

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 if 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.

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.

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?"

"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 Pattigrew, and her face wrinkled 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 Aunt 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."

talking together in a low voice, Will for the first time felt that perhaps he had lost his dearest friend who would now not 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.

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, Mo., 1866.

SPIRITUALISM.—To be a Spiritualist is to be a friend of the grandest religion ever bestowed upon mankind. To be a harmonial philosopher is to be intelligent, conscious, self-possessed, 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 experience. 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. One demoralizes 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, breathing constantly the noxious odor of tobacco in an atmosphere filled with 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 wrecks 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 'hociety shall not be leavened with pollutions' originating in child-hood, 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 necessarily be the exclusive fountain source of all organized being, and all conscious identity embraced 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 denominated 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, 1866.

LIFE.

BY CAROLINE A. BRIGGS.

"Perfected 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 unimpeded makes the Blossom, Sun 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 raises nobly 'Till her strength is all renewed, Dewa fresh drop from Nature's chalice, Cool and quicken all her powers, Fit her for another morn'g, Struggle through the sultry hours.

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

Life is Toll—He lives, He only, Who, amid his daily cares, Sees a mightier End upspring; Like a choice Wheat among the Tares, He is sown from Sluggish Earth, To be reaped from Sluggish Earth in Heaven— He who lives once, liveth again! We seek redress for injuries; we find it in Justice.

THINGS AS I SEE THEM.

NUMBER FIVE.

BY LOIS WASSBROOKER.

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 great 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-UNJUSTICE.

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. "Do not 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 evidence 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 finality 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 call them, if you will, the patriarchs of an American family—write out 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 eye 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," said the Conservative 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 stand in no small 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 infrequently the result obtained from such energetic "tinkers."

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 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 indelible 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 respective benefits according to such assent, 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 intoxicated by the illusions of power and the glory of victorious legions; the needs, therefore, to 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 an old pedestal, and upon which to sit enthroned as a more 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 nation needs. If she had them not she is 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. The one 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 imagine it will be said, if we are snappish, we must snap back 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 occasion now.

While the war raged, and nature's deluge became the lay of death, and the merciful altar of passion's bloody cup, and the cries of outraged innocence reverberated throughout the blackened and desolated homes of a humanity that had become as fiends, 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 exist, and be alike. The most indestructible features it bears to our 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 national reliability to statesmanship, and fortunate decisions to all. 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 realize. 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 incompleteness to the future.
The 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. As that hour approached, from various parts of the country, friends, 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 Banner of Light, a National Peace Convention. The purpose of the Convention was to consider the question of peace, and to have 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 good to be done. 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 O. Wright thought the peace movement was the proper introduction to all reform. No 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 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. B. J. Butts, of Hopkedge, 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 O. Wright that "nothing was more sacred than human life," stated that there was something more sacred, and continuing thus in a "revolting strain," his remarks did not meet with much favor among the audience.

Mrs. M. S. Townsend, of Vermont, read from a newspaper slip 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: Officers: President, 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. Dugdale, Mt. Pleasant, Iowa. Corresponding Secretary—Lyander S. Richards, of Boston. Recording Secretary—Miss Laura 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, Hopkedge, 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 Society 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 the time, he thought, the 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; and, 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. Discouraging all resorts to deadly force between individuals, States or nations, never acquiescing in present

wrongs; but, in taking away the sword, will give potency to the tongue and pen, and encourage the removal of those wrongs and evils, compromise with which renders peace impossible and undesirable. It will employ popular conventions, lecturers, 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 customary duties of their respective offices, and respect all varieties 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.

Every act 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 all we 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. Wiltse 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 23, 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 at 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 us, 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. S. HERMAN. Marietta, O., May 22, 1866.

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 new to us, was 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 Bridgewater, an adjoining town, was present, and discoursed sweet music from the brass and wood wind instruments, while the 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 birth.

The reputation of Mrs. Horton as a speaker is already well established, and needs no further commendation. Her husband, 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 clear 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. Fraternal regards, 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, with the appointment 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 Camden. 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 23rd, and brought by Mr. K. Lanlis, the proprietor of Vineland, at one dollar per bushel, the amount of naming them "Coonley's Vineland Pioneer." Vineland, N. J., May 23, 1866. L. K. COONLEY.

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 in the 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 thralldom 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 start. It has ever seen much of the material 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 out 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 NAMEE, 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. Now 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 Sweetser 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. Through the mediumship of a little girl only eleven years old, who cannot read or write, bells are carried around in the air and rung without touch; accordeons, violins, etc., are played upon; and also writing on the slate in answer to questions by those present, without any contact with slate or pencil.

Letter from Paris-Guttenberg's Vision.

Gentlemen Editors-M. de Lamartine, in his late work, "Le Licit 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 scribe of Haarlem 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 willow, 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 engraven 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 Haarlem. 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 omitting 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 sufficiently 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 oppression, 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, will they 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?"

I awoke 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 to 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 "Whimsical," 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 prominent institutions of the city; being now regarded by the multitude as a "thing" worthy of investigation. Sectarians 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, with the long-lingering and thrilling 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 lively 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 an hungered, they gave them bread of life; and those that were thirsty, they 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.

Mrs. Lizette Doster speaks through June, and we expect a feast of reason and a flow of soul. May your Reader long float, 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. OFFICE 158 WASHINGTON STREET, ROOM No. 3, UP STAIRS. 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-communion 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 a continuous Divine Inspiration in man; it aims through a careful, 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.

Beat 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 eventuate 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 place, 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. Holsington, 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 copies 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. Holsington, 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 peculiarly; 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 salaried clergy 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.

Misses Null.

The First Society of Spiritualists in Milwaukee, Wis., having suspended their meeting for a summer vacation till Sept. 16th, Bro. Null, 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 Movements.

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 sixth 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 16th, in the Free Church.

The Spiritualists of Aurora, Ill., have announced a three days' convention, to assemble on the 16th 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 picnic 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. Roundy and wife, a talented and clairvoyant physician, will also be in attendance.

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. Roundy and wife, a talented and clairvoyant physician, will also be in attendance.

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. Roundy and wife, a talented and clairvoyant physician, will also be in attendance.

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. Roundy and wife, a talented and clairvoyant physician, will also be in attendance.

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. Roundy and wife, a talented and clairvoyant physician, will also be in attendance.

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. Roundy and wife, a talented and clairvoyant physician, will also be in attendance.

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. Roundy and wife, a talented and clairvoyant physician, will also be in attendance.

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. Roundy and wife, a talented and clairvoyant physician, will also be in attendance.

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. Roundy and wife, a talented and clairvoyant physician, will also be in attendance.

Message Department.

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

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

The questions propounded at these circles by mortals, are answered by spirits who do not announce their names. We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Circle Room.

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

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

MESSAGES TO BE PUBLISHED IN OUR NEXT.

Monday, March 16.—Invocation; Questions and Answers; Henry Adams, to his mother, Mrs. Adams; Adelaide Hamdell, to her mother, Mrs. Kelly; to Michael Monney. Tuesday, March 20.—Invocation; Questions and Answers; Augusta G. Tolson, to her father, David Carlisle, to his sister Sarah; Virginia Andrews, to her mother in Baltimore, Md.

Invocation.

Infinite Spirit, thou who art with us, thou who hath been with us in all the past, thou who hath guided us through the valley and shadow of Death, we would worship thee in spirit and in truth. We would come into the holy sanctuary of divine life, and there talk with thee. Our Father and our Mother, our holy Life, the soul ever turns to thee under all circumstances and in all places, whether it dwells beyond time or in the dark valley and shadows of earth-life. Wherever it is, it turns instinctively to that mysterious Power that ever guides it in love and protects it in wisdom. Oh thou who would strengthen all our weaknesses and overcome the imperfections of our prayers, we ask to see clearer into thy most holy law. We ask that we may guide thy children in mortal into pleasant places, where skies are bright and waters are clear and there are no nights of sorrow. Believing thou wilt ever instruct us in ways of truth, and never lead us into temptation, believing that thou art altogether perfect and holy, and altogether good, we praise thee to-day, and we will ever praise thee. Amen. March 13.

Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, we will consider them.

Q.—By a correspondent from the Gramplan Hills, Pa.: Why is it that mortals, to be developed as mediums for spirit-intercourse, must sit in a circle at the appointed time for that purpose?

A.—This is not always necessary to the development of those latent medium powers a person may be possessed of, though it is sometimes. The object of meeting together in groups, called circles, is simply that you may concentrate your spiritual forces in a spiritual direction. It is not that you may be materially changed; it is not that something may be wrought out of nothing; it is simply to direct those forces in a proper channel. Sometimes this can be done better with a individual alone than in any other way.

Q.—Why are we not developed as well and as rapidly in bed as sitting in a circle for that purpose?

A.—The process of mediumistic development is always going on wherever there is any of that force that is used by the inhabitants of the invisible world to communicate with you. It is always in use, sleeping or waking.

Q.—What is the duty of the loyal and liberal people of this country in these exciting times?

A.—Extend the same justice to the entire human family that you claim for yourself. If you do this, you will do all that any law, high or low, can by any possibility require of you.

Q.—Belief, faith, conjecture, supposition—are they not synonymous?

A.—They are.

Q.—And are they not the basis of Christian Theology and the foundation of the Christian Church, and a passport for the vilest wretch into any Church in Christendom?

A.—Yes, when philosophically considered.

Q.—And are not even our lowest courts wiser than the Church, by not admitting witnesses to testify to what they believe?

A.—Theology and wisdom have never been married. There is no harmony, no unity, between them. The theologian renders blind obedience to the dictates of those who style themselves teachers of the Gospel.

Q.—Would it not be better for Governments to pass laws to forbid the teaching of theology, belief, faith, and, instead, study first principles and teach them to the rising generations?

A.—By no means. Theology, as it is, is well adapted to the growth of those external natures. Therefore it is well for those natures. Some would starve upon it, while others would thrive. We believe in the freedom of speech and freedom of act, when it is under the rule of moral law. We do not believe that human governments have any right to dictate to the soul which way it shall turn to find Heaven. March 13.

Joseph Gooch.

I'm Joseph Gooch, of the 10th Maine. There has been no definite report as to my death. I thought I'd come and report myself, being as there was a free pass granted. I believe the first report was I was killed in action. That was a mistake. I was wounded in the shoulder and hand, and taken prisoner, and got carted from one prison pen to another, until I had, I suppose, a fever, and, afterwards, sort of a consumption from want of victuals. I never see the inside of Libby, but I've seen the inside of a worse place, four of them. I died at Salisbury; died, I say—yes, that's what you call it. The folks needn't wish any hard things on those rebels that were so inhuman to us, for we'll settle our own account with them. A good many of us are where we can. To be sure, they ain't all in the spirit-world, but what are we can see to. It's the better way, yes. I'm not always as weak as I am on coming here, I assure you.

I'm finely situated, and I don't know as I'm indebted to any particular religious faith for it. I always tried to do about right. I was n't perfect, but I did about as well as I could under the circumstances. If a fellow was disposed to be rather hard on me without a cause, I was pretty sure to chastise him, if I could. I don't know as there's anything wrong about that, either. There's one chap that I should like, about as much as anything else, to talk with. They used to call him Sam, and I believe his surname was Soule. I once told him that all the soul he had was in his

name. He said something like this to me—that he had more than the whole Yankee Army had, take them altogether. Told him I didn't see it; and I further told him if there was any truth in folks' returning after they were dead—I'd heard about it, you know—I'd remember him; I'd have something to say if I could. I don't want to torture him or anybody else, but I want to tell him that when he comes to the spirit-world there are half-a-dozen of us boys there that were under his special keeping, that he once in awhile took the power into his own hands and chastised—these half dozen are waiting for him, waiting for him, waiting for him. We propose to escort him round when he gets there. Maybe that he'll go it rough shod, though perhaps he won't have to, but he'll march, that's sure. He'll understand what I mean. He'll have to march—not at any dead march, either; he'll tread lively; that's the way to do things. People can't appreciate suffering until they have gone through it. Now the only way to regenerate such souls as his, and all others like them, is to shove them through the press-mill of suffering. So he's got to go through it; no dodging that. He's laying back now on what he took from the boys. But the boys will lay back by-and-bye as escort for him. There'll be no trouble about our meeting him or about us knowing him. We shall be pretty sure to do it, and whatever disguise he may assume will be seen through. So he might as well come under his own colors.

I am comfortably off, quite happy, very well satisfied. I don't know but what you'll think I'm very revengeful. Talents. Sometimes, you know, there are queer ways taken by the Power that guides us all, to bring souls to justice; and it's very probable I may be an agent in his hands; can't say that I'm not.

Now I want the folks to know that I died reconciled, and was very glad to get free. [Friends in Maine?] Yes. [Who have you there?] I have a sister and a half brother, an aunt, and quite a number of cousins. [What town are you from?] Augusta. March 13.

Daniel Hall.

I'm Daniel Hall, or used to be, from Wisconsin. I'm not any of your plous folks. I'm no parson, no deacon, or any church member; but I suppose you'll give me the right to talk in my way, just as others have the right.

I do n't know but what I'm satisfied with this way of living; I suppose I am, stranger; but I tell you what, it was mighty hard getting reconciled to it. I wanted to hold on here until I could take a trip to Richmond myself. I always kind of lankered after it, but I died before I got there.

Now, stranger, I want to say just this much. What little I left I want my girl to have, independent of anybody; any institutions, I mean. It's contemplated sending her to some place where they'll pay for it, so she'll get instructed in the right way, they say. But I object to it, on the ground that it's all nonsense. I know the girl don't want to go, and I don't want her to go. All I've got to say here is, that if they carry out their plans, I'll bring my lever to work and I'll upset them. They may carry their plans out so far as to get her in there; but I'll upset them. I'll turn the whole thing upside down. I'm in a condition to do it now.

Stranger, I'm dead, in one sense, and I'm alive in another. I objected to your kind of doctrine; when I was here I objected to it, and we're pretty apt to object to what we don't understand, and what we're inclined to think is untrue. We are little afraid of it, you know, pretty apt to be. But if I said anything against it, I'll try to wash out the stain now.

I'm back here, and I'm satisfied that the road is clear, that we can come. But I'm satisfied of another thing, too, that is, we don't always get the right side of the thing. That is, sometimes your folks tell you a thing, and you get the wrong meaning, do n't understand well.

I'm in a condition to talk to my folks. I can tell 'em, I can write. I'm in a condition to manifest as well as anybody else. If they'll give me good smart means, I'll tell them as straight as anybody can of some things they're in doubt about. I don't want to spread the thing all out here. I want to talk with them alone.

And as to the rum business—I'm going to alude to that, because it was said that I would n't have done as I did if I'd been sober—I was sober, and had been for some time. There was no trouble about that. I don't claim to have always been sober, for I did drink, and sometimes too much; but I was n't drunk when I went and did what they say I never would have done if I'd not been drunk. They needn't go to annoying themselves with the idea that I was drunk. I was n't, I was sober, and if I was here I'd do the same thing again.

Stranger, publish my letter, as you do others, and if there's anything to pay, I'll do the best to settle the bill in some way; I can't tell how. [Be kind to some other spirit, and lift them out of darkness.] You'd get yourselves out first. [Is n't that the way to do it?] I suppose so; yes, they tell us so, and I suppose it is.

I want the folks to remember that I object to their plans. [You don't care to tell who your folks are?] No; they know who I am, that's enough. [I'm satisfied.] Well, I am not with some things that's going on. But it will be all right sometime, I suppose. The way to make it right, stranger, is to work yourself. March 13.

Maria L. Bosworth.

Maria L. Bosworth, that's my name. I was nine years old. It's a year since I went to live with my Aunt Maria. She died of consumption two years ago, and it's a year since I went of—a sore throat.

I've come back to my mother, and I want her to get somebody that Aunt Maria and I can use, so we can talk. Oh, I want her to know that my father is sick, that's the reason; it's the reason she don't get any letters. He's sick. He is in Colorado, he is, and he's sick; so she don't hear. But he isn't agoin' to die, he's agoin' to get well.

Aunt Maria was his twin sister, and she goes to him often, and she knows about it. When he comes home I want to talk to him, too; but my mother first, so I can learn mother how to talk well. I can go to my mother very quick when I am free from here; but I can't go so quick if I had a medium with me. So I want her to get one in Chicago, so I can go, so I can talk, and Aunt Maria, too. That's what I've come here for, ever so far. Won't you say so? And won't you say I like, and I'm learning fast; and there's a better schools in the spirit-world than there ever was on the earth; where you learn more, and you learn faster, too. So I like; and all I want is to know I can come back when I want to. I don't want to be so I can't come when I want to.

When my father writes, he'll say he's been sick. Then my mother will know that I did know about him. He won't tell her, though, how he got sick, and I won't, either—I shan't. Aunt Maria says I'd better not said anything about it. Well, I thought of it, so I thought I'd say it. [We

guess no harm will come from it.] Well, I did n't mean any. Good-by. March 13.

Circle closed by C. A. Randall.

Invocation.

Our Father, upon the altar of Truth we lay ourselves and our utterances, asking thy blessing; asking that every thought may bear fruits of righteousness and peace; that every word may be a messenger of glad tidings to some weary soul; asking that all our ways shall be accepted of thee; that the sunshine of thine approbation, through our own consciousness, may fall soothingly upon us; asking that clear waters may flow at our feet and flowers may grow in the garden of our hearts, whose perfume shall be charity, justice, truth, and everlasting love. Our Father, thy name has sounded through the divine corridors of the past, and through the glorious present thy name is heard; and thy presence is felt and acknowledged, not alone by a few, but by all. Every soul acknowledges allegiance to some Divine Power and Holier Life, and that Power, that Life is thee. Our Father, we praise thee for life; for the gift of the seasons, as they come, each crowned with their own glory and beauty. We praise thee for the gift of thoughts that emanate from every grade of mind. We praise thee for crime, with all its dark, loathsome miasma that rests on the shores of Time, making men to feel as if they were in the very presence of death itself. Even for this, oh God, we praise thee, for out of this darkness the bright star of Eternal Truth shall shine. Out of this seeming misery shall come peace and everlasting joy. We praise thee for all those thoughts that have been given us from time to time, lifting us out of misery, and causing us to feel we are thy children in deed and truth. We praise thee for all forms of life. We praise thee for all the power that is manifested everywhere. For all the greatness and grandeur that comes to the soul, we praise thee. And even for the perfume of this simple flower, [referring to a bouquet on the stand,] this bright messenger of beauty, we praise thee. It comes to us in all its purity, and tells us there is love on earth as there is in the spheres of Truth beyond. It tells us that thy children here appreciate the beautiful. It tells us, our Father and Mother, we are linked to all things in life; that all are our brothers and sisters; that thou hast made the flowers, the mountains and ocean. All, all by the hand of thy love has been given for the soul's good. For all things we praise thee, oh Spirit of Eternal Truth, but most of all for the gift of life. March 15.

Questions and Answers.

QUES.—By J. G. G.: Why is it spirits sometimes manifest themselves to their friends (though hundreds of miles away) almost instantly after leaving the form, and perhaps are never heard from again?

A.—Spirit is not governed by the laws of Time, the condition of form; therefore it can pass from one point to another with the rapidity of thought. You cannot chain the spirit to one given locality, any more than you can thought. It is very often the case with departed spirits, that they suddenly, we may say almost instantaneously, think of all the friends that have clustered in their remembrance during their earthly lives; but particularly strong with those who were their affiliates here. Therefore it is that as they pass out under this particular condition, it is very easy to pass from their point in earth-life, or the point occupied by them during their earthly lives, to that occupied by a friend, or friends, in an instant of time. They are hardly freed from the body ere they are with their friends. It matters not how many miles intervene between them. That is of no account.

Q.—By A. Brosius, of Pennsylvania: If spirit is matter, and occupies space, and is real, organized substance, why might not man make magnifying instruments whereby he could see spirits with his physical sight?

A.—In all probability such instruments may be made by you humans at some future period. It can be done, but it cannot be done at present, because you have not grown out of your ignorance of the past to a sufficient extent to realize what is before you as truth. Now the masses realize fiction, not truth. The Churches tell you that you will be situated so-and-so after death. By-and-bye your own experience will prove that this is false. But it has a tendency, this belief has, these spiritual or theological teachings, to close your spiritual eyes; to so mystify your perceptions that you cannot so receive those ideas that your spirit-friends might give you, wherefore you might be able not only to see by whom you are surrounded, but hold perfect communion with them.

Q.—By Franklin Smith: In the Banner of Light of May 6th, 1885, the spirits are reported to have said, in answer to a question, that "All forms of life, the soul not excepted, progress [throughout eternity, an individualized existence." The spirits at other times communicating at this circle, have said that the human soul alone possessed an immortal individuality; that at death animals were absorbed into the great ocean of life. Will you please clear up this apparent contradiction, and also enlighten us as to whether the human soul possesses an immortality in any different sense from all other forms of life, than that implied in the quotation at the beginning of this question?

A.—It is absolutely impossible for any two souls to think alike upon anything. It cannot be. Inasmuch as all are differently organized, therefore all must perceive differently. I may state, in all truth, that the only power that retains its individuality after death is the soul. Another may declare that every form, even the grains of sand beneath your feet, all retain an individuality forever. Now shall we declare that there is a perfect contradiction here? No; we ought not to, certainly, though it may so seem. We should only declare that both spirits stand each upon their own sphere of action; that they are governed by the law of their own life, therefore see things differently. It is often charged upon returning spirits that they give that which is not truth. Probably not one in a thousand who return communicating to you mortals, intends to utter falsehoods, as such. Falsehood is such by virtue of the motive that lies beyond. It is not the word. A man may declare to you that the moon is green, while another may declare it to be white. Shall we say that either one or the other of these persons has told a falsehood? No; each has seen the thing from a different standpoint, therefore they have argued as they have. It is the belief of your speaker that everything in life is subject to the law of eternal progress; all things animate, and such as appear inanimate to your physical senses. Everything, all that bears the impress of life, must be governed by the law of progress. Nothing stands still. Change is the order of life everywhere. Now although the inner life, the life, the vital part, may retain its individuality forever, the external may be constantly changing, constantly casting off the old, and putting on the new. You are not one of you to-day what you were, yesterday—not in anything—neither in

thought nor in form. We declare this in all truth; and Nature, from her own great laboratory of life, will prove it true. Then if this is indeed true, then, as the great wheel revolves, remember, though you may retain your individual identity, so far as your inner lives are concerned, your external individuality—that which belongs to you to-day—will inevitably be swallowed up in that of to-morrow.

Q.—By the same: Did the human soul possess throughout eternity a separate individual consciousness?

A.—It is our belief that the soul, as a soul, has ever possessed a distinct individual consciousness through all the eternity of the past. We also believe it will retain that consciousness through all the future.

Q.—By the same: If the soul in itself is ever clairvoyant, and ever conscious in itself of so much that escapes the external senses, does not this fact explain the remarkable manifestations of mental power often exhibited by mediums in a trance state, so far beyond the apparent natural capacity of the person so entranced, without the direct action of individual spirits upon the entranced person? Or in other words, whether these remarkable manifestations of mental power often displayed (I do not say always) by mediums, may not be accounted for without the direct agency of spirits?

A.—No foreign spirit can exceed, either in thought or word, the natural limits of the subject it controls. Mark our words well: no foreign spirit can exceed, either in thought or word, the natural limits of the subject it controls. But it is often the case that these sensitive persons, these subjects or mediums, are not wholly under the control of their own spirits. These bodies are but machines upon which the spirit plays; and it is often the case that the indwelling spirit is not able to bring out all the harmony it is capable of producing. But the well skilled musician from outside life, by coming within the mental sphere of the individual, can use the machine more perfectly, can bring forth all its tones; can force it not beyond its natural limits, but fully up to them. Sometimes this condition may be produced by causes that are not in the spirit-land, so-called. They are often produced by the mesmerizer, by the person that can for a time so strengthen the powers of the indwelling spirit, that it can bring forth the tones of the machine in all their vigor. But when that is gone, the spirit falls again into its natural weakness and ignorance. March 15.

Ann Louisa Dennett.

Having faith in the goodness of an All-Wise Father, I have always expected I could return sometime, manifesting to the friends I have left. In coming here to-day, the last hours of my earthly life crowd so forcibly upon me, that I almost fancy I am living them over again. I died at sea. Rocked upon the billows of the ocean, my spirit went to its home with the angels, amid the soft sighing of the waves and winds. An unutterable calm and peace pervaded my spirit then, except only when I thought of the friends I left at home; my mother, my sisters, my brother, and many other dear friends, who would mourn because I had died away from them.

I was the wife of Captain Alphens Dennett. Ann Louisa, my name. I was twenty-three years old. I suppose consumption had fastened itself upon me, before I took the counsel of friends with the hope that a sea voyage might restore me. But it only hastened my change; only out short my suffering, and landed me a little sooner upon those golden shores, where the soul knows no sickness.

Although eighteen years have passed since then, yet the remembrance is so vivid, that I can hardly realize that I've dwelt so long away from the flesh; that I have been so long free. When I learned that we could return, I said, then if God is so good to one, he will be to all; and sometime it will come my time. Many of the dear friends have joined me since then. But to those who are left I would say, "Know you not the angels can come—those you call dead—and talk with you? Know you not the door is wide open, and our spirits are free to wander forth? If you do not know this, oh then seek to make yourselves acquainted with this truth. The sooner you do so, the sooner you will be happy; the sooner you will know something of the future. You know well that around your hopes of that future are clustered doubts so dark, that the grave is nothing to them. You hope it will be well with you all hereafter, that you will be allowed to dwell in heaven. Oh learn to know that heaven is everywhere; wherever you see fit to make it. Learn that angels dwell all around you; that your home is their home; your life their life; that all the glorious beauty that belongs to your sphere belongs to theirs also."

My sisters, I want you to rejoice in the thought that there is no death; that life is constantly resurrecting her subjects to a better state of existence; constantly changing us all into higher and more beautiful forms; constantly passing us out of the darkness of the past, into the sunshine of the future. I want to talk with you all; I want to tell you how happy I was when I passed away; how kindly I was watched over, and how tenderly I was borne upwards by my spirit friends. I want to tell you all these things; want to give you all the assurance that you will always live, and that I shall meet you when you pass through death. Oh I want you to know that I shall meet you; that you'll know me; that I shall not be so fearfully changed that you won't recognize me. No, you will know me, and you'll love me then as you did here. March 15.

Thomas J. Guyson.

I am Thomas J. Guyson, son of Henry Guyson. I'm eleven years old. I want a letter to go to my father—that's what I'm come for—else I want to go myself, I don't care which. [We can't very well let you take the medium.] Don't want to take anybody; want to go myself. [You'll have to ask your mother and father to give you an opportunity to speak to them.] Well, I want to go to him myself. He's off the boat now; he's ashore now, and I want to go to him. [Where is he?] He's in Raleigh, North Carolina. Can I go? [Yes, but not with this medium.] Well, I have to ask your father to find you a medium there. Well, will you? [Supposing he can't, then can I come back again?] [You can come back and give him some instructions, but we can't let you take the medium out there—it's too far off.] Well, will you tell him I died a week after my mother did? Will you tell him how we both want to come? He's a reb. [That makes no difference to us.] Well, all I want is, I got permission to come and talk to him if I could, and the most I want to do just now is to; well, I want him to send some money to Sam. He knows who Sam is, and I want him; to help him. Sam and his little boy is here; come North with one of your companies. He's pretty bad off; got nothing to live on. I want my father to send money to him; that's what I come here for. I thought first I'd go and tell him, so I wouldn't have to say it here.

Sam always took care of me, and he never left. I want my father to know he never left us until after mother and I died. He always stayed by, and he would, he said, if the whole town was burnt up; and my father will be glad to know this. He's awful black, but he's good. I want my father to send it to him, and direct it to him in Boston, Massachusetts, and he'll get it. I want him to have a hundred dollars, if he can, and as much more as he can.

Sam don't belong to anybody now. He's here in Boston. [Who did he belong to?] He belonged to my father; and when my father went to war, he belonged to me. Now he don't belong to anybody. I had him, and my mother had eight others, and the rest were sold—what did n't run away.

I want him took care of. I want my father to know how bad off Sam is, so he'll help him. You'll mind, won't you? You'll tell him Sam's here in Boston? [Why don't you go to Sam?] I can't talk to him. If I could, I would. He thinks of me. When I see him so poor, it makes me feel bad. He never had anything all day yesterday, and little Dick—that's his little boy—cried nearly all the day. [What is Sam's other name?] Do you know? Why, yes, mine—Guyson. He's a Methodist. He prayed that God would send some one to help him. I thought, I will go somewhere as soon as I can. Then I thought I'd come here, and send word to my father. I asked permission to come. They said yes, I should come; that it was right I should come. [You had a grand object in view.] Yes, if you'd only let me go out to him. [Send him up here.] Well, you'll do something for him? [Yes.] How much will you give him? If I send him up here, will you give him money to get a place to sleep in? [Of course.] Well, he's good, now, I tell you. Would you give him something to eat? [Certainly.] Will you give him money enough to last till my father sends to him? Now if he comes, do n't you send him off; if you do—[Where does he reside now?] I do n't know; he goes in and out ever so many places; stays where he can. He's in with the free colored men somewhere.

I'm going now. You'll remember, won't you? If I can get him up here to-morrow, I will. [You will have a good chance to report.] I will; and if you do n't do good—[You come and tell all about it.] Well, I will. March 15.

Joseph H. Kimball.

I shall thank you, sir, if you will be kind enough to say, in your good paper, that Joseph H. Kimball, late of Shreveport, Indiana, desires to communicate with his friends. Say he is happy, and satisfied, but earnestly desires to open correspondence with his friends. March 15.

Howard Ferguson.

Bear my compliments to my friends, and tell them that a Yankee that's truly loyal do n't know what it is to surrender. They're feeling very bad over the fact of my losing my life as I did. Tell them I should have been ashamed of myself to have bought my life so cheap as to have surrendered.

I am Howard Ferguson. I hail from Springfield, Illinois. I was sworn to defend the old flag. I went into the field to fight, to die, if need be, but never to surrender. My friends said, "If he'd only surrendered! Why did n't he surrender, and save his life?" How what's life worth, when it comes to you crowned with ignominy? Life's nothing; that you have here. There's plenty of it on the other side.

Remember me in all kindness to my friends, and tell them a Yankee do n't know what the word "surrender" means. And, by the way, the gallant little reb who popped me over—pay my respects to him. I've since learned that his name is Cummings; that he formerly hailed from the "wooden nutmeg State." I've met his friends in the spirit-world, and they say that his interests were at the South, therefore he espoused their cause, and went into the ranks. Well, he was a gallant little reb. I accord that much to him. Now for proof that the Yankee has returned, I'll say to him here just the words I said to him when he walks up to me and says, "Surrender!" "Ha!" said I, "a Yankee do n't know what that word means." "Then die!" said he. "All right," said I; "then die it is!" And he shot me. Now be kind enough to say I am happy, yes, too happy, where I am, to wish to return to earth again. All I want my friends to do is to just be as happy as I am. I should be glad to communicate with my friends, so I can give them a warm shake of the hand, and enjoy a kind talk as of old with them. But never let me come to them with the feeling that they are mourning over my untimely death. All deaths are in time, always, so you need not consider my death an untimely one. That's out of the question.

Much obliged to you, sir, for the service that you've rendered. I'll do the same for you, when you're on the other side, and want to learn the way back. March 15.

[We have no knowledge of such a person as Howard Ferguson. He says he was shot because he did not surrender, and that the person who shot him bears the name of Cummings. Now if there is such a person as the spirit alludes to, and such conversation as is related above ever occurred, we should feel under great obligations to Mr. Cummings for any information in regard to the facts set forth.]—Ed.

Circle closed by "Cousin Benja."

MESSAGES GIVEN AT OUR CIRCLE.

Thursday, May 24.—Invocation; Questions and Answers; Dr. Albert Gurney, of New York City, to his friends; George Baldwin, to his mother in Boston; George, to his father, Geo. D. Prentice, of Louisville, Ky.; Fanny Chase, of Georgetown, D. C., to her parents. Friday, May 28.—Invocation; Questions and Answers; Mary Ellen Kearney, of Roxbury, Mass., to John Moran; Jennie Washburn, of Augusta, Me.; Charles McQuade, who lived on High Street, Boston, to his brother James; F. A. Walker, of Virginia, to Alexander J. Anderson, James T. Sims, and Jacob Forsyth. Tuesday, May 29.—Invocation; Questions and Answers; Annie Barclay, to her mother, Dr. Sarah Ann Barclay, living in Davis Court, New York City; John Calvin Holmes, to his aunt and friends; Henri Borngan, to his brother, Frederick Borngan, in Cleveland. Thursday, May 31.—Invocation; Questions and Answers; Hannah Jane Wessell, of London, Eng., to her aunt, two sisters, and a brother; Oliver S. Price, to the Federal officer who made him prisoner at Petersburg, Va.; James Barnard, to his mother, Geo. W. Cutter, to his parents, in St. Louis and New Orleans.

DONATIONS.

IN AID OF OUR PUBLIC FREE CIRCLES.

RECEIVED FROM: Friends..... \$1.00 J. C. Clemson, Los Angeles, Cal..... 2.00 That the person who shot him bears the name of Cummings. Now if there is such a person as the spirit alludes to, and such conversation as is related above ever occurred, we should feel under great obligations to Mr. Cummings for any information in regard to the facts set forth.]—Ed.

"Can you see anything in my eye—it feels very sore?" asked a lazy, good-for-nothing student of Oliver Wendell Holmes. "I can see a very bad pupil," was the reply of the professor, who never likes to be funny when he has his professional garments on.

"When Voltaire was troubled by the debates of Geneva to quit the dominions of the little republic in twenty-four hours, the illustrious scolar at all things 'venerable' and 'sacred,' replied, 'Magnificent sire, it requires only three minutes!'"

Banner of Light.

WESTERN DEPARTMENT: CINCINNATI, OHIO.

J. M. PEEBLES, RESIDENT EDITOR.

We receive subscriptions, forward advertisements, and...

Sectarianism and Primitive Christianity.

Though declining in Europe, particularly Italy, the growing sectarism of this country is the Roman Catholic.

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.

To those prudent, prayerful, hypocritical Pharisees, Jesus was a strange, strolling infidel. To Popery, Martin Luther was a daring infidel.

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 "neath Europe's soil 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. Sand, with a double superlative, said, "If the ass of Christ should go to Mecca, it would come back an ass still."

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 know 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."

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.

The Apostles all were mediums. Peter frequently "fell into the trance." Paul saw a magnetic 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."

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 medulmistic 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 16th, 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 29th of June, and continuing three days. We thank the committee for their cordial invitation to be present—shall, if possible, be there. The Chairman informs us they have already engaged N. Frank White, Mrs. Mitchell, and Bello 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.

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 "no small gain" 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."

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.

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-com-at-able pulpit-palace, not in any call to 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 "Eclectic 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 five 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 medulmistic 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 16th, 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 29th of June, and continuing three days. We thank the committee for their cordial invitation to be present—shall, if possible, be there. The Chairman informs us they have already engaged N. Frank White, Mrs. Mitchell, and Bello 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 "no small gain" 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."

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, healings, discerning spirits, &c., straggling 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 pulpit services with him. Young pharisees, however, not 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. Rev. D. A. Wasson has recently been supplying the pulpit, 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 Chicago, commencing on Friday, the 29th of June, and continuing three days. We thank the committee for their cordial invitation to be present—shall, if possible, be there. The Chairman informs us they have already engaged N. Frank White, Mrs. Mitchell, and Bello 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.

Dr. G. W. Brown, Dr. Geo. Haskell, Committee. Mt. 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. CARPENTER, Secretary. Putnam, Ct., June 8, 1866.

SPIRITUALIST MEETINGS.

BOSTON.—The members of the Progressive Bible Society will meet every Sunday, at 2 P. M., in No. 3 Tremont Row, Hall 25. The Children's Lyceum meets every Sunday, at 10 A. M., in the same hall. The Children's Lyceum meets at 10 A. M., in the same hall. The Children's Lyceum meets at 10 A. M., in the same hall.

CHARLESTOWN.—The First Society of Spiritualists hold meetings every Sunday in Washington Hall, at 7 1/2 and 10 o'clock P. M., under the supervision of A. H. Richardson. The Children's Lyceum meets at 10 A. M., in the same hall. The Children's Lyceum meets at 10 A. M., in the same hall.

LOWELL.—Spiritualists hold meetings in Leestreet Church, afternoon and evening. The Children's Progressive Lyceum meets every Sunday, at 10 A. M., in the same hall. The Children's Lyceum meets at 10 A. M., in the same hall.

MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. The Children's Progressive Lyceum meets at 10 A. M., in the same hall. The Children's Lyceum meets at 10 A. M., in the same hall.

PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Block, at 7 1/2 and 10 o'clock P. M. The Children's Lyceum meets at 10 A. M., in the same hall. The Children's Lyceum meets at 10 A. M., in the same hall.

NEW YORK CITY.—The First Society of Spiritualists hold meetings every Sunday in Dodsworth's Hall, 86 Broadway. The Children's Lyceum meets at 10 A. M., in the same hall. The Children's Lyceum meets at 10 A. M., in the same hall.

ROCHESTER, N. Y.—The Spiritualists of this city hold regular meetings every Sunday, at 2 o'clock P. M. in the same hall. The Children's Lyceum meets at 10 A. M., in the same hall. The Children's Lyceum meets at 10 A. M., in the same hall.

SPRINGFIELD, ILL.—The Spiritualists of this city hold regular meetings every Sunday, at 7 1/2 and 10 o'clock P. M. in the same hall. The Children's Lyceum meets at 10 A. M., in the same hall. The Children's Lyceum meets at 10 A. M., in the same hall.

WASHINGTON, D. C.—The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and 7 1/2 P. M., in Union League Hall.

CLEVELAND, O.—The Spiritualists of this city hold regular meetings every Sunday, at 7 1/2 and 10 o'clock P. M. in the same hall. The Children's Lyceum meets at 10 A. M., in the same hall. The Children's Lyceum meets at 10 A. M., in the same hall.

SAN FRANCISCO, CAL.—The Spiritualists of this city hold regular meetings every Sunday, at 7 1/2 and 10 o'clock P. M. in the same hall. The Children's Lyceum meets at 10 A. M., in the same hall. The Children's Lyceum meets at 10 A. M., in the same hall.

LETTURES' 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 LIZZIE DODGE will lecture in Chelsea during June. She will not make any other engagements to lecture until July. Address as above, or care of Banner of Light, Boston.

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

N. FRANK WHITE will speak in Battle Creek, Mich., during the month of June, commencing July and August. Applications for engagements in New England for the summer and fall, should be made in advance. Address as above.

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. WILLYS, trance speaker, will lecture in Salem, Boston, and Lowell, Worcester, July 1, 8, 15 and 22. Address, Boston, Mass.

AUSTIN E. SIMMONS will speak in Woodstock, Vt., on the first and fifth Sundays, in Bridge-water on the second Sunday, and in Brimrose 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.

MRS. A. LAYTON will speak in Providence, R. I., during September, October, and November. Address, 111 Water-street, in Cleveland during December; in Philadelphia, Pa., during May, 1867; will make engagements to speak week evenings in Cleveland, Mass., and other places. Address as above.

DR. L. E. COOKLEY will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Vinalmont, Vt.

WARREN CHASS will lecture in Decatur, Ill., during June. He will receive subscriptions for the Banner of Light, during June. He will receive subscriptions for the Banner of Light, during June.

DR. E. B. HOLMES will speak in West Stockholm, St. Lawrence Co., N. Y., June 17 and 24. Address, No. 10, Clarendon St., New York. Address, No. 10, Clarendon St., New York.

ISAAC P. GARBARUK will speak in North Reading, Mass., during June. Is ready to answer calls to lecture anywhere he may be desired.

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, N. Y., or care of Banner of Light, Boston.

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 21; in Londonderry, June 24, 25, 26, 27, 28, 29, 30, and July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and August 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and September 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and October 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and November 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and December 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and January 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and February 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and March 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and April 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and August 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and September 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and October 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and November 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and December 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and January 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and February 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and March 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and April 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and August 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and September 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and October 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and November 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and December 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and January 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and February 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and March 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and April 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and August 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and September 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and October 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and November 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and December 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and January 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and February 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and March 1, 2, 3, 4, 5, 6, 7,