevail to keep down what was intended to be uppermost. The very protests which are continually made against the existing disorder and confusion, are evidence of a revolt which is rising against the selfishness which prevails, and must eventually in a better understanding of what it most concerns us all to know. Man was born to be, as some have styled him, the overseer of the earth and everything upon it. It would indeed be a dead and buried world, were not the intelligence and spiritual power of man applied to its development and interpretation. Not only does humanity require to develop the blind forces of Nature, but to organize them for use likewise. That is its great office; and in duly performing it, it does the regular work of developing itself.

Industry, therefore, should be, and in time must be, organized on a plan which we may call truly scientific. There must be neither scrambling nor guess-work about it. Each must have his appropriate place, and each must have his own. No selfishness ought to be permitted to wrong any one out of what really belongs to him; for by such means the whole system suffers from derangement, and wrong falls with its hurtful effects where it might be averted. We say of a farmer that it is his duty, if he would thrive, to see that his several fields are properly prepared, tilled, and reaped, and that each is set apart to do that service only for which it is best qualified. So with the human race that finds itself dependent on the products of the earth; it must be governed by the genuine principle of humanity, directing it where it interests and best welfare lie. The task to be performed is one of order and organization.

And this, after all, is the great problem of the age. There are more minds engaged in active thought about it than is known. To be most ef-

fective, because most harmonious, the work of reducing all elements to order from the existing state of confusion must be inspired with the spiritualistic ideas, giving the plan vitality, energy, and a sure promise of success. On this condition will Labor rise to its proper plane, being thus imbued with intelligence and true self-respect, and become what it is capable of becoming, without pretension or even profession, doing its work in one walk and another, omitting nothing, shirking no obligation, coming short at no point, and evoking beauty from tasks which are now too often mere drudgery and abomination. When we can bring things up on this level, we shall begin to bid good-by to all prevalent forms of social evil—to pauperism, intemperance, crime, vice, and the rest of the hateful brood. All men will combine in one general endeavor to extract wealth from Nature, distributing the result equitably, instead of fighting one with another for a share, and wasting proceeds which might help to enrich all.

### The National Convention.

Spiritualist Societies should make it an especial duty to elect delegates to the next National Convention of Spiritualists, which meets in Providence, R. I., on Tuesday, Aug. 21. It is not necessary that such Societies should be organized by the statute laws of any State, but they should be so far organized as to have a Chairman, Secretary and Treasurer, or a Committee of Management, and hold regular public meetings, weekly or monthly, to be entitled to representation in the Convention. Delegates chosen from such societies must have credentials signed by the Chairman and Secretary, or they will not be received. The above was the rule adopted at the last Convention, and we suppose, as a matter of course, will be a precedent for the next one. It was not so understood previous to the assembling of the last Convention, hence many Societies that might have been represented did not send delegates because they were not organized under State law. With this criterion to go by, no doubt hundreds of Societies who had doubts on this subject last year, will now send delegates for the Providence Convention; at least we earnestly hope so. There are enough Societies of Spiritualists holding regular meetings, to send over a thousand delegates this year; and they ought to do so. If such assemblages are to take place, year after year, under the high-sounding title of "National Convention," they ought to receive more notice from local organizations. New England especially has been very remiss in this respect. She had not more than a fractional part of what she was entitled to at the Chicago Convention, and did not do much better, in point of numbers, at the Philadelphia Convention. Maine was not represented at all. New Hampshire had just enough to be counted in.

The West are far more wide awake in this matter, and attend to it with a commendable degree of promptness. We hope Spiritualists from all parts of the country will take suitable measures to be represented at the next session, so that it will be indeed what its name indicates, a national affair.

Send good men and women who have the true interests of Spiritualism at heart, and if they keep politics out of the Convention, they will be very likely to have as harmonious a time as any similar body of people can possibly enjoy, and their deliberations will have weight and character, and command the attention of all classes and sets. The public mind will thereby be drawn to the important revelations which Spiritualism discloses for the benefit of mankind. If this cannot be done, better stay at home and work in local organizations.

### Particular Request.

We are always desirous of obtaining tests or confirmation of the truthfulness of the spirit messages given at our free circles through Mrs. J. H. Conant, and published in the Banner; and we earnestly request any person who reads a message from one with whom they were acquainted, and know anything regarding its general truthfulness, to inform us by letter or otherwise. Frequently spirits come to our circles and say they passed to the spirit-world from London, Paris or some other place across the Atlantic, on that same day or a little time previous, not sufficient, however, for us to hear from such a distance in any other way possible. We always announce in the following number of the Banner, the fact that such a message is received, with the date of its reception, and this announcement is made public before word could be obtained from such places. The full messages are not published for some time afterward, as they accumulate on our hands faster than we can find room to print them; and as we observe the rule, "first come first served," they do not appear in print until some six or eight weeks after their reception. Friends abroad, as well as in our own country, will do us a great favor by complying with our request.

The public are anxiously looking for such tests of spirit communion, and we shall always be happy to print them, as we have done heretofore. It often happens that those messages which contain the most convincing tests, are received by unbelievers, skeptics, who do not care to have such facts made public, lest it should "aid the spread of heresy," unwisely closing their eyes and reason to the mighty truth of spirit communion so important for humanity to know. Hence the reason we receive so few verifications to the spirit messages we publish.

### Our Western Editor and Agent.

We find the following paragraph in a late number of the R. P. Journal:

"Our worthy Brother J. M. Peebles is in Battle Creek, Mich., his home, and will make his headquarters there till September."

Bro. Jones, you are in error in regard to the movements of our associate. Who your informant is that thus presumes to know our agent's movements more fully than we do ourselves, we are at a loss to divine. J. M. Peebles is still in Cincinnati, and will remain there until the last of June. He will lecture the two first Sundays of July in Detroit, remain a brief period at home, and will speak on Sundays during August in Sturgis, Mich. He will, also, as his time shall permit, visit other Western localities, attend grove meetings, etc., be at the National Convention of Spiritualists to be held at Providence, R. I., in August, and then return to Cincinnati.

It is very desirable that the friends of the cause, wherever Bro. Peebles may go, aid him in increasing the circulation of the BANNER OF LIGHT.

### Lectures by a Blind Man.

William H. Holington, now totally blind, is delivering a course of lectures in the West, on Ancient Egypt, to the general satisfaction of his audiences. The endless variety of topics of great interest interwoven in the story of that historic land, are so attractive that lecturers cannot fail to command the close attention of their hearers. It is so with Mr. Holington, and we hope our friends everywhere will give him a chance to be heard, wherever meetings are held. His address is Farmington, Jefferson county, Wis.

### The Abused Red Men.

It was a meanness of the same piece, with a good many other specimens of that quality, to start the report that Indians had surprised a fort recently in the far West, and put the entire garrison to the sword. The story is corrected after its slanderous work has been once done; but the prejudice it creates cannot so readily be effaced as it was created. We are glad to see that at least one of the leading journals of the West—the Chicago Times—takes up the cause of the Red Men. Its New York namesake styles them "the miserable Indian tribes of the Plains." Of this class of outlawed human beings, sixteen were not long since butchered by white men in cold blood, fourteen of the victims being women and children! This is a black disgrace to our national name, and should not pass without the most indignant rebuke from every paper in whose columns it is unhappily chronicled.

We are by no means disposed to enter into a comparison of the philanthropic feeling that is manifested toward the blacks, and the red men who have been driven from their hunting-grounds toward the setting sun. The case is bad enough as it stands, without bringing it into comparison with anything else. But we call upon the Government to institute immediate and searching investigation into these facts that so blacken the page on which they are written, and to deal out justice where it belongs. We cannot proceed in this course further, and hope to maintain a character for the most ordinary sentiments of justice. We know we have done an irreparable wrong to the red men, but it is not necessary that we should persist in a temper and spirit that has so signally disgraced us. We may at least do right by the hand of these poor people who remain. At any rate, such should be the aim of our Government.

### The Vienna Treaties.

It is natural enough that Napoleon should have declared his detestation of the Vienna Treaties of 1815. He has reached his present elevation only by opposing them and trampling them under foot. In fact, he has been successful only so far as he has rendered them null. They were an arrangement between a few families of princes and kings for maintaining themselves, against the progressive and revolutionary movement set on foot by the first Napoleon. The whole object was to keep the rulers up and the people down. It had come to such a pass that unless something of the sort was done, there would soon be no bulwark standing between legitimacy, so called, and popular rights. At best, it was but a temporary arrangement, which the Great Napoleon readily perceived and prophesied; he used to say that within fifty years Europe would become all autocratic or all republican.

The half century limit from the date of that utterance is just expiring. The great issue is about to be tried, whether absolutism is to rule on the continent of Europe, or republicanism shall gain a foothold and march steadily forward to the post of dominion. Napoleon has repeatedly shown his hatred of the treaties of 1815, which cut up Europe into diminutive States and consigned France to a degrading position among the other powers. He has devoted his life, in exile, and on the throne, to the restoration of France to more than its former dignity and influence, and to the end of consummating his designs, he has set on foot the complication which now distracts all the governments together. The position has changed very much in fifty years.

### Thanks.

We are in the receipt of letters from the friends of the BANNER OF LIGHT in different sections of the country, full of congratulations upon the excellence of our paper, and assuring that we should have at least fifty thousand subscribers. This is even so. If we could obtain this number we should be able to send many lecturers out into the field to preach our sublime, scientific religion FREE. We hope and pray that we may be enabled to announce such an event ere long.

We feel aggrieved in consequence of the sad condition of many of our lecturers pecuniarily; and the more so, that they should wrangle among themselves, as some of them do, in regard to mooted points. Those who discuss principles should never descend to personalities. Whenever our spirit-friends desire organization, organization will come; whenever they see that our speakers should be permanently settled, settled they will be, and not before. We therefore earnestly call upon all those who teach the Harmonical Philosophy to become more harmonized, or their teaching will amount to no more than the preaching of the salaries of the present day. A living faith and a living inspiration, such as we possess, ought to so completely fraternize us, so completely solidify our ranks, as to defy the demons of mischief, of whatever ilk.

Let us have PEACE in our ranks, and POWER will be given us from above.

### Picnic at Abington Grove.

We are happy to announce that Dr. H. F. Gardner has made arrangements for a renewal of those Grand Picnic Gatherings—which have taken place for several years past under his management—the first this season to take place on Tuesday, June 26th, at Island Grove, Abington, full particulars of which will be given in our next issue. It is sufficient to say that under the Doctor's experienced generalship everything will be arranged as it should be. The Grove is the best anywhere in this vicinity, as former visitors can testify. Thousands will anxiously wait for the 26th to come round.

### "A Maiden in the Spirit-Land."

The photographs bearing the above title, which have been advertised in our columns, are copies from the original painting, valued at \$8000. It was sketched by a medium while in a trance, and purports to be the spirit picture of the wife of the late Frederick N. Ehrenfels. The original picture is now the property of his niece, Sophia Ehrenfels of Chicago, Ill. Judging from the photograph copy, the original must be very beautiful. The R. P. Journal says, "As a gem of art it is indeed exquisite, evidencing a skill seldom acquired by the masters of the present day."

### Our New York Office.

The Spiritualists and others of New York and vicinity in want of choice books, spiritual and philosophical, will do well to call or send to our New York office, 44 Broadway. We sell as cheap as the cheapest for cash.

Mr. Baldwin, our agent, will receive advertisements for the BANNER OF LIGHT. Mediums and others will please note this.

### Masses Held.

The First Society of Spiritualists in Milwaukee, Wis., having suspended their meeting for a summer vacation till Sept. 10th, Bro. Hull, who has been their regular speaker, will be at leisure, till that time to visit other places for Sunday lectures, and also to attend grove meetings.

### Spiritualist Movement.

Our friends in Syracuse, N. Y., and vicinity, have called a grand mass meeting, to assemble in the City Hall, at 10 o'clock A. M., on Sunday, June 24th, for the purpose of organizing a county association.

At Middle Granville, N. Y., the Spiritualists hold their sixteenth anniversary on the 15th of June, and continue in session the two following days.

The Spiritualists of Rockford, Ill., have called a three days' meeting in that city, to commence on Friday, June 29th.

An organization has been effected by the Spiritualists of Paw Paw, Michigan, under the statute law of the State. The society was never more prosperous.

The Spiritualists of Sturgis, Mich., hold their annual three days' meeting in that place, commencing on Friday, June 15th, in the Free Church.

The Spiritualists of Aurora, Ill., have announced a three days' convention, to assemble on the 15th of June, and continue Saturday and Sunday.

A grove meeting by the Spiritualists of Farmer's Station, Clinton Co., Ohio, is announced for the 4th of July.

For all the above meetings, ample arrangements are being made for the comfort of all who attend. Good speakers will be present, and a feast of spiritual food will be offered free to all. Much good will result from these gatherings.

### Picnic from Philadelphia.

The Philadelphia Children's Progressive Lyceum, we learn from M. B. Dyott, Esq., its conductor, will have a grand Picnic Excursion to Silwood Grove, on Friday, June 22nd inst. Every arrangement is being made for the comfort and enjoyment of all who join in the festive occasion.

The young folks are sure to enjoy themselves, and no one can mix in with such a cluster of hopeful and happy flowers of Young America, without partaking a full share of the blessings they shower around them. We would like to be one of the party. The grove is beautifully situated about ten miles from the city, a half hour's ride, on the Media Road. The Grove has all the conveniences for healthful recreation and enjoyment. Prominent among the amusements of the occasion, will be the crowning of the "May" and "Fairy" Queens. There will be music, and also dancing, recitations, games, and other interesting exercises which will contribute to the happiness of all. Tickets for the excursion, at 75 cents for adults and 40 cents for children, can be procured of officers and members of the Lyceum. The cars will start from Thirty-First and Market streets, at 7 o'clock in the morning, and returning, will leave the Grove at 6 o'clock. We hope our friends and all others who take an interest in Children's Lyceums, will encourage both officers and children by their presence. It will be good for all who participate in such happy scenes.

### New York Lyceum Picnic.

We understand that the New York Children's Progressive Lyceum are to have a picnic excursion to Fort Lee, on the Hudson, on Friday, June 15th, together with the Spiritualists of the city, and their friends who wish to enjoy a pleasant occasion. The party will take the steamer Thomas E. Hulse, at the Pier foot of Christopher street, at 10 o'clock A. M. Should the weather be stormy, the excursion will be postponed to the following Tuesday. Tickets, 50 cents for adults and 25 cents for children. Uniting in such excursions with the children, tends to develop a broader love in the soul for humanity.

### Charlestown Picnic.

The plenty by the Spiritualists of Charlestown who hold free meetings in Mechanics Hall, in connection with the Children's Lyceum, will be held in Stanley's Grove, Beverly, on Thursday, June 21st, instead of Tuesday, as first contemplated.

### The Little Bouquet.

We have a supply on hand of the first number of the LITTLE BOUQUET, a Children's paper, published in Chicago by the R. P. Association, which will be sold at the publisher's prices. Orders solicited.

### Picnic.

The Spiritualists of Westmoreland, N. H., and vicinity, will hold a Picnic in a grove near the residence of Mr. S. D. Clark, on the banks of the Connecticut, on Wednesday, June 20th, 1866. Friends are cordially invited to attend.

The Syracuse Daily Standard of May 24th, notices very favorably Mrs. A. A. Currier, the spiritual lecturer, and her discourses recently delivered there. The editor says, "Her oratory is of a different class from that of Anna Dickinson—more scholastic, finished and graceful, but lacks that cutting sarcasm which Miss D. indulges in. She has a flexible voice, good compass and pleasant tone, naturally feminine, but at times approximating to the dignity of the masculine on the forum, and she uses it to good advantage. With smooth, pointed and well-chosen language, natural and easy gestures, graceful and firm attitude, entering with fervor into her subject, as the well formed sentences are uttered, she cannot but be regarded as an interesting and pleasing speaker; we think as much so as any lady we have heard."

The portrait is very correct, coming as it does from one of the secular newspapers—which are not apt to be very liberal when speaking of Spiritualists. Public sentiment is changing for the better everywhere, and the press is beginning to see that it must keep pace with it.

We are under obligations to Dr. H. T. Child, of Philadelphia, for the official report of the proceedings of the State Convention of Spiritualists of Pennsylvania, held in the city of Philadelphia, on the 22d and 23d of May. It was written out for the BANNER OF LIGHT by Miss Caroline A. Grimes, who also has our thanks.

Thus the good work goes bravely on all around us. The jarring elements in the political world do not in the least impede the onward march of SPIRITUALISM. When its great truths are fully established among the peoples of earth—as they surely will be in the coming time—War will cease, and blessed PEACE will reign supreme.

We call attention with pleasure to the inauguration of a Healing Institute in Quincy, under the management of Mrs. A. J. Kennison. The house is newly furnished, with an eye to comfort, and being in a desirable locality, invalids can have the benefit of sea air and bathing. The services of Fred. L. H. Willis, M. D., of this city, have been engaged. The fact that Mr. W. has received a regular scientific medical education, and being a clairvoyant, as well as possessing healing powers, is enough to warrant us in recommending invalids to patronize the institution under consideration. Dr. Roudy and wife, a clairvoyant and clairvoyant physician, will also be in attendance.



## New Publications.

**JOSH BILLINGS—His Book.** With comic illustrations. New York: Carleton. For sale in Boston by Crosby & Alsworth.

The popular "Josh" is out between covers. He is both a wit and a philosopher. He has said as many really close things as any other live man who has let himself out so freely. We have a special liking for "Josh," and of course like his book. Others will like him through his book. He is a genuine American product; and although more or less exaggerated in places, is on the whole keen as a brier, true as steel, clear as a bell, and as full of muscle as a hive of swarming bees. Buy and read this very shrewd and sensible, but always laughing volume.

**BEYMINSTRE.** A Novel. By the author of "The Silent Woman," &c., &c. New York: Carleton. For sale in Boston by Crosby & Alsworth.

This is the reprint of a highly taking English novel, which, with its companions, has had a large run across the water, and is destined without doubt to the enjoyment of a wide popularity on this side of the Atlantic. Beyminstre is the first one of the four yet reproduced; the rest will speedily follow. There is a quiet power manifest in this most pleasing story of domestic life and character, such as will delight and refresh even veteran readers of fiction. The temper and tone of the story is excellent, and besides attracting cultivated tastes and refined sensibilities will do much good by the pleasant impressions it leaves on the heart of the appreciative reader.

**THE GAME BIRDS OF THE COAST AND LAKES OF THE NORTHERN STATES OF AMERICA.** By Robert B. Roosevelt, author of "The Game Fish of North America," "Superior Fishing," &c., &c. New York: Carleton. For sale in Boston by Crosby & Alsworth.

The previous books of Mr. Roosevelt, who is a sportsman of means and elegant leisure, have been a credit to his taste and accuracy as a writer and his wide experience as a man addicted to the gun and the angle. His "Superior Fishing" figured largely, in the way of evidence, in one of the New York courts during a famous divorce trial. He is an accomplished sportsman and genial man. His descriptions are exceedingly vivid and clean-cut, and place his conceptions and observations with delightful distinctness before the mind. The present handsome volume will prove a welcome accession to sporting literature and the delightful accumulations of natural history.

**BRAVE OLD SALT; or, Life on the Quarter Deck.** A Story of the Great Rebellion. By Oliver Optic. Boston: Lee & Shepard.

This completes the set of six volumes which Oliver Optic has written for the boys about the Rebellion now brought to a close. It is a stirring story, which will challenge the curiosity of every bright lad who carries a satchel or a lunch-box. This set, so say the enterprising publishers, has been sold during the past year to the extent of a hundred thousand volumes. A tribute to the merit of a series which will sell for years yet to come at almost as rapid a rate.

**THE EMPIRE OF THE MOTHER OVER THE CHARACTER AND DESTINY OF THE RACE.** By Henry C. Wright, has passed into a second edition in the hands of Bela Marsh, its publisher—a fact which goes to show that this great subject, of such direct importance to society, is engrossing a larger share of the public attention than ever before.

The American News Company have issued the fourth, and last, part of the "Gospel of Peace according to St. Benjamin," which may be found on the counter of A. Williams & Co., Boston. There are some very keen thrusts in it, as may be imagined. It appears to fully sustain the reputation of the three preceding parts.

**THE ATLANTIC** for June offers papers from its able and facile corps of contributors, such as no other magazine in the country can really command. We may speak of some of them in detail at another time. The story of "Dr. Johns" is concluded. Mrs. Stowe is brilliant.

**OUR YOUNG FOLKS** for June brings its fresh beauty, and we hope it gives as much pleasure to our young readers as it does to us. One of the best features to this magazine is its happy illustrations. The illustration to Mrs. Stowe's story in the May number was a study of fun, and every number shows an artist's skill.

Scribner, of New York, has certainly set a happy plan on foot in the establishment of the religious and domestic magazine—**HOMES AT HOME.** It grows rapidly in strength and popular favor. Mitchell opens this (June) number with a pleasant sketch of an old country farm. There is a sketch of the English Universities, of Gen. Grant, of Judge John Jay, and additional matter of real interest and value. For sale by A. Williams & Co.

**HARPER'S MONTHLY** for June is full of freshness and attractions. An excellent number, and of good variety. For sale by A. Williams & Co.

**PETERSON'S LADIES' NATIONAL MAGAZINE** offers appropriate plates and reading for the opening of the new summer. A. Williams & Co. have it.

**THE GALAXY**, the new fortnightly illustrated magazine, has reached its fourth number. It has been enlarged since the first issue, and is now one of the handsomest periodicals printed. The contents are varied and interesting. A. Williams & Co. have it for sale.

## BOOKS RECEIVED.

From Lee & Shepard: The Mute Singer, by Mrs. Mowatt; Kate Marston; Pulpit Pungencies.

## Production of the Spirits.

The London Morning Star of Nov. 11th, 1885, contains the following paragraph, which it heads, "A Spiritual Piece":

"Paris, Nov. 9. There was a Cabinet Council to-day at St. Cloud, under the presidency of his Majesty, who returned last night from the Princess Beatrix's. Next Sunday the Court is expected to move to Compiegne. General Sere de Rivières, who is to superintend the final preparations for their Majesty's reception. The first series of guests will be received on the 14th, and the theatrical representations for the entertainment of the Court are to be commenced by 'La Famille Benetton.' The author, Victorien Sardou, is a writer who announces to the public that not a line of his comedy is the genuine production of his own brain, but, on the contrary, the inspiration of the spirits of defunct dramatic celebrities with whom he is in constant communication, and who benevolently dictate to him as he writes. 'La Famille Benetton' must certainly be a spiritual piece; whatever else it may be, I am not prepared to say. I only wish, for the benefit of the Star, that I was on an intimate terms with the spirits of Addison, Steele, and the rest of the staff of the Spectator."

## To Spiritualist and Temperance Societies.

Dr. F. L. H. Willis will answer calls to lecture before the above named societies wherever desired. Address care of this office.

## The First Picnic.

The first picnic of the season—a very pleasant occasion—came off at Medford, in Green Mountain Grove, on Thursday, the 31st ult. The "Children's Lyceum," of Charlestown, for whose especial benefit it was provided, engaged in several very pleasing exercises, such as singing, recitations, gymnastics, marching to music, &c., which were much enjoyed by all present. The whole was under the management of A. H. Richardson, the Superintendent, assisted by Mr. Warren, as Musical Director.

After the exercises by the juveniles, the following poem, by R. Thayer, was read by the author:

How pleasant to meet in the Spring of the year,  
And to feel that the angels are hovering near;  
To mingle with children—and mingle with youth—  
To plant in their minds seeds of virtue and truth!

May our Father in heaven look down from above,  
And fill every heart to overflowing with love;  
And that nothing wrong may be spoken to-day,  
May He teach all who speak just what they should say.

May each one be grateful that Winter has fled,  
And we are not numbered with those who are dead;  
That the birds fill the air with their sweet melody,  
And flowers are again blooming on nuptial and lea.

While in our excursions all may not agree,  
May we blend in our spirits in sweet harmony;  
And nothing be done that shall minister pain,  
Or make any wish to'er to come here again.

May the children here gathered be happy to-day—  
Be protected from harm in their sports and their play;  
And all with new zeal enter into the strife  
With wrongs we may meet in the journey of life.

And when we no more in these temples shall meet,  
In the Temple above may we each other greet;  
Where rest from our toils and trials shall be given,  
With angels and glorified spirits in heaven.

## ALL SORTS OF PARAGRAPHS.

**S. B. Williams**, one of our subscribers, writing from Wirt Court House, West Virginia, says that O. L. Sutcliffe, of Ravenna, Ohio, is a good public speaker, and, being a cripple, he calls upon spiritual societies to employ him to lecture for them.

All proper questions sent to this office to be answered by the invisibles, at our free circles, are duly attended to, and will be published in the message department on our sixth page in regular course.

We have upon our table a piece of music, in manuscript, entitled "Rain on the Roof," composed by James G. Clark. As we do not know who sent it to us we are at a loss what disposition to make of it.

Spiritualists visiting New York for a few days, can be accommodated with board on reasonable terms, at the residence of Dr. D. B. Marks, dentist, No. 131 West 33d street, near Seventh Avenue. It is quite convenient to the Ebbitt Hall meetings, and Children's Lyceum, to the latter of which the Doctor has just been elected Conductor.

The Paris correspondent of the Newark Advertiser says that the war cloud in Europe throws doubt upon the opening of the Great National Exhibition in that city next year. If the war actually commences, it will speedily and deplorably dissipate all ideas of a pacific assembling of the nations of the world.

M. Jules Simon states in his recent work on Labor, "there are beggars in Paris who have received alms from generation to generation, or beyond the first French revolution—hereditary beggars—trained to beg and live no other way." They must be pretty aged beggars by this time.

**New Music.**—"Many to Love," song and chorus; poetry by R. Thayer; music by Leonard Marshall; may be had at this office.

In female schools the demand is for principals, not men.

Moses Hull's New Monthly Clarion for June, comes to us filled with much spicy matter. Hold your horses, Moses.

It is estimated that there are one hundred and fifty thousand young men between the ages of fifteen and thirty years in New York, without relatives in the city, living in boarding houses and hotels. A recent tour of the boarding houses showed that in some of them, young men sleep in attics, four and six in a room. Had they remained in the country, they would have been earning sufficient to have enabled them to maintain an independent manhood, free from dissipation and want.

The mother of Charlotte Cushman, the celebrated actress, died in England May 7th. She was a native of this city.

M. Renan is about to issue a new edition of his "Life of Jesus," with considerable alterations, and an appendix giving in detail his reasons for regarding the fourth Gospel as genuine and authentic, contrary to the opinions of most rationalists.

One of the Fall River manufacturing companies has spilt six thousand cases of calicoes by using petroleum as a lubricator for their looms. The oil got upon the cloth, and neither washing nor bleaching could remove it.

**BORAX.**—A California paper states that a large lake has been discovered in that State, from the waters of which can be obtained a large quantity of borax without much trouble, and in a state of almost absolute purity. Considering the fact that the world is now dependent on the lagoons of Tuscany for its borax, and the contingency that this foreign supply may at any time be cut off, this discovery is one of no little importance.

Ceremony may keep alive etiquette, but it is sure to kill love.

A bachelor in Maine has invented another self-fastening button.

A lady wished for a seat in a crowded hall. A handsome gentleman brought her a chair. "You are a jewel," said she. "Oh no, I am a jeweler; I have just set the jewel."

A man was once asked when dying, if he had lived an upright and creditable life. "Well, no—not exactly," said he, "but then I must say I've had a good time."

Why is a prudent man like a pin? Because his head prevents him from going too far.

A man's boots got tight by imbibing water, but the wearer never does.

"Tilly," said a mother to her daughter who had seen but five summers, "what should you do without your mother?" "I should put on, every day just such a dress as I wanted," was the prompt reply.

Never ask a favor of a man until he has dined, unless you wish to be refused.

A little girl said: "Mother, is Tom a good cat?" "Yes," answers the mother. "Well, he'll go to heaven, won't he?" "I suppose so; but if you're not a better girl, you'll never go there." "Oh!" said the little girl, "I'll hold on to Tom's tail."

**THE LONDON SPIRITUAL MAGAZINE** for May, is for sale at this office. It is a choice number. It contains an Essay upon the Ghost-Belief of Shakespeare; Thoughts suggested by the History of the Maid of Kent; Foreseeing Spirit-Drawing; What is Religion?—considered more especially in reference to the question, Is Spiritualism a New Religion? A Scene with Mr. Home, the American medium, etc., etc. We have also a few copies of this monthly for March and April. Price 30 cents per copy.

**CHEAP DINNERS.**—Eating-houses are becoming played out since hotel keepers in this city have established the ticket system. Five dollars will purchase twelve dinner tickets, for which any one may enjoy the luxuries of the season, at libitum, at the National House, Haymarket Square.

Our contemporary of the World's Crisis does not seem to improve much by the teachings of his "master," "the meek and lowly Nazarene," otherwise he would be less condemnatory of his fellow-men than he is. Probably he has demon on the brain!

Ticknor & Fields have in press a new volume from the pen of Gail Hamilton, bearing the title of "Summer Rest." She is one of the most successful of authors, and her new work will be eagerly sought for by the literary public.

"Agitation," writes Dr. J. K. Bailey, of Quincy, Ill., "is the only means by which to reach the sediment of corroding error which has settled in and upon the vast reservoir of religious teaching; and those who have been baptized in the living waters which flow from the crystal fount of spiritual truth, must not flag in their efforts, lest the cleansing and purifying process cease, and the stagnant pool remain intact."

The Wamsutta Mills, New Bedford, Mass., turned out five hundred thousand yards of cloth last month.

Dr. Pusey, the celebrated English divine, whose name has become so familiar, is expected soon to visit this country.

The school fund of Massachusetts amounts to nearly \$2,000,000. Ninety per cent. of the children are enrolled as scholars in the public schools.

**CLAIRVOYANT COUNSEL.**—Dr. J. K. Bailey—the healer, psychometrist, and business clairvoyant—may be consulted, personally or by letter. Address, Quincy, Ill. Terms, \$2, and three letter stamps. He is reliable.

A boy at Orleans lately coughed up the leg of a porcelain doll. It had been in his lungs for seven years, and all that time he was thought to be ill of consumption.

Several huge cotton mills are being built in the villages on the Blackstone River below Woonsocket.

Orthodoxy is on the decline in Western Massachusetts, according to the statement of the Rev. H. C. Trumbull before the Evangelical Society in this city recently. He said that in many places "it was a sad discount, owing to jealousies and bickerings," and he might safely have added, a distaste for old theology.

Charles Kingsley advises a young author to marry a literary lady, and betake himself to the humble and chivalrous service of reviewing his wife's books.

Why are books the best friends? Because when they bore you, you can always shut them up without offence.

**WE CAN DO WITHOUT EUROPE.**—Everything Americans need American skill can supply. Nay, more: the fact that Philon's "Night-Blooming Cereus" is the admitted superior of all the European perfumes, shows conclusively that in the refined luxuries, as well as the comforts of life, we are ahead of the Old World. Sold everywhere.

## A Mass Meeting.

At a meeting of the Spiritualists of Syracuse and vicinity, held in the City Hall, on the 31st inst., the following persons were chosen a committee to call a Mass Meeting, to be held the last Sunday in this month, (June 24th,) at half-past ten in the forenoon, in the City Hall, for the purpose of organizing a County Association of Spiritualists, for the dissemination of the Harmonical Philosophy, and to transact such other business as may come before the meeting. A cordial invitation is given to all, who are friends of progress, to come and lend us their aid in the good cause.

Mr. Peets of Lafayette, Mr. Barnes of Clay, Mr. Kelso of Syracuse, Mr. Bostwick of Manlius Centre, Mr. N. N. Millman of Lysander, Mrs. Kelso of Syracuse, Mrs. Doran of Syracuse, Truman Van Tassel, Chairman, Orris Barnes, Secretary.

Clay, Onondaga Co., N. Y., June 4, 1886.

## A Card from Miss Vanwinkle, the Physical Medium.

Noticing a card in the Banner from Dr. Fitzgibbon, in which he seems to cast a reflection on me, permit me to reply by inviting you and all others to make a thorough investigation of the manifestations given at my seances. I am ready and willing to be tested, and invite all to satisfy themselves in regard to the truth of the manifestations. I honestly and truthfully believe them to come from spirits. "Truth is mighty, and will prevail." If I chose, I could explain why Dr. Fitzgibbon has taken the course he has; and if he persists, I may hereafter do so.

Yours in the cause of justice and truth,  
ELLA VANWINKLE.

814 Broadway, New York, June 1, 1886.

## A Card.

Mr. and Mrs. O. P. Kellogg would return their sincere thanks to the generous friends of Monroe Centre, who greeted them with a donation visit at the residence of Mr. E. Davis. The spirits out of the body blessed and encouraged us, and those in the body raised for our benefit one hundred and fifty dollars, for which we return our warmest thanks.

Mr. O. P. KELLOGG.  
Mrs. ELLA KELLOGG.  
East Trumbull, Ohio, May 28.

## To Correspondents.

(We cannot engage to return rejected manuscripts.)

E. M. NEW HAVEN, Ct.—We advertise lecturers only gratuitously. Healing mediums should pay for their advertisements the same as other people. We are under too heavy pecuniary expenses daily, to advertise without pay. Just to oblige you, we have had too many such "friends!" Send us \$5.00—man-fashion—business-like—and we will advertise for you. Every man who advertises in these columns derives more pecuniary benefit from so doing than by advertising in any other weekly paper, as the BANNER OF LIGHT circulates in every civilized community on the globe.

J. H. ST. LOUIS, Mo.—We have the "moral courage" to speak the truth at all times, and we have yet to know that Mr. Church, the medium, is the "humbly" your German sheet cherishes him with so much haste. People are apt to condemn much rather than they are to approve of their neighbors' conduct—this will apply to Spiritualists as well as others, and more especially to those who worship the "almighty dollar" above everything else.

E. R. PHILADELPHIA—Received.

W. O. P.—Not at present.

## Business Matters.

**L. L. FARNSWORTH'S ADDRESS.**—Randolph, Mass.

**LONDON SPIRITUAL MAGAZINE.**—We have a few copies of this monthly for March, April and May, for sale at this office. Price thirty cents.

**JAMES V. MANSFIELD, TEST MEDIUM,** answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four short stamps.

Those who suffer from nervous irritations, (including uneasiness, and the discomfort that follows from an enfeebled and disordered state of the system, should take **AYER'S SARSAPARILLA**, and cleanse the blood. Purge out the lurking distemper that undermines the health, and the constitutional vigor will return.

## Special Notices.

This Paper is mailed to Subscribers and sold by Periodical Dealers every Monday Morning, six days in advance of date.

**J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMDENWELL LONDON, ENG.**

**KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.**

**MRS. SPENCER'S POSITIVE AND NEGATIVE POWERS,** for sale at the BANNER OF LIGHT OFFICE, Boston, Mass. June 16.

## TO SCALDS AND BURNS.

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June 16.

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June 9.

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June 2.

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## Banner of Light.

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CINCINNATI, OHIO.

J. M. PERLES,.....RESIDENT EDITOR.

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banner of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PERLES, Cincinnati, Ohio; P. O. Box 1402.

## Sectarianism and Primitive Christianity.

Though declining in Europe, particularly Italy, the growing sectarism of this country is the Roman Catholic. As a religious hierarchy, it may truthfully boast of seniority, as it has, by almost universal consent, the best claim to the "apostolic succession." Catholics and Unitarians represent the extremes of authority and faith. Both are adepts in adaptation and worldly policy. Spanning all, from Roman Catholics down or up (it matters little which) to Universalists and Unitarians, there are something over three hundred different and Christian denominations throughout Christendom, including divisions, sub-divisions and shadings, each containing that its creed embodies the truth, and that it alone is worthy the honored appellation, "Christian!" And, in proof thereof, each sectarist has upon his tongue's end a textual "Thus saith the Lord," recorded in King James's Translation, the Douay Version, Luther's Bible, or some other, with variations, revisions and marginal readings. These numerous Christian sects, wrangling among themselves, disputing about baptisms, heavens, hells and "universal salvation," when a partial and present damnation is visible everywhere, refusing an exchange of pulp services, and accusing each other by turns of heterodoxy and heresies, have the shameless effrontery to term Spiritualists "Infidels!" and because they'll not pronounce their shibboleths, subscribe to their creeds, nor worship by their shrines.

Spiritualists, conscious of the worth of mental freedom, will never submit to the twisting, cramping, crushing, shaping, molding, manipulating Church-processes in vogue by sectarists as means of eternal salvation. The cry of *Infidelity* has few terrors in this age. The progress of the nineteenth century has rendered such epithets as harmless as the nursery tales of our ancestors, and when mouthed by conservative priests, they only excite a smile. To Sanctionism, Moses, in all probability, was an infidel, for this scholarly Phenician lived and wrote long prior to the Jewish Moses, of murderous memory. His nine books, relating to the history of the Phenicians and Assyrians, were rendered into Greek by Philo of Byblos. Drs. Grofend and Vagmiedel, Bremen Professors, in their translation of Sanctionism's works, may be "abridged" many facts from the books of *Thoth*, and probably from the thirty-six thousand volumes of the *Hermesians*.

To those prudent, prayerful, hypocritical Pharisees, Jesus was a strange, strolling infidel. To Popery, Martin Luther was a daring infidel. To the English Church, John Wesley was an infidel. To those Bible-believing Puritans, Roger Williams was an infidel, and those very "Christian" New Englanders banished him among the "heathen" Indians, who kindly received him in winter time to their wigwag-homes, giving him of their corn and their venison. And to "Evangelical Christians" Fox, Hicks, Murray, Ballou, Channing, Humboldt and Theodore Parker were, and *A. J. Davis, Colenso and Renan* are infidels! And even the little sect of Universalists, numbering a few hundred ministers and dating from 1850, gaining but seventeen clergymen in fifteen years, and these continually whining about the bigotry and intolerance of the Orthodox, actually "puts on airs," and, uniting with Roman Catholics and Presbyterians, considers Spiritualists *Infidels*! Well, comparing the noble, philanthropic lives of infidels with the lives of Churchmen, the former may well claim to walk as princes among peers.

Read the history of the Christian Church for the past fifteen hundred years; reflect upon those "Christian Crusaders" that, through sword, fire and famine, entombed two millions "heathen Europe's" soul and Asian skies; and consider, too, St. Bartholomew's Eve, the Inquisition of Spain and Italy, the Bastille of France, the thumb-screw, rack and bloody block, the persecutions of Quakers, the trials for heresy, the "sneers," "cold shoulders," "insinuations," withdrawal on "paper," and even heart-fellowship, in our day—and all for honest opinion's sake.

What has the world to expect or hope for from these sectarisms? Is it strange that a youthful Mongolian, recently graduating from a Chinese university, "branded the Franks and the Christians of the West, persecutors and murderers?" Sectarian Christianity is the same in spirit the world over. Younger broods are less *hissing*, less impudent and proscriptive than the older, simply because they lack power. The sting is there, awaiting age. Sandil, with a double superlative, said, "If the ass of Christ should go to Mecca, it would come back an ass still." So plant a sect in Jerusalem, Rome, Mecca or Massachusetts, and it will be a sect still. Theologic "cars" will protrude and point backward, indicative of its stolid, petrifying tendencies. This *sectarianism* in the name of Christ has been in the world almost two thousand years, and tell us what it has done for humanity? Watchmen, what of the night? Has the angels' song of "Peace on earth and good will to men," been fulfilled? Have men "bent their swords into plowshares?" Do they think of, do they "learn war no more?" Do Christians outlive the benevolent teachings of Jesus? Do those that have two coats give one to him that hath none? Do they lay up no "treasures on earth?" Do they "sell what they have" to "give to the poor?" Do they go about, like the Nazarene, continually "doing good?" Is humanity redeemed? Ay, has not this sectarian Christianity, with its Bibles, prayer-books, hymn-books, tall steeples, rented pews and silken-gowned priests, proved a most stupendous failure—FAILURE? I am not referring to Jesus, the divine and loving life he lived, to the beautiful precepts and truths that dropped like pearls from his angel-inspired lips; nor am I speaking of that *Christ-principle* that glowed in the souls of past philanthropists, whether in or out of Church-organizations; but I refer to the fashionable, popular Christianity of the day! And I earnestly affirm that I can discover no similarity—not the least connection between it and the broad and tolerant principles and practices of the humble man of Nazareth. Jesus was not the founder of, and has no personal relation with our *American Christianity*! This, so-called, is the spurious coin. It is a blended Judaism and Paganism, christened "Christianity!"

St. Peter at Rome is four hundred feet high, the golden cross fourteen feet, the whole structure costing seventy million dollars. Trinity Church property, in New York, is estimated at over twenty million dollars; and yet under the very shadow of these steeples are widows suffering for

food and fuel, orphans pleading for crusts of bread, children that never knew the meaning of home and school, and multitudes of saddened souls sending up the cry of "Jesus and the poor!" Sunday dawns, and priests and bishops, leaving maudlin of ease, wealth and *luxuriance*, trip into costly pulpits, adjust their robes, and preach "patented" sermons from texts like this: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the Kingdom of Heaven." Making no personal application of the phrase, "rich man," they branch off on to the wealth and magnificence of "Tyre and Sidon," then denounce with terrible fierceness the "Monks," "Cannanites," "Hittites," and sinners generally, of three thousand years ago, closing with a benediction, after passing the plates for the benefit of foreign missions, and the "conversion of the heathen"—such heathen as Pythagoras, Plato, Confucius, Pericles, Socrates and Solon.

Let us turn from these sickening sectarisms, with their pious pretensions and shoddy solemnities, to a Judean *manger*. The child of a carpenter slumbers there. How very humble! Some ox may have just vacated the stall! All the surroundings bespeak simplicity and extreme poverty; and yet there lay concealed from external eyes, causes that, under the development and inspiration of immortal guides, should usher into Syrian countries practical precepts and principles that, if literally lived, would transform earth into the Eden of the poets—a millennium of love and wisdom. In Jesus was a culmination of Judean Spiritualism! He went out a revolutionist, a reformer, a teacher, commissioned by his Father, attended by angels and baptized of Heaven. Never a man was less a priest, never one more the enemy of creeds and forms that chill religious emotions, and never a soul truer to its divine convictions of justice and right. Conscious of overshadowing spiritual presences, and reveling in the realm of the *universal loves*, he soared entirely beyond the common ties of nature. *Family, kindred, country*, had no longer any real meaning to him. Free from selfishness, he thought only of his work, the uplifting of the poor, and the elevation of humanity. Though living in the divine element of love, he never married; but transferred his power to love to what he felt to be his celestial mission. He selected twelve, not because of their "wealth, education, respectability" or position in society; but of their mediocrity powers. The Apostles all were *mediocres*. Peter frequently "fell into the trance." Paul saw a magnificent light, exceeding in "brightness the noonday sun"; heard voices from the spirit-land, and was caught up to the third sphere of spiritual existences. The others, richly endowed with spiritual gifts, had "visions," spoke in foreign tongues, and healed the sick by the "laying on of hands." Guarded, then, by angels, and armed with the spirit of truth and love, Jesus, accompanied ever by John and James, and generally others of the twelve or seventy, went out through Galilee and the countries bordering Jordan, without "scrip or purse," eating the bread of charity, and consecrating every soul-effort to the benefit of the poor, the sick and the *sinful*. Weary with journeyings, he rests by Samaria's well; now he weeps with sorrowing Martha and Mary; then converses with a suspicious "woman"; then tells the Orthodox magistrates and Pharisees, that "publicans and harlots" should "go into heaven before them"; then blesses a group of little children; then heads a poor beggar's cry; then draws moral lessons from the lilies of the valleys; then talks of finding the lost sheep, and the returning of the prodigal; and then, at the last supper, John lovingly leaning upon his bosom, he speaks with the tenderness of father, brother, friend, and assures them that they might know such to be his genuine disciples as had "LOVE one for ANOTHER." This was primitive Christianity, idealized and actualized by the gentle Nazarene! No worldly pomp; no show of austerity; no external affectation; no compromise of principle for the opinions of others; no outward rites; no priesthood; no castes; no creeds; no Church rituals; no harsh judgments; no dogmas nor studied systems characterized the Christianity of Apostolic times; but fixed personal life-resolves, to dedicate and consecrate all their God-given powers to benefit and bless universal man. Now with a tear in our tone, we ask, what similarity is there discernible; what possible relation can there be between primitive Christianity, as traced in the historic records, and these petty Christian sectarisms that clutch for self and power, and cloud the land with ecclesiastical tyrannies? Sectarian Christianity now lies before us, in vision, a stranded hulk, weakened by divisions, shattered by convulsions, crimsoned in the blood of its slain, slummed by the best literary minds of the age, and gradually rotting out from the souls of its more clear-thinking devotees. True, it had its uses; the scaffoldings of the old Gothic ages had theirs. But when a body is literally dead, wisdom would speedily bury it from sight.

It is clear to every investigating mind, that sects and Church organizations, however well intended at first, have failed, absolutely failed, as instruments for the world's redemption. There are deep soul-demands that they do not meet; and those few restless Spiritualists, such as Nichols and Ambler, that once left Churchdom, and then took to it again, as to "flesh-pots," are now thoroughly conscious that while there are bending orchards around them, they are eating and re-creating dried fruit. Such may find rest in Churches; so do oysters in their shells. These sects speak not to the common feelings of humanity; they seek not the fellowship of the poor, the ragged, the outcast, to benefit them; they minister not to the universal wants of the age; they lack that unction, and spiritual baptism from the heavens; they have not the "signs" that were to "follow" in attestation of Divine power; they have not that faith, merging into knowledge, that "overcomes the world;" they have not the ministering spirits that opened prison doors; that rebuked disease, bidding it depart; that "cast out demons," discerned spirits; made the lame to walk, the blind to see, and the deaf to hear. These were the tests, these the "signs" that Jesus said should follow believers; and a body of believers are supposed to constitute a Church. Jesus says, (John xiv: 12) "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father." These "works," these *gifts and signs*, do not follow the professors of religion; nor are they found in the American Churches; but they do abound among Spiritualists, everywhere, throughout the world, thus demonstrating the identity of modern Spiritualism and primitive Christianity. Though from its rapid progress in this age, Spiritualism is termed "modern," it is really as old as the transition of mortals to the spirit-world, and crops out in the sacred books of the Jews, Brahmans, Phenicians, and Chinese, during all the past historic periods. The great aim of Spiritualism is to demonstrate immortality, bestowing knowledge for faith, to give the world correct views of the future state of existence; to spiritualize the affectionate lives of men, to uncloudedness and help to holy life and living on earth, preparatory to divine conditions, and more celestial homes in the heaven of heavens.

## Items from Here and There.

We lectured during the evenings of last week in the Universalist Church in New Albany, Ind., giving opportunities for objections or questions to be propounded. None opposed us. But after we had left the city, the Rev. Mr. Henry, a "Disciple Minister," planted his theological battery, and commenced a tremendous bombardment. He is evidently good on a cold track, and brave in his non-*come-at-able* pulpit-palace, not inaptly called the "coward's castle." Though Bro. Henry's little sect is doomed to destruction, we believe in his preservation and salvation, because the Bible says "The Lord preserveth the simple."

A. B. Whiting, during his recent engagement in Detroit, delivered a course of evening lectures in Port Huron, that are spoken of in the highest terms. By the way, his historic lectures, so pregnant with facts and rich in illustration, ought to appear in book form for the public good.

Leo Miller is discouraging the living gospel in Cleveland for this month. July he speaks in Rochester, N. Y.

The Spiritualists' regular lectures closed in Louisville the last Sunday of May. Also in St. Louis, to be resumed the first of September. The Children's Lyceum will be continued during the warm weather in St. Louis. This is wisdom; during long vacations the lambs of the fold become scattered. The Cincinnatians will continue both their lectures and Lyceum through the heated term.

Nellie J. Wiltse addressed the Spiritualists of Toledo, O., several evenings of last week. The audiences were large, appreciative, and literally delighted with her inspirational discourses.

The Cincinnati Committee regret that owing to the prior engagements of Miss Belle Scougall, they cannot secure her services as a lecturer at present. She need not dream of eluding them for any great length of time, however.

Are glad to hear of the prosperity of the Spiritual Philosophy in the western portion of the Empire State, through Bro. E. Gregory, of Lockport, N. Y. Your sainted mother, who was ripe and ready for the change, is now bathing in the rivers of eternal life, a ministering spirit to the loved of earth. Think of her as not dead, but gone before.

Prof. J. R. Buchanan, author of "Anthropology," and for a time conductor of a prominent "Electric Medical Journal," in Cincinnati, is now a resident of Louisville, Ky. The Doctor, at one time noted for his progressive tendencies, was popular, deeply interested in Spiritualism, and employed clairvoyants in the examinations of disease; but recently, "real estate" dealings, political engineering and policy purposes have formed hard incrustations over and around him, till he seems a sample of retrogradation, mentally and spiritually.

An Eastern lecture-brother expressed a desire, some time since, to have a "Philosophical Department" opened in the Banner. Such would be clever—DECIDEDLY CLEVER! We know full well *hundred* philosophers—no two agreeing in their philosophy—who would fill that department each week gratuitously.

Among several articles upon construction and reconstruction sent us, some favoring Congress and others the President's plan, we have a very lengthy one from a good-meaning medullist brother in Iowa, purporting to come from George Washington, Patrick Henry, and the Apostle Paul—strange trinity. The length of the article is against its publication, and then we fear the scholarly and classic Paul, crowned with the facilities of nearly two thousand years' progression, might not be pleased to see the production in *print*, and fathered upon him.

The Spiritualists of Sturgis, Mich., hold their yearly anniversary the 15th, 16th and 17th of this month. Bro. S. J. Finney, and other eminent speakers, will be present. It will be a blessed season of spiritual growth.

The Spiritualists of Rockford, Ill., and vicinity, are to hold a Grove Meeting, commencing on Friday, the 20th of June, and continuing three days. We thank the committee for their cordial invitation to be present—shall, if possible. The Chairman informs us they have already engaged N. Frank White, Mrs. Mitchell, and Belle Scougall. Volunteer speakers will be in attendance. It will be a glorious meeting—full of soul-communion and fresh with angel inspirations. There are eyes there we desire to see, and hands we long to clasp.

## Rev. A. D. Mayo and Nellie Wiltse.

The leader in the BANNER of June 2d, replying to the slanderous pen of A. D. Mayo, smacks of seership. E. g.:

What is the matter with our Unitarian brethren that they are thus rousing themselves all at once to an attack upon Spiritualists? Has some unfortunate clergyman found that a poor unlettered little woman in the trance state, may succeed in attracting twenty hearers where he can get but one? We are told that in the times of the Apostles there were certain craftsmen who derived "small coin" from making silver shingles for Diana. One Demetrius called them together and addressed them thus: "Sirs, ye know that by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands." And so, their craft being in danger of being "set at naught," these workmen were filled with wrath and raised the cry of "Great is Diana of the Ephesians!"

Now for the facts. Mr. Mayo, never noted for originality, but clever at combining and re-casting others' thoughts and theories, is preaching in this city to a very moderate congregation of "respectable Unitarians." Nellie J. Wiltse is also speaking in this city month after month, in the "Academy of Music," to crowded houses, there not being even standing room evenings. Her subjects are given her by a committee, chosen from the audience after she enters the building. Bro. Mayo, though a good gospel reader, could not lecture in this way. He is a little jealous—that's all.

The Spiritualists of Cincinnati do not boast of their "respectability," nor "thank God they are not like other men" preferring to cultivate the spirit of the persecuted Nazarene, who "counted himself of no reputation." The unprejudiced mind sees at a glance that the Spiritualists of this age are much like the apostles, disciples and primitive Christian believers, with their visions, trances, healing-gifts, discerning spirits, &c., struggling through Galilee, Samaria, and other Syrian cities, teaching strange doctrines, that the "common people heard gladly," while these "respectable," proud, arrogant, self-righteous Churchmen, cloaked and clean on the outside, are not merely symbolized, but literalized in those old fossil pharisees. Mayo's fling at the Spiritualists is more ill-graced from the fact that he is under the ban of the whole Orthodox community. Not a settled evangelical clergyman would condescend to exchange pulp services with him. Young pharisees must acquiesce, however, to take the place of old ones. With the progress of the age, the race propagates in moderation, and must ultimately become extinct. So every theologic branch that does not bear the spiritual fruit of progress must wither and die. Under God, such is the law of destiny.

Rev. Mr. Mayo is not a sample of Unitarians in the West, generally. The radical Unitarian church of this city, is of an entirely different stamp. Dr. D. A. Wasson has recently been traveling in Germany; he reports to a few months' and settles in this city, and then—

## Grove Meeting.

The Spiritualists of Rockford, Ill., are to hold a Three-Days' Grove Meeting, near that city, commencing on Friday, June 20th, 1886. It is determined by all to make the meeting an entire success. Abundant hospitality will be extended to strangers and friends. Lecturers who can so arrange their travels as to be present, are requested to address the Committee.

Rockford is on the Galena R. R., 92 miles N. W. from Chicago.

G. W. BROWN, DR. GEO. HASKELL, } Committee.

Mrs. — STONY,

Quarterly Meeting of the Connecticut and Rhode Island Spiritual Association.

A Quarterly Meeting of the Connecticut and Rhode Island Spiritual Association will be held at Willimantic, Ct., on Saturday, the last of June, and Sunday, the 1st of July. It is hoped that all the members of the Association will be present; also, all others that are interested in the cause of missionary labor.

H. READ, President.

A. E. LANGRANT, Secretary.

Putnam, Ct., June 8, 1886.

SPIRITUALIST MEETINGS.

Boston.—The members of the Progressive Bible Society will meet every Sunday, at 2 p. m., in No. 3 Tremont Row, Hall 22. Evening services at 7 p. m.

SPIRITUALIST MEETINGS will be held through June in Harrison Hall, corner of Essex and Chauncy streets, at 3 and 7 p. m. All are invited to attend. Entrance on Chauncy street.

The U. S. M. U.'s First Progressive Bible Society will hold meetings every Sunday in No. 10 Tremont Temple, Boston, on Sunday, Monday, Wednesday and Friday evenings, at 7 p. m.

This members of the Children's Scholars' Missionary Union will meet every Sunday, at 2 p. m., in No. 3 Tremont Row, Hall 22. Circle will commence at 7 p. m.

CHARLESTOWN.—The First Society of Spiritualists hold meetings every Sunday in Washington Hall, at 2 and 7 p. m. All are invited to attend. The Children's Lyceum meets at 10 a. m. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Speaker engaged: Mrs. Mary Macomber Wood during June.

SPIRITUALIST MEETINGS will be held in the new hall, corner of Essex and Chauncy streets, at 3 and 7 p. m. All are invited to attend. Entrance on Chauncy street. Speakers engaged: J. H. Currier, June 17 and 24; Mrs. Susie A. Hutchinson during July.

Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 127 Hanover street, Boston, or to the Chelsea Spiritualists.

THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in Westminster Division Hall, Chelsea, at 3 and 7 p. m. All are invited to attend. Speakers engaged: J. H. Currier, June 17 and 24; Mrs. Susie A. Hutchinson during July.

LOWELL.—Spiritualists hold meetings in Leestown Church, afternoon and evening. The Children's Progressive Lyceum meets every Sunday, at 2 p. m. All are invited to attend. Speakers engaged: J. H. Currier, June 17 and 24; Mrs. Susie A. Hutchinson during July.

MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Studio Hall. Children's Progressive Lyceum meets at 10 o'clock a. m.

LYNN.—Spiritualists hold meetings in Leyden Hall, Saturday evening, 7 p. m. All are invited to attend. Children's Progressive Lyceum meets every Sunday forenoon at 10 o'clock.

TAUNTON.—Spiritualists hold meetings in Temple Hall, regularly at 2 and 7 p. m. Admission free.

Worcester.—The Spiritualists hold regular meetings in the new hall, corner of Essex and Chauncy streets, at 3 and 7 p. m. All are invited to attend. Entrance on Chauncy street.

MASS.—The Spiritualists hold meetings in Forest Hall every other Sunday at 11 p. m. Mrs. Yeaw, speaker.

SPRINGFIELD.—The Spiritualists hold meetings in the Universalist Church, Hallowell, every other Sunday. All are invited to attend. Speakers wishing to make engagements will please address John Fuller, South Hallowell, Mass. Speaker engaged: J. H. Currier, June 17 and 24; Mrs. Susie A. Hutchinson during July.

FOXBORO, MASS.—Spiritualists in Town Hall. Progressive Lyceum meets every Sunday at 11 a. m. Speaker engaged: J. H. Currier, June 17 and 24.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wednesday and Friday evenings, at 7 p. m. All are invited to attend. Speakers engaged: J. H. Currier, June 17 and 24; Mrs. Susie A. Hutchinson during July.

PROGRESSIVE LYCEUM meets every Sunday forenoon, at 10 o'clock. Speaker engaged: A. J. Davis during June.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday, at 2 p. m. All are invited to attend. Speakers engaged: J. H. Currier, June 17 and 24; Mrs. Susie A. Hutchinson during July.

PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Block, Portland, Me., at 2 and 7 p. m. All are invited to attend. Speakers engaged: J. H. Currier, June 17 and 24; Mrs. Susie A. Hutchinson during July.

DOVER AND FOXBORO, ME.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Universalist Church, at 2 and 7 p. m. All are invited to attend. Speakers engaged: J. H. Currier, June 17 and 24; Mrs. Susie A. Hutchinson during July.

NEW YORK CITY.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 86 Broadway. Seats free.

SOCIETY OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebbitt Hall, No. 55 West 34th street, near Broadway. The Children's Progressive Lyceum meets every Sunday afternoon, at 2 p. m. All are invited to attend. Speakers engaged: J. H. Currier, June 17 and 24; Mrs. Susie A. Hutchinson during July.

NEW YORK CITY.—The Spiritualists hold meetings in the new hall, corner of Essex and Chauncy streets, at 3 and 7 p. m. All are invited to attend. Entrance on Chauncy street.

ROCHESTER, N. Y.—Children's Progressive Lyceum holds public sessions every Sunday, at 2 o'clock p. m. Mrs. Hayden, Conductor; A. H. Currier, Guardian.

ROCHESTER, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 10 a. m. and 7 p. m. Children's Lyceum meets at 10 o'clock a. m. Henry Rousseau, Conductor; Mrs. Louisa Keith, Guardian.

ROCHESTER, N. Y.—Meetings are held at Sanson street Hall every Sunday at 10 a. m. and 7 p. m. Children's Lyceum regular Sunday session at 2 o'clock. M. B. Dyott, Conductor; Mrs. Battenger, Guardian.

Meetings are also held in the new hall in Phoenix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor; A. H. Currier, Guardian.

VIRKLAND, N. J.—Friends of Progress meetings are held in the new hall every Sunday at 10 a. m. Children's Progressive Lyceum holds Sunday session at 1 o'clock p. m. Mrs. H. Moore, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10 a. m. and 7 p. m., at Ellis Hall, Bellevue Avenue.

BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at 10 a. m. and 7 p. m. All are invited to attend. Speakers engaged: J. H. Currier, June 17 and 24; Mrs. Susie A. Hutchinson during July.

CHICAGO, ILL.—Regular morning and evening meetings are held by the Spiritualists in Chicago at 10 a. m. and 7 p. m. Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10 a. m. and 7 p. m.

SPRINGFIELD, ILL.—Regular Spiritualists' meetings every Sunday, at 2 p. m. All are invited to attend. Speakers engaged: J. H. Currier, June 17 and 24; Mrs. Susie A. Hutchinson during July.

ST. LOUIS, MO.—The Children's Progressive Lyceum holds regular sessions every Sunday afternoon at 2 p. m., in Mercantile Hall, Col. Wm. E. Moberly, Conductor; Mrs. Mary Allen, Guardian.

WASHINGTON, D. C.—The Spiritualists of Washington hold regular meetings every Sunday, at 11 a. m. and 7 p. m., in Union League Hall.

WASHINGTON, D. C.—The Spiritualists of Cincinnati have organized the Society of Spiritualists of Ohio, and have secured the Academy of Music, north side of Fourth street, between Elm and Madison streets, for regular meetings on Sunday mornings and evenings, at 10 a. m. and 7 p. m.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10 a. m. and 7 p. m. Children's Progressive Lyceum meets every Sunday forenoon at 10 o'clock. M. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

SAN FRANCISCO, CAL.—Mrs. Laura Cuddy lectures for the Friends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at 1 p. m. and 7 p. m. All are invited to attend. Children's Progressive Lyceum meets in the same hall at 2 p. m.

LEBETURES' APPOINTMENTS AND ADDRESSES.

PUBLISHED ORIGINALLY EVERY WEEK IN THE BANNER OF LIGHT.

(To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.)

Miss LIZIE DODGE will lecture in Chelsea during June. She will not make any other engagements to lecture until after the 15th of July. Address, 10 Tremont Temple, Boston.

F. L. H. WILLIS, M. D., will lecture in Worcester during June. Address as above, or care Banner of Light, Boston.

N. FRANK WHITE will speak in Battle Creek, Mich., during June. Address, 10 Tremont Temple, Boston.

A. T. Foss will speak in Bangor, Me., during June. Would be glad to make further engagements in New England for the summer and fall. Address, Bangor, Me.; permanent address, Manchester, N. H.

Mrs. N. J. WILLIS, trance speaker, will lecture in Salem, June 17 and 24; in Worcester, July 1, 8, 15 and 22. Address, Boston, Mass.

AUSTIN E. SIMMONS will speak in Woodstock, Vt., on the 17th and 24th Sundays, in Bridgewater on the second Sunday, and in Braintree on the third Sunday of every month during the coming year.

Mrs. M. MACOMBER WOOD will speak in Charlestown (Washington Hall) during June. Address, 11 Dewey street, Worcester, Mass.

CHAS. E. LAYTON will speak in Providence, R. I., during September, in Cincinnati, O., during October and November, in Cleveland during December, in Philadelphia, Pa., during May, 1887. Will make engagements to speak week evenings in the above cities, and must be made in advance.

DR. L. E. COOKLEY, M. D., will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Vienna, Pa.

WARREN CHASE will lecture in Decatur, Ill., during June. He will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Vienna, Pa.

J. S. LOVELAND will lecture in Troy, N. Y., during June. He will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Vienna, Pa.

Dr. E. B. HOBBS will speak in West Stockton, St. Lawrence Co., N. Y., June 17 and 24. Address, No. 10, Clarendon, St. Lawrence Co., N. Y.

Dr. A. A. HOPKINS will speak in Eden Mills, Vt., and vicinity, during June and the first Sunday in July. Address as above, or Brandon, Vt.

ISAAC P. GARRAUGH will speak in North Reading, Mass., during June. Is ready to answer calls to lecture anywhere that may desire. Address as above.

M. C. BART, inspirational speaker, will lecture in Middlebury, N. Y., the first and third Sundays in each month, and in Kingsbury the second and fourth, up to July. Address, Middlebury, or Smith's Hall, N. Y.

Dr. W. K. RIPLEY will speak in Great Falls, N. H., during June. Address, Foxboro, Mass.

J. MADISON ALLEN, trance and inspirational speaker, will lecture in Jamaica, Vt., June 17, 18 and 24; in Londonderry, June 24 and July 1 and 8; in Woodstock, Vt., July 15 and 22; in Lowell, Mass., during August; in Rutland, Vt., Sept. 16 and 23; will speak week evenings in vicinity of Sunday appointments, and attend funerals and give addresses for the Banner of Light. Address, Woodstock, Vt., care of Thomas Middleton.

C. FARRIE ALLEN will speak in Woodstock, Vt., June 10, 17 and 24; July 1, 8 and 15; in Rutland, Sept. 1 and 8. General address, Woodstock, Vt.

Mrs. MARY J. WILCOCK will lecture in Northwestern Pennsylvania. Will receive calls to speak for the Mass Convention in Corry. Address, care of Wm. H. Johnston, Corry, or care of A. C. Stiles, M. D., Hammon, Atlantic Co., N. J.

M. HENRY HUGHES will lecture in Gloucester, Mass., June 17 and 24; in South Scituate, Mass., July 1 and 8; in Foxboro, Mass., during August. Address as above, or box 33, Foxboro, Mass.

Miss SARAH M. JOHNSON will