

#### Written for the Banner of Light. OUR LOVED ONES NEVER DIE.

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BY BELLE BUSH.

They livel the loved companions of the heart, Though hidden from our view, And oft the blessings that their smiles impart,

Our faltering steps pursue. We feel their presence as a living light

About our pathway shed; And oft we hold, in watches of the night. Communion with our dead.

Our dead! we call them so, forgetting Our loved ones never die, But live where love, no burled hopes regretting,

Looks on a cloudless sky.

They weave about our hearts a golden chain; They beckon us with shining hands to come, Unterrified, across death's dusky plane, And give us promise of a brighter home.

They whisper peace to us, when grief and pain Call the wild tempest of our passions forth; They sing to us a sweetly soothing strain. And teach us lessons of divinest worth.

We're ne'er alone. In sorrow's darkest hour They walk with us and whisper loving words, That drop into our hearts with soothing power, Waking to music its most silvery chords.

There is no Winter in their friendship dear; No dreary Autumn to our hearts they bring; Though flowers of Summer fade and wither here, Their love knows only a perpetual Spring.

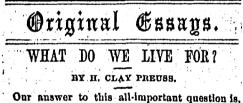
It buds and blossoms on the tree of life, And heavenly zephyrs bear its breath away, To where we wander on the shores of strife, And we look up and greet the perfumed day.

They walk with us-the loved of other days-Unseen, it may be, by our mortal sight; They tread the airy paths where morning strays,

And talk with us in dreams by day and night. Why should we droop, then, 'neath our load of

Or falter in the path we're called to tread?

Have we not strength the martyr's cross to bear? With such high fellowship what need we dread? Belvidere Seminary, Belvidere, Warren Co., N.J.



and development of the soul. We believe that the soul is a g velopment of his animal consciousness. This consciousness is produced by sensations flowing in through the channels of his material body and its organs; these sensations are worked up by the brain, the organ of mind, into ideas; and here we have intellectual consciousness; these ideas pass finally into the spiritual organism, which lies back of the body-back of the brain-and here they germinate into spiritual consciousness; and this spiritual consciousness we recognize as the highest evidence of man's immortal nature. It is a question of serious doubt whether this higher spiritual consciousness is in reality ever suspended by sleep, disease, or the process of death. We believe that this suspension applies only to our animal consciousness and external memory; that our spiritual consciousness remains intact, and that after death it revives our external memory, with all the rich experiences of our earth-life pho-

tographed upon it; and that these experiences, when finally worked up and toned down by the will, by suffering, and by divine grace, will form the delicate shading, the soft, rich background of memory in the grand soul-painting, as it receives the finishing touch of the Divine Artist. Having now, as we trust, demonstrated this

great central principle of consciousness, we will inquire how this consciousness is developed. We have said that it is effected by action and reaction-by the continual contrasts of light and shade, good and evil, pleasure and pain. The brawny arm of the smith acquires its large volume and solidity of muscle by continual battling with the anvil. To realize the highest enjoyment of the palate, we must first suffer the pange of hunger and thirst. A man was taken out of a dungeon after a long imprisonment, and could form no conception of the distance or even size of an object before him, until he compared it with other objects. We realize cold by the absence of heat; enjoy the light of day by contrast with the gloom of night; and thus, throughout the entire range of human experience, contrast is indispensable to the full development of our consciousness.

A close analysis of the entire structure both of the moral and material world, reveals an almost mathematical precision in the blending of the elements of harmony and discord, pleasure and pain. Every gate that lets in pleasure, opens also to "Every rose has its thorn"; every object pain. that we can desire has its tax; and most of us spend whole lives in the vain attempt to "dodge" the tax-collector. Medical science boasts of its modern triumphs; but almost every remed matched by a new disease. We regard with contempt the "old fogy" notions of our forefathers, and boast of our grand mechanical inventions; but those inventions cost a hecatomb of human victims every year. We wonder how the old-time people could live in mud huts, and breakfast on

that the primary object of human life is the growth ale and cabbage, while the enervating habits of our "higher civilization " are eating like a cancer into our bodies and souls. Our bills of mortality fort; remove those restrictions, and it becomes a

weening pride and self-fonceit, and, without de- | archetype of the universe, containing within itself | superhuman self-abnegation. Thousands of men tracting from a manly dignity, to impress us with the original types of the principles and properties a just sense of dependence on our kind: to teach of all external forms and phenomena. The highus the democracy of creation and the brotherhood est forms of natural or artistic beauty, the stuof our race: to soften the asperities of our nature, pendons mountain scenery of the Alps, the exand infuse into our hearts all this sweet humani- | quisite landscapes of Italy, the architectural granties of life. I know the picture is too often reversed - that adversity, instead of developing, seems only to sour and deform our better nature: but yet the fault is with ourselves. The "golden | soul. The most imposing scone in the grand uses" are there, if we will but seek them. The sun that paints the blush on the rose, " breeds maggots in a dead dog." Shall we select to be the rose, or the dead dog? And again: we should ever bear in mind the prophetic utterance of the poet: " This infancy of being cannot prove

The final issue of the works of God."

What appears to us an ugly blot in the soulpainting here, may become finally transfigured into a soft, rich, beautiful background in the Hereafter. We build wiser than we know. This pretentious earth-life, what is it but the mere rough outside scaffolding that shrouds the immortal structure within -" the house not made with hands"-and death only can pull down this scaffolding and reveal to us the glory that is veiled withinf

Alexander Pope has written with as much truth as poetry:

" All are but parts of one stupendous whole, Whose body Nature is, and God the soul."

And it is the harmony of the individual part with the universal whole which, we claim (Paley and other moralists to the contrary notwithstanding), constitutes the highest standard of right, and the basic element of all moral science. Everything that exists has its appropriate uses which connect it with the universe of which it is a part. When a thing fulfills its proper use, it is in harmony with the universe, and right; when it is di verted from those uses, it is out of harmony with the universe, and wrong. In other words, good is synonymous with use and evil with abuse. It is evident to the analytic mind that there is not an appetite, passion, faculty, or element whatever in is the perversion of those uses, or the indulgence of one at the sacrifice of others, which constitutes moral evil. Let us consider, for instance, the appetite for food : its use is not merely to gratify the sense of taste, but to nourish the body and sustain life. As long as we eat in strict obedience to those uses, the indulgence of a petite is good and not evil. But when we eat to excess, merely to please the palate, and without regard to the other ise, then the appetite becomes perverted, produces disease, and puts us out of harmony with the universe and its laws.

It is a cardinal error to confound restriction or antagonism with absolute evil. Fire, under cer- oracles in the sublime vernacular of the soul. tain restrictions, is an important element of com-

deur of St. Peter's Church at Rome, the faultless Venus de Medici at Florenco-all are but mere translations of preëxistent types in the human Valley of Chamouni, or a painting by one of the old masters, is a sealed book to the undeveloped soul of the ignorant boor; while the same scene or painting, by awakening corresponding types in the spiritual organism of the cultivated artist, floods his soul with the finest ecstacy. This great

law of soul-development was strikingly annunciated by the great Teacher of Galilee, when he other words, that Heaven is not a place, but a state. The soul nears Heaven just in proportion as it radiates from the centre of self, expands the circumference of its sympathies, experiences and capacities, and thus, through wisdom and love. becomes harmonized-at one-with its Divine Creator.

In this theory of soul-types acted upon by external forms, we have the true key-note to the grand symphony of human life-the secret of the blending of the angel and the brute in our nature. It is by this divine marriage of the external with the internal, of the material with the spiritual worlds, that the soul effects its first rudimentary step in its grand march toward God; here we perceive the heautiful dependency of each upon the other, and thus avoid the two extremes, of the materialist on the one hand, who would blot out the soul, or make it a mere brain-machine, or aggregate of sensations; and of the pure idealist, on the other, who would ignore matter, with all its divine uses, or condemn it as an unclean thing, and set it down in his chart as a part of the Kingdom of Satan.

This theory of soul-types sheds an important light, also, upon the subject of Art as contrasted with Nature, and suggests the following parallelism: the entire composite nature of man, but what has Nature is of the earth, earthy, and deals only in its legitimate uses in the Divine Economy, and it gross material elements. Art is born of the spirit, and glorifies every object it touches by impressing upon it the divine, primal types of the soul. Art, in its highest sense, is not the imitation or realization, but the idealization of Nature. Nature works from concrete forms; Art from pure. abstract ideas. Nature is real; Art ideal. Nature presents the world as it is, and works "in the rough:" Art selects, rejects, combines and harmonizes the incongruous elements of Nature into unity of effect, and transfigures the whole with the "light that is not on the land or sea." Nature, with its broad, material brogue, can give only a weak, imperfect translation; Art utters its

We have endeavored to show, in the preceding remarks, that the primary object of human life is

and women, scorning the attractions of the world and the seductions of the flesh, buried themselves in living seputchres and spent their lives in unnatural penances of body and soul: but while the emotional element was in full blossom, the intellectual was dwarfed and stunted in its development. The God-imaged mind was chained down to dead formulæ by infallible authority, which closes its dungeon door upon all human speculation; and upon that door were written the words of doom: "So far shalt thou go, and no further; believe, or be damned!".

In modern days religion has lost much of its old vitality-grown brainy; its vigorous sap is fast oozing out or evaporating into diluted metaphysics. Our modern schools abound in magnificent theories, far-reaching and daring speculations, arsaid, "The Kingdom of Heaven is within!" In rayed in all the gorgeous trappings of an unreined imagination; but they fail to meet the wants of the great, throbbing heart of humanity. I believe that this is a transition age, and that the time is now at hand when we shall have a perfect marriage between the love and the wisdom-principles in religion; when the children of earth will be blessed with a purer and nobler system of rational theology, which, while it harmonizes with our highest humanity and civilization, will combine all the vitality of experimental religion.

Washington, D. C., May, 1866.

## THE LABOR QUESTION.

#### BY JOHN B. WOLFF.

I have long seen the necessity of doing more for the elevation of the laboring masses. All the world has and is, of mind and wealth, we owe to labor. Labor pays all expenses, fights all battles, builds all houses, constructs all public improvements; does all! Comparatively a small ratio of men are producers; the majority are supported by the minority. If any class are entitled to the excess of the products of labor, beyond consumption, it is the laborers. But they seldom obtain it. The merchant, the trader, the speculator, with large acquisitiveness, large administrative ability, and large lazinces, (a new organ) so adjust their plans as to live without labor, and gobble the surplus. And when thus obtained, it is employed to enhance their gains without regard to its effect on labor.

When merchants and traders get rich faster than laborers, or receive a larger share of the surplus beyond consumption, they do it at the expense of justice. Custom and society may sanction the proceeding, but justice says it is robbery. Every man is entitled to a fair remuneration for services rendered society; but when the few increase in wealth more rapidly than the many, wrong is done, and there must be compensation in some form.

That wealth which supersedes or perverts labor, is a curse; our faculties grow by exercise. Necessity or volition must call us out, or we suf fer loss. The riches of the rich are their curse, unless employed in the direction of good to the masses. The two great evils of society are the false estimate and the false uses of wealth. As the sun belongs in common to all upon whom it shines, so all the administrative ability found in man belongs to man, and not to the few, who, by a combination of conditions, over which they have no control, possess the excess of administrative ability. This fact does not justify them in robbing labor to aggrandize themselves. On the contrary, it increases their responsibility, and affords them opportunity and facility for cultivating in themselves and reflecting abroad the higher attributes of their nature; and thus blessing themselves and others in the use of their nowers. The unequal distribution of the proceeds of labor, is owing to the unbalanced condition of society, or of the members of society. Man is on the material plane, and under the influence of selfish propensities. The lower brain controls, because the higher is not yet developed; a few exceptional cases giving prophecies of what may and will be. Thus we see why inequality and injustice exist in the condition of men. It is intended that the reform movement shall correct this evil; id est, the inequality. But if this were corrected to-day, the cause would still exist, and work out its effects in some other form. Reduce the working hours, and capital will reduce the price per diem; it will always find some excuse to accomplish its objects. It cannot be denied that capital is useful and necessary, and should have an increasing remuneration to compensate for responsibility and uses, and to extend the employment of labor. But then, again, it is not proper that capital should oppress labor. Will the eight hour system remedy the evil? I think not. It does not propose to equalize the distribution of the products of labor, which is the thing most needed now. It is poverty that denies education and those surroundings naturally calculated to elevate. The new movement gives more time for culture; but not more means of support for the family during the hours of culture. The real evil is not touched. Besides, unemployed leisure is an evil. And unless we remove the proximate causes of crime, grogshops, gambling-hells and brothels, and furnish schools, lectures, reading-rooms and wholesome amusements, for the employment of this surplus time, the eight hour system will prove a curse instead of a blessing. That the moral and legal power to do all this exists in the country, I doubt not. But this power is powerless for lack of concert of action. The desintegrating influence of a divided and subdivided Christianity-jealousy, and selfishness in the moral organizations of the day, are the chief obstacles in the way. The world needs a moral code, with unity and power to bring the people to a higher moral plane.

ally of God, and planted in this hard, rough soil of the flesh, in order that it may grow into a perfect likeness of its Divine Father; that it is a spark struck from the Central Sun of the universe, when men and women were not healthy and vigand ever gravitating back to the centre whence it orous, they sickened, and died, and made an end radiated. We believe that the soul was placed in of it; but now, by reason of enervating habits, inthis material body to individualize itself-to become a distinct, living, immortal identity; that here, upon this rudimentary sphere of existence, it commences that process of growth and development which is to continue, until it reaches the fall statue of its angelhood, and shall thus be prepared for a perfect reunion with its Divine Father, which is expressed in Scriptural language as the "Kingdom of Heaven." We believe that this growth and development of the soul is effected by awakening its consciousness-that the entire process of our life is a continual awakening of the Divine stumble upon some old buried relic of a dead Elements within us, even as the new-born infant, when it first opens its baby-eyes, drinks, in those tiny orbs, object after object of the grand panorama of the universe. We believe that this consciousness can be developed only by action and reaction-by the continual contrasts of light and shade, sunshine and storm, pleasure and pain; that our mortal life upon this earth, with all its deep, rich, solemn experiences of good and evil, weal and woe, is absolutely necessary to enable the soul to develop the germ of its divine attributes, and lay the foundation of its future immortal life; just as the delicate seed of the flower must be beneath the cold, hard winter's sod-must, in its external shell, or body, decompose, rot and die, be. above the sod.

fore its vital principle can blossom out in beauty We have said that the soul develops by awakening its consciousness. The entire plan of creation, beginning from the grossest form of the mineral kingdom, is evidently based upon a system of grades, one above the other, and all ultimating in man, the last crowning work of God-the epitome of creation, combining within his own nature all the elements below him, and forming the last conneoting link between the world of matter and the world of spirit; and here the conclusion presses irresistibly upon our mind, that the entire maclinery of creation is most admirably contrived in all its parts for the great leading purpose of individualizing the immortal human soul; and the unfailing index which marks each step in this process of individualization is consciousness. We and we may be assured that whenever any par-In the shrinking, sensitive plant, and other higher In that department. One of the profoundest paswhich becomes fully revealed in the next, or ani- grand moral truth is contained in the old mythopertaining mostly to gross animal sensations, yet Every time 'the giant: threw him, he borrowed through what are termed the "brute instincts," full ploom in man's moral, intellectual and spir- Some of the golden uses of adversity are to oheok itual nature.

show a decided improvement on the past-but how? In mere mechanical numbers-in the bulk, but not the quality of the article. In old times, famous adulteration. climatic changes, atmospheric causes, combined with the growing skill of the doctor-the newly-discovered resources of Therapeutics, disease is continually running into chronic forms, until the world has become crowded with a class of humanity who only live to suffer-whose mongrel existence is a wretched cross between life and death!

In our exorbitant self-conceit, we imagine that it is only in our own time and generation that humanity has reached its highest bloom; but we civilization, and we stand humbled and abashed at wondrous revelations of the "Lost Arts." What is one man's meat is another man's poison." The world is a great wheel, whose tire is crowded with human flies: while some go up, others go down, and vice versa. A great nation like the human organism, grows up, culminates into manhood, gets drunk with pride and power. babbles of immortality, and then disintegrates, drops into fragments, and passes off the stage of history. The past is strewn thick with dead nationalities, as the earth teems with human skeletons.

Now the plain solution to our mind of these perplexing problems, is the evident fact that this world was originally designed by its Creator as a sphere of discipline and development, and not of enjoyment and perfection. Were it perfected into a playhouse for pleasure, it would cease to subserve its original design as a workshop for spiritual growth. We were placed here, primarily, not to be happy, rich or famous, but simply to GROW; and in order to attain the full measure of our moral, intellectual and spiritual manhood, we must be subjected more or less to a severe pruning process, which serves to top off the foul excrescences of morbid appetites and unhealthy passions that obstruct our normal development. Every human being has some particular kind of pruning-kuife continually suspended over him: one has disease. another poverty, a third domestic affliction, and so on through the entire catalogue of human ills; commence at the base-the mineral kingdom- | ticnlar department of our nature is subjected to and we find no consciousness at all. We ascend | this " pruning process," there is some hidden exto the next grade-the vegetable kingdom-and creatence-some secret cancer-to be eradicated vegetable growths, we perceive a dim foreshidow. sages in Bhakspeare is, "Our virtues would ng, a vague premonition of that, consciousness grow proud unless whipped by our vices." A mal kingdom; and here consciousness, although | logical table of Heroules wrestling with the giant. new strength as he touched his mother, Earth. it indicates a still higher development, until it It is from the procible of suffering and defeat that reaches the human grade, when it blossoms out in | we eliminate the pure gold of wisdom and viotory. extravagance, to rouse indolence, to impose self-Man commences, like the animal, with the de- depial on our lower, appelles, to counteract over-

devastating evil. Now, because it is necessary to the growth and development of the soul; and we restrict fire within certain limits, is fire, therefore, will here add, as a general principle, that man can essentially evil? Again: oil and water are in attain his perfect growth only by a full and free direct antagonism, and refuse to affinitize, as development in all the departments of his namany human beings do, of excellent but oppoture-in his physical, moral, intellectual and spirsile characters; does this antagonism prove evil itual nature. in either? On the contrary, are not both good,

when applied to their appropriate uses? The same principle applies to the natural and moral. the material and spiritual elements in man's nature; both are evidently derived from the same influliely good Creator; and their very antagonism, instead of proving evil in either, is evidently a means in the Divine Economy to bring into harmonize this antagonism; and hence arises the grand problem of human development.

We utterly discard the doctrine of pure, absocontinual contrast-this unceasing warfare between good and evil-serves to bring into play the human will, and to a waken our spiritual conscious. ness, and thus develop our immortal souls. We pains of the soul; that if the soul, by yielding to growth, it must suffer, either in this world or the world to come, before it can regain its normal, healthy condition. We recognize, in our inmost perfect in all its organic parts as the solid earth on which we tread; that we can no more violate any God-ordained law of this moral universe, and escape the penalty, than we can thrust our physical hand into the fire and escape burning. We believe that a wrong done to our fellow man is a agony which his murderer must undergo before But, while we believe that the soul can reach its Divine Centre; that all centrifugal motion must, in the end, by the law of reaction, result in the in the garden of Godi 👘

Ban, we conceive, contains within himself a perfect spiritual organism; and this spiritual or- be a perpetual antagonism between the head and ganism is the real man, of which this gross ani- the heart-between the intellectual and emotionmal frame, this mere temporary aggregation of al natures. In the earlier days of Christianity, stoms which a breath may dissolve, is but a faint when the emotional predominated, we find an autiow ... We regard this spiritual organism, fash- | enormous amount of vitality; not single acts, but louid, in the likeness of its. Creator, as a grand | entire lives of sublime moral heroism and almost

The Apostle Paul tells us that man has a natural body and a spiritual body; and from the mysterious connection between these two bodies results human life, with all its necessary experiences. It is very evident that there is a mutual dependencya continual action and reaction-between these two bodies; that each has its peculiar use, and that, therefore, each is entitled to its appropriate play the human will; it is the office of the will to development. The religious devotee, who saps his physical constitution by unnatural penance or extreme religious excitement; the student, who overtaxes the delicate organ of his brain, and nelute evil, as totally irreconcilable to reason, to glects physical exercise; the bon vivant, who crams

the highest instincts of humanity, and the entire his stomach with the daintiest viands, and leaves economy of creation. We regard evil merely as his brain to starve for ideas; the working man, the negative of good, as cold is the negative of who, either from necessity or love of gain, works heat, and light of darkness. We believe that this himself down to a mere mechanical machine, with all the finer electricity of his brain oozing out through the channel of his muscles, until that brain grows half skull, unable to digest one noble thought or idea; the miser-the money-getterbelieve that all suffering for sin is but the growth- who crowds out all the aweet humanities of his soul to make room for gold, until his soul becomes sin, becomes diseased and obstructed in its as hard as the gold that he hugs, until there is not enough of the milk of human kindness left to moisten the tender plants of love and affection in his sepulchral heart-all of these men violate soul the awful presence of a Moral Universe, as the God-ordained laws either of their higher or lower nature.

On some future occasion we purpose elaborating more fully the law of human growth, as developed in man's physical, intellectual and spiritnal nature. We will here remark, however, before closing this article, that we regard the lovemuch greater wrong done to our own immortal principle, which 'underlies all experimental relisouls; that the mere physical pain of death in the gion, as the most vital element in the soul's demurdered man is infinitely less than that terrible velopment. It enables the soul, through sympathy, to put itself in relation with all objects of creation outhe can wash out the stains of blood from his soull | side of itself, in order to extract the necessary aliment of experiences from those objects, and incorporate highest development only by overcoming evil or them in its own organism. The divine mission of harmonizing it with good, we believe, also, that the soul is to radiate, through its sympathies, the soul, being as indestructible as the God that from the centre of self-taking in more and more made it, is positive to evil; that, by an inherent of the great unit of the universe of which it is a law of its nature, it must ever gravitate toward its part, until it finally becomes one with God, the Divine All-in-All, and exists in perfect harmony with his laws. Love is the great lever that lifts centripetal motion, attracting it back to the centre | the soul God-wards. Man approaches the angels whence it radiated. We believe that the soul, be- just in proportion as he recedes from self-as he ing positive to avil, in the spheres of existence be- forgets self in the love of God and his fellow-kind. yond this earth, evil will finally die out of the It has been wisely said, "God is love." By love soul, and the soul will live on and bloom forever | Christ subjugated the brute in our humanity, and conquered the world.

In all religious development there appears to

Further, a large portion of laborers have no inclination to improve their leisure in elevating

#### LIGHT. BANNER OF

그 같은 바람이 같이 같을 수 있다.

pursuits. I know this to be the fact from demonstration. This is no reason why their surroundingashould not be improved. For as had as human nature seems, ignorance and poverty, with had organizations, and had surroundings, are the causes of crime; nor is it any reason why we should intensify the ovil influences dragging them down.

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They need a fair share of the proceeds of their own labor. This will remove the necessity for protracted labor, and give to these who have the inclination an opportunity to improve.

They need to organize manufacturing establishments, uniting their own capital and labor, thus compelling the capitalists to wages of equality.

They need joint stock companies for the purchase of supplies at wholesale prices, from the producer or manufacturer, thus cutting off a horde of lazy spongers who stand between the two, and who should be at work producing.

They need the assistance and coöperation of capitalists who see the wrong done labor, and are willing to aid in their correction.

They need the cooperation and influence of all advanced minds, encouraging and aiding every effort at improvement.

For two years I have made extra efforts to put myself in a condition to give to my employees an interest in their own labor, additional to wages; but misfortanes have defeated my plans. I hope after this season to succeed.

## BIBLE TRUTHS.

# BT GEORGE A. SHUFELDT.

Is Labor a Curset

In the third chapter of the Book of Genesis may be found the full and detailed account of the manner in which, for the sin of eating the apple, the ground was cursed by God for man's sake, and Adam was condemned to labor, as a punishment for the sin which had been committed. As viewed in the light of the Spiritual Philosophy, this is one of the simplest absurdities, which the common sense of mankind has been taught to believe and endorse as a revelation of God's truth to men. We believe that labor is the natural duty of man-the pleasure of his life-the necessity of his existence. Without it, he would have been-what? A naked nonentity-a wanderer amid the spontaneous vegetation of the earth-with no faculties developed, no cultivation of mind or body, and no responsibility to man or God; what is this thing but a being one degree above a brute? And is it true? Let us see.

If man had not sinned, what then? Where would have been our towns and cities, the railroads, the steam engine, the telegraph, the printing press, the telescope-all that contributes to adorn and beautify the earth on which we live? Where would have been all the splendid monuments of literature and art, which human genius has reared in everlasting memory of God's holy gifts to man? -all things which surround us, every luxury, ornument, and necessary of life; every work of science, and of art, and painting, and sculpture, and architecture? Everything which makes our education and civilization, is the result of this condemnation to labor. And do you think that God has bestowed all this upon us as a punishment for sin? or is it the natural result of God's law, that man should labor for his progress, education and happiness?

Look at the magnificent works of Michael Angelo and Sir Christopher Wren; their productions are among the highest types of architectural design and beauty. See the glorious results of the labor of Raphael, Guido, Rubens; the works of beauty and of glory which painting has given to the world; behold the great monuments of art with which sculpture has adorned the rise and progress of the human race. For what did Homer write and Danté sing? What of Shakspeare, Milton, Byron, Pope? Where would have been the poetry, the inspiration, the genius of language and of literature, if Adam had not sinned? Who would have discovered the art of writing, and who would have penned the immortal lays which adorn and beautify the history of every tongue and country? Who would have brought the lightning from the skies, and gathered its tiny atoms within the compass of the metallic wires, which now encircle and gird the globe, if there had been no labor? Who would have builded the steam engine and the printing press, the mighty instruments of civilization and learning? Who would have reared the splendid Cathedral at Cologue, St. Peter's at Rome, or St. Paul's at London? Who would have spanned Niagara with an arch of iron, if Adam had not sinned? We ask these questions in all seriousness, and expect an answer from those who are wise in the Old Theologies. We do not believe it, for we know that God doeth all things well; and that with our knowledge of the philosophy of life, there is no necessity for recording such monstrous inconsistencies. Labor is man's duty and his destiny. It is the sum of his existence, and God intended that man should labor, and in so doing he fulfills God's law.



ADDRESS, CARE OF BANNER OF LIGHT, BOSTON

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

[Onginal.] PATIENCE'S PETS, AND WHAT THEY DID.

Will had been at school two years, and was on his way home for a summer vacation. As he came near his aunt's house he wondered how he should find it. Would it be the dismal place that he first knew, or would Solomon really have power to change it to a home of sunshine and love? Solomon's letters had been full of pleasant stories and kind advice, but he had said but little about his daily life, and Will wondered if he was very, very happy. He thought of a sentence in his last letter: "No great changes come without many trials. Did you ever think how many storms come before we can see the trees in bloom. Do you not suppose the little buds sometimes get tired of waiting for the time of blooming? Remember, Will, that you must never be in a hurry for that which you cannot hasten, and if you learn any text to repeat to yourself, let it be this, " ' Wait on the Lord and be still.""

The coach came rattling down the street as Will thought this, and in a moment he was walking up the shaded walk to his aunt's house. He concluded to go around to the side entrance, as his aunt was not expecting him for a day, and he wished to surprise her. But what sounds greeted him? The voices of children were distinctly heard, and here was an old hen with her ten white chicks in a capacious coop, and, could he believe himself, a cat was sunning herself on the wide board on the top of the garden fence. There was also a spotted dog lying under the old lilac, and the blinds in the dluing-room were open, while some screens were arranged to keep out the insects.

Will almost thought that he had made some mistake in the house, and that this could not be his aunt's home. He was still more in doubt when he heard again the gleeful voices of children; at least three distinct voices could be heard. He concluded to enter the dining-room and see if his aunt really inhabited the place so changed. The room had its former furniture, but it looked as if it had been used more in these two years than in all the years that Patience had occupied it. On the wall were a plenty of maps and pictures, and a rude rocking-horse was in one corner, and something that greatly resembled a cradle; and there were a pair of little socks on the floor, and a dish with a spoon in it on the table.

"They have rented the house," said Will to himself, "but I should have thought Solomon would have written to me; but here comes some one that will tell me."

A nice, tidy girl came from the kitchen, and with a pleasant and quite ladylike manner asked Will to take a seat. Something seemed familiar in her face to him, but she was so neatly dressed and her hair was so smooth that he could not believe it to be Sally Ann, whose solled dress and tangled hair were such a terror to his aunt.

"If I don't believe this is Master William. Dear me, how glad we shall all be. I've just got the pics all baked, and sent the children up stairs till I could 'pick up'a little. But here comes your aunt; she's just got the baby to sleep, and she was coming down to see to the ducks. Oh, we've got such lots of pets: two cows, ten hens, a pair of ducks, a cat and a dog, and two children and a baby."

When his aunt entered, Will could hardly be-

gleaming in her yes at the sight of so much misery, and she hursed me home to carry them a basket of food an a bandle of clothes. She sent Sally Ann everylay to them, and made them much more comfortable.

One morning I was reading-as she likes to have me-and I had, 'Do unto others as you would have other do to you.' I repeated the words and looked out of the window, thinking what a world this fould be if people practiced that command. Your aunt sat thinking too, and the soft gentle light ame to her eye, and she said, Solomon, I've been hinking we had better take those two children hime, and let them stay until their mother gets will.' 'If you will, Patie,' I said, but I wanted tohug and kiss her, and dance about the room with ler; but you know leaven works best under genue treatment. But the two children came, and such a time as your aunt had fitting them up; and ler patience was tried with their rude ways, but she grew more gentle every day. It was a delight to watch her as she taught them habits of cleanlinks and manners of gentleness. I have sat many a time with my eyes closed as if asleep, and heard her pleasant voice coaxing and correcting and felt how much love was being shed from her heart, which grew more warm for every particle of warmth bestowed. And the children stayed, and Patie could not bear to have them go. And she got first a cow, that they might have god milk, and then hens, and a cat and a dog, just to please the children. And she urged me to teach them in my own way; so I got maps and books, and we have the pretty chamber that looks into the garden for our study; but these maps help us while we are about our work.

We had just got a little used to the noise and confusion that two hearty children make, when Mrs. Shiverton died, leaving a poor little baby that no one cared for. One day last Spring I was sitting in the best parlor, (for we use that every day,) when I heard a baby cry, and on going into the dining-room, there sat your Aunt Patie rocking the dear little thing, which soon fell asleep in her arms, and ever since it has rested there just as if it was home. And I do believe your aunt loves it as if it was her own. She sometimes says, 'The Lord sent it to me; could he have done more if he had sent me one of my own?' And we love the little thing even more tenderly than if it had been born from our hearts, for we think what a joy it is to care for the little friendless waif, cast on the great sea of God's infinite tenderness, and floated into our little harhor for security, by those blessed pilots, the holy angels.

And all this has happened to us, Will, since you left us. Has it not been a good happening? There never was a tenderer mother than your Aunt Patience. I am surprised at her gentleness. She teaches me many a beautiful lesson by her acts of love, and I will tell you, Will, what it was that made the crust fall off, like a miracle, from the jewel. It was when that grand precept, 'Do to others as you would have others do to you, became the law of your aunt's life. She did not repeat the words, but she lived hem. And now, Will, talk a little and tell about your happenings. Has anything but good come to you?"

"Oh, Uncle Solomon, you can't think how selfish I was when I first went to school; and I believe if it had n't been for thinking of you and how you must be bearing with Aunt Patience, that I should not have tried to have practiced the love principle."

"Now I see," said Solomon, "why it was best that I did not write you what good time I was having. You will find that oven your simplest acts, like the writing of a letter, may be of great benefit to others, if you only seek to do the best or right thing."

"Well," continued Will, "I resolved to do the best I could toward being unselfish, and I do beed in short curls about her face, and a smooth in the world is caused by selfishness. You know plait behind. She worea pretty dress, made quite in the style, Will thought, and her face was so round and her cheeks so fair that he really engot their lessons any better because they had money to spend. So I did n't care any more to study the best way to be rich, but the best way to get my soul-riches, as you call them; and I kept thinking about furnishing my best parlor. and getting all sorts of noble thoughts to put in it. One day I wrote a composition about the best parlor, and the teacher praised it so much that T felt quite ashamed, for I had borrowed the ideas all from you, and I felt mean at taking them for my own. So I told him about our talks, and I let him read your letters, and then he asked the privilege of reading them to the boys; and now you are Uncle Solomon to all the school, and I have a written invitation to you, signed by the teacher and all the scholars, to go back with me and let them all hear your voice. Can't we take Aunt Patie and all the children?" "I don't think babies would suit the Academy, Will; but I am so glad that you really wish your aunt could go, for it proves you have left your old feelings, and have already entered into our life at the present time. When you get through with an old suit of clothes you lay them aside, and think no more of them. So it ought to be with our feelings. We should not keep cherishing those that do not belong to the present. If you had come home, and had been determined to remember dear Patie as cross Patience Pettigrew, it would have been like hunting up your old suit of clothes that you left at home and putting them on, short at the ankle and small in the waist. There is an old saying, Let by-gones be bygones. That is, be always ready to believe in the goodness and love that you find in people, and don't be remembering all the faults of their past life."

tience thought, How good is the Lord to make verything so full of love and beauty; and Will thought, I hope my mother knows all this. And the life of goodness thus so happily begun could bring only one end, and nothing more need be said, only this: may we all go and do likewise.

CONTROL DEPUTY

# TALKS WITH MY YOUNG FRIENDS.

## NUMBER NINE.

The blackberry vines are in bloom again. Their pretty white blossoms begin to form themselves into snowy wreaths, which hang with grace over the grey walls, and the knolls in the pastures. The sight of one such wreath, just at twilight this evening, made the light flash up in the picture gallery of my memory, and in a moment I lived over a great many days. Far back I saw the little brown stained basket that I felt so proud to fill to the brim, and I heard the waterfall, and saw the gleaming of the water of the pretty lake, and the great white clouds that floated over it.

Many very sweet pictures I saw, and in just that one moment, too. I felt glad and thankful in them all. It seemed to me that I could see how a dear Father in heaven had formed the path in which I had walked, and that it had led me just where it was best for me to go.

But I know when I was a girl I did not think anything about life, whether it was to bring me gladness or sorrow. I only knew that I was very glad to have a merry, happy time; and that was all right, for if there is a joy for childhood, it is of trust in the goodness that is coming. But there was one thing that I did find out, and that was that all the pleasant, happy days, whether I was picking blackberries, or clematis and cardinals by the brook, are the days filled up with love and kindness, as well as fun and frolic, and I can tell you that if you want to put beautiful pictures in your memory that you will be glad to look at, you may be sure that you can do it by no mean act, or unloving feeling.

People go abroad, and in their visits to France and Italy, they buy many beautiful pictures, that are called gems of art, and they prize them greatly when they get home. But none of these pictures can they take out of their houses over to the shore of the spirit-home. It is very pleasant to have them while here, and I think I should like every room in my house adorned with beautiful pictures.

But there are pictures that will never fade, and that we can safely carry with us wherever we go, even to the beautiful spirit-home; and these are the pictures that we form in our memories. If we make them holy and sacred, by the goodness they represent, or the love they express, I think they will be fit to look at, even in heaven.

Let us furnish our picture galleries with at least one lov ely picture each day. Let us have gems of art that cannot be taken from us, and that can ever be sold at auction or burned by fire.

#### Views and Doctrines of A. B. Child.

Having read the works of Dr. A. B. Child without prejudice and with care, I should be pleased, with your permission, to offer some remarks upon them, through the columns of your paper.

Dr. Child has propounded a system of morality and religion in his writings, that differs so widely from previous systems and the teachings of reformers, that his views naturally and justly call forth comment, criticisms and opposition-yes, even rebuke, scorn and reviling. It is reasonable and proper to ask, is he right in his position? Are his views nearer truth than are those he stands apart from? Are his doctrines well founded and his bold assertions not to be gainsayed? The teachings of the past have made the popular opinions and beliefs of to-day; opinions and beliefs which, if Dr. Child is right, will fall like graven images before the battery of truth. If Dr. Child is wrong, let abler pens than mine correct

# JUNE 23, 1866.

#### Written for the Manner of Light. ANGEL-QUARDIANSHIP. BY MES. BOSE WILLIAMS.

Angel-faces watch my pillow, Angel-voices haunt my sleep, And upon the winds of midnight Shining pinions round me sween. Floating downward on the star-light, Two bright infant forms I see-They are mine, my own bright darlings, Come from heaven to visit me.

An earthly child still smiles upon me, But those little ones above,

Evermore will stir the fountains Of a mother's deathless love. And as now they watch my slumbers, And their soft eyes on me shine,

God forgive a mortal yearning Still to call His angels mine!

An earthly one still fondly calls me, But no mortal voice can seem Sweet as those that whisper "Mother!" 'Mid the glories of my dream. Years will pass, and earthly prattlers Cease, perchance, to lisp my name, But my angel-babies' accents 1. 1.

Evermore will be the same. And the dear one now that's with me.

From his home perchance may rove, In his strength no more depending On my constant care and love; 19.13

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But my angel ones shall wander From the sky, in dreams, to rest Their soft cheeks and shining tresses ..... A.

On an earthly mother's breast. Time may steal away my freshness, Or some whelming grief destroy All the hopes that erst had blossomed

In my summer-time of joy; Earthly children may forsake me. Earthly friends perhaps betray; Every tie that now unites me

To this earth may pass away;

But unchanged those angel-watchers, From their blest, immortal home, Pure and fair, to cheer the sadness

Of my darkened dreams shall come. And I cannot feel forsaken,

For, though reft of earthly love, Angel-children call me mother,

And my soul will look above.

Cedar Falls, Iowa, 1866.

#### Extraordinary Feats in the Mobile Jail-The Davenports Outdone."

Such is the heading given to the following truly extraordinary account of physical manifestations which occurred in the jail at Mobile, Ala. The medium was a young man named Boone, who had been lodged there for petty larceny. We copy the details of the affair from the Mobile Advertiser of a recent date, the editor of which visited the jail for the purpose of ascertaining the correct facts in the case. It appears that the prisoner had been released from his irons the night previous, and then went round and unfastened the cells of the other prisoners, who were confined on the same floor with him, but the alarm was given before they made their escape. The socount then goes on to say:

"In one of the corner cells, on the first floor, is confined young Boone allas Monroo, a handsome lad of about eighteen years. After the prisoners had been secured and their efforts thwarted, the sheriff and jailor at once placed Boone in irons, hand and feet. It was soon afterwards discovered that young Boone had thrown off the irons. He was taken out and heavily ironed pagin the that young Boone had thrown off the Irons. He was taken out, and heavily ironed again, the shackles and chains having been increased. In less then five minutes after wards the jailor peeped into his cell and saw all the cuffs, shackles and chains, lying on the floor of the cell, and young Boone sitting on his bed, as if he had done' noth-ing. Six different times did they place has limbs to select the iron himself, and 'dress the young man' according to his style. The jallor cheer-fully complied with Capt. Petty's request, and after the cuffs, shackles and chains had been procured, we repaired to young Boone's cell. He is a bright, intelligent and very handsome boy, with large blue eyes, effeminate features, and a com-plexion as fair as a lady. He rose from his bed as we neared the cell, and came to the grated window with a cheerful smile beaming on his handsome face. We were accompanied by the sheriff jailor, Cant. Petty and two turkeys. The sheriff opened the door of the cell and invited young Boone to step out. He was then told that Capt. Petty had come to place him in irons so that he would stay in them. This did not seem to move him in the least. He smiled pleasantly, and remarked that 'such a thing could no doubt be did,' but hoped that no further efforts would be made in that direction. The sheriff ordered the frons to be placed on him, and Capt. Petty commenced by drawing the young man's wrists together behind his back, after which he put on a ight-fitting pair of patent hand-cuffs. He then drew his arms close behind him and put on a pair of cuffs attached by a short chain, above his elbows. A chain was then attached to the cuffs at the wrist, which extended down to the shack les, which were closely fitted and locked on his ankles. During the operation, his large blue eyes Ankies. During the operation, his large blue eyes were keenly fixed on every article of his iron dress, as each was being adjusted. After Capt, Petty pronounced him secure, young Boone's eyes fell, and a look of despair overshadowed his here-tofore bright countenance. We could not help but pity one so young and promising in his pain-ful situation. Capt. Petty remarked to him, Norm Beans it was missing in his of that ful situation. Capt. Petty remarked to him, 'Now Boone, if you wiggle yourself out of that dress, I will guarantee that the sheriff here will give 'Now Boone, if you wiggle yourself out of that dress, I will guarantee that the sheriff here will give you the freedom of your cell, and so long as you behave yourself you will never again be ironed in this jail.' As these words were spoken, Boone's face was fairly illuminated with joy, and he asked the sheriff if 'it was a bargain?' That official assented, believing with Capt. Petty and all pres-ent that it was out of his power to accomplish such a feat.' Young Boone wished to know if the agreement would be fulfilled as soon as the work was done. He was told that it would. He then asked that the sheriff and Capt. Petty go away from the cell while he was at work. They went 'off' to the other side of the hall to iron other pris-oners, and had not been gone two minutes before young Boone announced that his arms were fride, and in less than three minutes longer the shackles were off his legs, and he stood without, an iron upon him. He will have no more irons put ou him, but a close watch will be kept over him. He was put in for larceny about one month ago, and his trial takes place in June. He is a native of New York city. He is the last youth in the country who would be suspected for a profes-sional rogue."

#### Sabbatism.

Shakspeare has it that "Every man hath business and desire, Such as it is."

There be divers and manifold ways of keeping the first day of the week-very erroneously called the Sabbath-as well as there are sundry manners and styles of the observance of all other holidays; some imbibe punch and champagne on the fourth of July; others drink, at our national festival, of soda water and lemonade; many men, many minds.

Joe Bunion, a clever, half witted loafer, at a certain town in New England, occasionally did an errand or little job for the people there, who would give him a dinner, luncheon or some castoff garment for his pay, and occasionally a little small change to buy him some grog with-they sold rum openly at all the stores, and at every town in those days-but Joe was somewhat restricted as to quantity, even if he chauced to have a surplus of loose change, which was seldom.

One Saturday night, Joe entered the grocery, where many of the townsmen were assembled to purchase their supplies for Sunday's consumption, and with his two hands filled with copper coin, he asked for a quart of New England rum, at the same time throwing down upon the counter the smiling, chinking heaps of coin, and pulling a long quart jug out of his ample coat pocket. "A quart!" exclaimed the shopkeeper, " what

are you going to do with so much liquor?" "K c-e-p Sunday with it," returned Joe, with a

knowing wink.

" Why," returned the grocer, " is n't that a large quantity for that purpose; will not a pint do as well?"

" D.c.w," drawled out the natural, meeringly, "w-n-l, I spose I might make it d-e-w. Sunday might he kept with a pint; but how would it be kept ! " 8.

Love is most intelligible when it is unable to express itself in words. ine in pt

joyed the kiss of welcome that she gave him so heartily.

Solomon, too, looked so nice in his gray suit and with his wrought slippers and his trim collar, that Will thought that they must all have been drinking from that fabled fountain that restores youth, instead of living through two years that seemed like five to Will. But Will had but little time to think, for two hearty children came bounding into the room full of noisy mirth, and one jumped on Solomon's lap and the other put her arms around Patience's neck; and soon the baby waked up, and the cat and the dog came in, and the chickens peeped, and the ducks quacked. Will felt as if he was solving an enigma, and hardly knew what to say. Solomon seemed to enjoy his surprise greatly, and his aunt really laughed at his looks of amazement.

"Is it not splendid?" at last Solomon said. "] mean the sunshine, Will."

"But do tell," said Will, "something about ducks and chickens and-and-

"Babies?" said Patience, laughing. "Yes, about all these changes," said Will; 'have you visitors here?"

"Or do we keep an orphan asylum?" said Solomon. "Yes and no; how is it, Patie?"

"No, no," said she, "these are our children Will; and do you tell him all about them, Solomon, while I put the baby to her sleep again."

Will went up to Solomon, and in his own manner said, "Oh, do!" and Solomon, as of old, settled himself back in the chair, and the children went out with Sally Ann, and the cat and dog followed, and Will felt for the first time as if he was at last with his dear Uncle Solomon.

"You know, Will," he began, "that your Aunt Patience was just like that jewel we talked about: all pure within, but crusted over with years of selfishness. How to get all the crust off and get to the pure gem, that was the question. Your coming here, Will, was the first real impression made on the hard casing."

But, Uncle Solomon, I was not good or kind to Aunt Patience. If I had been-

There would not have been so much for me to do. But love warmed up her heart with its old fire, and that sickness made her look out of her in life, do not seal up your heart, and let it grow spiritual or soul eyes. So you see, Will, that a loving power overrules all things for good. Even the wrong we do may be redeemed; that is, may be changed to the right, and made to bless some one. After we were married the leaven of love kept working. Do you remember that Jesus said, a little leaven leavens the whole lump; and do you remember when you and I tried to teach Sally Ann to make good bread, and we found that it took very little yeast to make three great loaves of light bread? Just so it is, Will, if we can put a little genuine love into the heart. It works and works until the whole heart is affected. Soon after you went away the Shivertons were in great trouble. They were sick and poor, and j future, feit the gentle presence of loving angels, the father was thriftless, and the children had no care. We were walking past there one day, when your aunt proposed going in, I saw the tears himself near the kingdom of heaven; and Pa-

Thus they talked; Will of his life at school, and Solomon of dear, loving Patie, who seemed to him to be like the sweet girl he knew in his youth, When the twilight came, and the baby was asleep, and the children in their bed, they all sat in the parlor, and Patience, looking out to the soft western light, said:

"How good it is to have you here, Will. If it had not been for you, perhaps we should never have lived these blessed days. 'Whatever you do like a stone, as I did. You may be poor and get rich, if you keep your heart warm, and you may be rich and yet poor, as I was, if you have no joy in life. Why, Will, I'd rather watch that baby, and see its cunning ways, than to have my house all scrubbed and dusted, or than see the finest mess of beer-brewing that ever was made of finest malt." And Patience gave one of her merry laughs, and Solomon joined, as he always did, and Will thought the old picture smilled, and the western sky gave a flash of light.

And thus they sat thinking of the beautiful journey of a loving life that lay before them, and each one, thankful for the past and hopeful of the and were blessed. And Solomon had his great reward, and thought

All religions, systems and institutions, to his view, have their lawful places in nature, and each its appointed usefulness in the purpose of wisdom; so he seeks not for the downfall or destruction of anything that exists, till its work is done, its usefulness is gained. He has no opposition to any belief of man, or any course of conduct he may pursue. In this he differs from all religious teachers and reformers of the past, and present too. He claims that resistance is earthly, approval is spiritual; that antagonism has limited power, while that of nonresistance and love is unlimited. The first impression on reading his books, is, that they contradict past teachings: but by a careful study of his position, it is found that he contradicts nothing, but simply presents something new. He accepts all things, present and past, as being useful; directed by an invisible wisdom, which, he claims, man sooner or later in his progression-it may be slowly but surelywill recognize and acknowledge.

The teachings and practices of early life and of all the past, are so strongly impressed upon the mind, that they are hard to turn from or renounce; so the great changes Dr. Child predicts and proposes in them, might at first seem objectionable and impracticable for such changes, we have been taught, would be dangerous and unsafe for the people. Dr. Child never speaks as if he doubted what he says, and writes as if the truths he uttered were so plain that no argument or proof were necessary for their support. He seems altogether careless of what others have said, and speaks on subjects momentous and fundamental with childish fearlessness. He speaks as a witness testifies, without the need of repeating what another has said, but only that which he sees and knows, and histestimony will have its due weight. Did he speak from history, only reiterating what others have said, his testimony would or should

be set aside and not accepted as authority. Blame and disapproval indicate and mark the Blame and disapproval indicate and 'mark the, boundaries of liberality, so we fail to find the boundaries of liberality. He accepta, things as they are, and gives to God the credit of all that is oreated. He yields to 'every thought its right, and every act its use. He beholds God filling the *vhole* world with no irrel, with no op-posing power. His God is love, whose tender care is for man's spiritual welfare always—no less for the poor, the abject, the vile and wicked, than for the contrated rich the prospirations saint and the the poor, the adject the vite and wroked, that for the courted rich, the prosperous saint, and the happy, easy lives of virtue. His Christ is the Christ of suffering humanity, no less than the Christ of a happy few. His platform of religion goes out toward the limitless shores of nature, upon which rests all creeds, churches and cere-monies monies

monies. The great arena of human life is the chruch in which he worships God. His religion—if religion it be—is finer, deeper, fuller and truer, than the religion of sects and creeds. Admitthat religion is religion of sects and creeds. Admit that religion is desire, as he claims, and how easy seems the solur tion of the tangled problem, namely, "What is true the laws of God a secret which is unfolded to every human being. It is the haw of progression. Man is a spiritual, internal entity. In nature, we must be confounded; it is here that we must bow individual and yes how universal, how true and beautiful, becomes the religion of humanity How harmonious will this, simple, recognition. of religion make the worship of the world. How if will 'waiquish religions wats, dogmas, solisms, contentions, seds, and is y in dust all the 'solis of more that all that is mystery is pretension of religion, will clothe the world in charity; dust is for failed of the solid in the solid in the solid internal with the solid internal anent. Fortsmonth, W: H. Solid internal the solid internal is the solid internal is to be in conviction that all that is mystery is disting both of the world in charity; hard the solid internal is the solid internal is the solid internal anent. Fortsmonth, W: H. Solid is the solid internal is the is to be in conviction that all the solid internal anent. Fortsmonth, W: H. Solid is the solid internal is the solid internal is the solid internal is the solid internal is the internal is the solid internal is the is internal is the solid internal is the is internal is the solid internal is the is the is internal is the solid internal is the solid internal is the solid internal is the solid intern

#### Heaven and Earth. والمرد والتر

In all that lives, the noblest work of God is man. In all immortal life the spiritual is a power unseen, but always teaching, in slient monitions, the imperceptible influx of mind. There is in all the laws of God 'a' secret which is unfolded to

#### BANNER OF LIGHT.

#### Dr. H. T. Child, Mrs. Wilcoxson and Mr. Leach of Newark. NEW JERSEY STATE CONVENTION.

AT VINELAND, NEW JERSEY, May Sath and Soth, 1886. HELD

[Reported for the Banner of Light by Mrs, O. F. Steveni.]

The Call for the Convention read as follows: "By invitation of the Friends of Progress in Vineland, N. J., all liberal-minded persons who are residents of the State, and who are friendly to the cause of Spiritualism and its objects, and all others not resident of the State who desire to join them in furtherance of the objects of said for whether are nearested to meet in the Hell. join them in furtherance or the objects of said Convention, are requested to meet in the Hall of said Society, in Vineland, on Thursday and Fri-day, the 24th and 25th of May, 1860, for the pur-pose of effecting a State organization to coöperate with the National Organization of Spiritualists, in furtherance of the objects recommended, &c. Convention will organize at 1 o'clock P. M., the

24th Pursuant with the above Call, a number of the Pursuant with the above Gall, a number of the friends of the cause from this and adjoining States assembled on the afternoon of the 24th. The Con-vention was called to order, and John Gage was appointed President, and Mrs. O. F. Stevens, Secretary. The Call for the Convention was then read, and

on motion, a committee of five was appointed by the Chair to nominate officers for the Convention.

Dr. H. T. Child remarked that the subject of State Organization is attracting the attention of State Organization is attracting the attention of Spiritualists all over the country. Shall the de-atractive principle, which has so generally marked the progress of Spiritualism, continue? or shall we commence the work of building up? Let us leave behind us all that has been useless, and bring with us whatever is useful. Two years ago he dreaded the thought of organization, lest it should again put shackles on his soul; but now he believed such was not its necessary result. The time has come when there are enough true souls in the State, who have felt the fire of the souls in the State, who have felt the fire of the finner life, to stand side by side as humble work-ers in our glorious cause. We are not to go forth ers in our giorious cause. We are not to go forth as propagandists merely, but there are hundreds and thousands of souls asking for the bread of Life and the waters of Inspiration, and we who have received such noble traths, should consider ourselves delegates from the spirits to go to these hungry souls with the blessed food which we have received. Cooperation is as essential in this as in every work of life. Committee on the nomination of officers

made the following report, which was received

mad adopted: President-Wm. M. Drake, of Newark. Vice-Presidents-Mr. Parkhurst, Sen., of Ham-monton; Geo. Willets, of Jersey City; and Mrs. Deborah Butler, of Viueland.

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Secretary-Mrs. O. F. Stevens, of Vineland. *Treasurer*-Thos. Haines, of Woodstown. A Committee was appointed to report business for the Convention, and draft a plan for a State

Organization. Dr. L. K. Coonley said he found great division of sentiment among Spiritualists in regard to Or-ganization, but it was his opinion, gathered from extensive travel, that a majority are favorable to it. Although he believed in Organization, he would not approve of sending delegates to our Conventions, and thought there should be no power of disowning members from other societies. The pure in heart will never be degraded by going forth among the unholy, if they are guarded by the beautiful panoply of Truth. Let us have no secularism by which we can east out any unfortu-nate ones. Spiritualism reaches out to help such as these; it is doing more good than the Churches have done in eighteen hundred years. The mis-sionary work of sending lecturers where people are asking for light, but the friends are not able to sustain them, is only one of many noble objects for which we need organization. As to putting fetters on Spiritualists, we may as well attempt to chain the lightning.

Geo. Pryor said he would go as far from the plan of the Churches, in organizing, as possible. Mrs. Waisbrooker thought there were some things in the Churches we cannot afford to cast aside. God respects the external as well as the internal, else why did he give us bodies as well as souls?

Mrs. Butler would have us, instead of denouncing the Churches, build a more beautiful struc-ture, and attract them to it. Our mission should be constructive, and not altogether destructive, Some people must have a devil and a hell to keep them in the paths of morality. Let the Churches do their work—it is a holy one; but let us who have a better religion, a broader charity, show it by our lives. It cannot fail to attract them.

Mrs. Mason and Rachel Hickland expressed

Mrs. Mason and reached Filekiand expressed similar sentiments. Mr. Dixon said he had been through the Church, and suffered from it, but would not do a single sot to pull it down. Wherever we find Churches, and Sunday-Schools, there is a better state of morals than existed before. A friend moved into Vineland, and in a short time a loved one of his family circle was called to the spirit-world. Per-mission was asked to have the casket which con-tained the deer remains carried into a church. mission was asked to have the casket which con-tained the dear remains carried into a church, nominations of Officers for the State Society, and where one of our number could speak on the oc-casion. The request was refused, and the hall we how occupy grew from that refusal. Let it ever be open to all. Here let liberty to the captive and the pure religion of Jesus be preached at any time. Let any unpopular truth have a hearing. The President remarked that he did not object to any truth which came through the Churches, and would respect them all the more if they reand would respect them an the more it they re-ject what we utter, when it does not accord with their own feelings. Truth and God have nothing to fear from free discussion; but error has. If we would remain free men and women, we must respect the individuality and opinions of all. He was driven to infidelity because he could not agree with his Church, but now he had charity for George Pryor, a venerable Friend, hoped his remarks would not be misunderstood as hostile to the Churches. He simply meant that we need better forms than they employ. He did not think music any part of worship. If we had it, let it be The President suggested that God would bless every effort to do good, whether it was formal, or the spontaneous outburst of the soul in words or musi The Business Committee reported that at the commencement of each session half an hour be devoted to free conversation; the remainder of the time to be spent in transacting the business, and that fifteen minutes for speeches be allowed. Adonted The following Preamble and Constitution for a State Organization were submitted to the Convention, taken up and considered, section by section, and unanimously adopted:

The Doctor remarked that the religion of Spiritualism was, the first and only system which he knew that had taken man as an entire being. Popular. Theology acted upon the idea that man had a soul to be saved or lost, mostly the latter, and cared very little about his intellect, and less about his physical form. Out of the thousands of clergymen in the land, how few could be taken as specimens of good physical development. Many of them had splendid intellects; but they are cramped by their theological dogmas and creeds, and physically they are a libel on true religion. He had been accustomed to look into people's eyes, and see how far, the soul-nature has been able to look out upon the material world. Our bodies are but an expression of the internal soul, and it is only as there is a proper freedom ualism was, the first and only system which he

Our bodies are but an expression of the internal soul, and it is only as there is a proper freedom given to the action of this soul-principle, that we find correspondingly beautiful forms. Talking with Mrs. Fanny Gage a few days since, she remarked that the ohildren of the present day were much more beautiful than any she had seen in former times. He believed it was because the anist was blowed more foredom to automate the spirit was allowed more freedom to outwork itself. Spiritualism taught us to continue in the same freedom and simplicity of early childhood, and to let this extend through all the stages of life. One reason why children did not continue so beautiful, was because they were treated with harshness and unkindness.

Spiritualists ought to be able to give an evi-dence of their religion in their countenances and in their physical forms, and many are doing this

We have reversed the popular idea of the Trin-ity, and believe in God as one and man as three. Spiritualism does not stop at man's physical being, but takes hold of his intellectual nature and gives it a wider scope, so that it may go forth into the fields of science and art, and take on all the grand principles that belong to the mental nature. Nor does it stop here, but reaching into man's deeper soul-nature, it calls into action those

man's deeper soul-nature, it calls into action those noble and divine principles, which characterize man as the child of the Infinite Father. It takes in and benefits the entire man; lifts us out of the littleness of sect; it reaches into the future life, and gives us light, where all was dark before; it teaches us to lay up treasures in Heaven, by ful-filling our duties to our fellow-men on earth. Man is an epitome of the universe. All of Phi-losophy, Science, Morality is included in him. The great work we have to do is to remove the rubbish that has accumulated around the soul, and let it grow freely and naturally. The more free from restraint a man or woman is, the more beautiful and true they are. There is no more responsible position than that of Spiritualists. We must carry in our countenances that which will manifest to all around, us what our religion is. We should set apart that portion of the day

in which our apiritual natures are most exhited for interior culture and development. For him

for interior culture and development. For him this was the early morning hour. Mrs. Wilcoxson said, Spiritualism brings out the spontaniety of the soul. We lose our love of tyranny through it, and learn to love freedom more. We know no bond or free, no seets or par-tition walls. Standing the day before in Inde-pendence Hall, to commune with the shades of the departed, she thought the old Liberty Bell must ring out yet another neal for freedom. The the departed, she thought the old Liberty Bell must ring out yet another peal for freedom. The eagle is a true symbol of this nation. Noble, but proud and arrogant, it has not protected the de-fenceless. Has never been true to the great prin-ciples laid down by the Fathers. Ecclesiasticism claims the right to put shackles on the souls of men. Who is to reserve all the glorious truths of the Bible from the false assumptions of theal men. Who is to reserve all the glorious tructs of the Bible from the false assumptions of theol-ogy? All men and women can exercise the redeeming power. Shall we acknowledge the taming power. Shall we acknowledge the taming power of the juggler and of a Barey, and say that this power of fascination cannot be ex-ercised on man for his redemption from sin? Every medium knows that we may have the help of the good and great who have gone before, to aid us in this work of redeeming men. The power of the Church and infidelity hinder men from seeing the connection between the earth and the spirit-world. In the future, we may possibly better understand why we have been called togetlier to day. She had found people ready and eager to hear the new gospel. And unless speakenger to hear the new gospel. And unless speak-ers are assisted in carrying the truth among those who are not able to pay for it, all cannot be sup-plied. We must have one of the greatest revolu-tions the world has over scoul, for threader in an strengthening their hands against us. Our true work is to raise those whom the priest and Levite have preced by to go to the prison gad space have passed by; to go to the prison and save those the Church has neglected to save.

Mr. Leach, of Newark, said he thanked God that we had reached a point where we could feel

abroad. Resolved, That we express our leartifelt satisfaction in the larmony of feeling which has characterized this meeting, and the hopeful indications of a more satisfact usefulness in the

future. Resolved, That a committee of three be appointed to draft and have published an address it the people of New Jersey, setting forth the principles and abjects of this State Associa-tion

Dr. L. K. Coonley, Mri. Deborah Butler and C. B. Campbell were appointed said committee. Resolved. That as all religious pocieties, however free at first, tend to sectarianism, as a preventive therefor, this organiza-tion should ever provide for and insist upon liberty of speech, and a just criticism of State mergarres, social customs and re-ligious institutions. Resolved, That wherever photicable, Spiritualists and Friends of Progress should organize Progressive Lyceums for bill term

The application of state inclusion, social customs and re-ligitous institutions. Resolved, That wherever proticable, Bpiritualists and Friends of Progress should organize Progressive Lyceums for chilizon, as the best system of religious training for young persons that they can consistently adopt. Resolved, That the thanks of this Convention be tendered to the Chairman for the faithful and impartial manner in which he has performed the duties of the Chair.

The resolution relating to the right of suffrage alled forth animated and interesting remarks, belle said he would not have any one vote who could not write his own ticket. Mr. Camp-bell said he did not believe all should vote: the "blackleg" should not; the man should not who would not recognize his mother's right to the ballot; neither should the minister who did not preach human rights. Thomas Garrett, of Wilmington, Del., related some interesting incidents in his ex-perience of assisting runaway slaves, and illus-trating the power of kindness. Dr. Marshall, of trating the power of kindness. Dr. Marshall, of Wilmington, said oppression came into the society of Friends when they assumed the right of com-pelling silence. Spiritualists must be firm for free thought and free speech, or they will grow into oppression. Mr. Mahan, of New York, thought the State Society should have the power of controlling successful and the control to the power of controlling speakers to some extent. A num-ber of persons responded, and the prevailing expression was that free speech was the only safe plan to adont

Mrs. Butler presented the following resolution, which was briefly but carnestly discussed, and laid on the table for future consideration:

Resolved, That the beautiful principles of peace, love and forgiveness, as taught by Jesus and other reformers, should be adopted by all true Spiritualist, and that to be consistent they should abstain from the use of all carnal weapons, upon all occasions, and insicad of wearing a sword of steel they should use the sword of the spirit, wherewith they should at all times be armed.

The Convention then adjourned. Harmony and good feeling prevailed during all its sessions; and we believe much good will result from the free interchange of thought enjoyed, as well as from the practical workings of the organization which has been effected. O. F. STEVENS, Sec'y.

#### HYMN OF THE ANGELS.

TO BE SUNG AT CHILDREN'S LYCEUMS.

AIR-" Lily Dale."

When the sun sinks to rest, On his couch in the west, And the moon veils the earth in her beams, When the stars twinkle bright, On the bosom of night, Then the angels are whisp ring in dreams! Oh, angels, bright angels, from that happy sphere, Do tell us of the love, And the harmony above, Where we'll never know a sigh or a tear.

In the tempest of strife

Of the battle of life, When the spirit is shorn of its might.

They hover by our side, In our vision they glide, And nerve us anew for the fight. Ob, angels, bright angels, guard us in the strife; The splrit grows fact, The light flickers pale,

In the gloom and the darkness of life. Ab, sad is the earth,

From the hour of our birth, And heavy the burdens we bear; But oh! there 's a balm, Our troubled souls to calm,

For we know that the angels are near Oh, angels, bright angels, do tell us of a clime Where the skies never gloom, And the flowers always bloom,

In a long, sweet summertime. Like the airy, plumed dove-

Oh, had we the pinions to fly; But our souls yet remain In their cold, earthly chain, And we sigh for the freedom of the sky. Ob, angels, bright angels, when will ye come? We are panting for breath, In the angels, bright angels, when will ye come? In the shadow of death-Oh, guide us poor wanderers home.

Whereai, It is plainly evident to all relecting minds that the agitation of thought is the brginninof wisdom, and also that it is equally evident to the carelid oserver that there is a growing dispatiton smoog the people to think for them-selves, and to have a place to express that thought, that wisdom, and live it out in their lives, therefore it is that we as Bpiritualists and Frienda of Progress have met together in as proving attain that coul. Having consulted to-gether in asid Convention, we do agrect that the faire organiza-tion, whose duty and delight it will be to bring these princi-ples within the reach of all; therefore it is reavived by this to establish and theat attained through the State organiza-tion, whose duty and heat at all newl endersors in asisting to establish local organizations, while shall carry these princi-ples within the reach of all; therefore it is reavived by this tonvention tust we will use all lawd endersors in asisting to establish local organizations, while shall carry these princi-ples, which the borne of all. Therefore it is gravived by this to numuit of happines, and thus in ouffer to obtain those rights, every person, irrespocitive of sur, race or color, should portail or moral disabilities. Recolered, That we believe in the ight of all to life illow the convention be tendered to Dr. II. T. Child, for his fragernal wmpathies and hearty co-persition, and to the elizens of the sumpathies and hearty co-tained with true hospitality the frinds of this movement from shread. Recolered, That we express our heartifelt satisfaction in the believe, and cannot or will not subscribe. believe, and cannot or will not subscribe.

Quincy contains upwards of twenty thousand in habitants, and over twenty churches, representing various sects, can at this late day only spasmodically present the claims of our glorious cause. It is strange that this beautifully embowered city, situated upon the mystic "Upper Mississippi," and one of the great railway thoroughfares westward, has so long escaped the fructifying influence of this grand spiritualistic movement; so far, at least, as to stand where she does to-day. Her population is said to be about half " foreign," and that largely of the "Gorman Catholio faith." Perhaps this, with other considerations which ever obtain, to a greater or less extent, fully accounts for the above lamentable fact. But not withstanding all this, Quincy is a most lovely place, and highly desirable as a home, in every aspect which enters into the usual considerations and determines so important a question. She stands to-day upon an eminence overlooking the onward sweeping river and the surrounding country, with the now free State of Missouri bordering its western bank, her environs, parks, private grounds, and every street gaily decked in the vernal robes of beauty and fragrant loveliness; with her teeming industry and thriving population; her schools, various manufactories; her business and artistic evidences of merit, culture, taste and refinement a model city, clearly indicating a future of grandour and prosperity. I predict that she will eventually rank high among the manufacturing, thriving and most beautiful cities of the West. Fruit of excellent quality is among the lavish productions of her soil and climate; while for agricultural purposes, no section ranks higher than Adams county, of which she is the capital.

Her representatives of art would make no mean display in an exhibition of their skill, even in competition with the claims of much larger and older cities. A sculptor, Mr. C. J. Volk, of this city, has lately come under the seducing influences of your "Hub," to remove hence; but we hope that the charms and worth of Quincy will retain him. We have also a painter-landscape and portrait-among several of such, who promises much in the spiritualistic field of labor in his department of art. I speak of Mr. H. A. Streight, formerly of Cincinnati, O.; a professional artist of much merit, and who is also a good medium, a splendid clairvoyant, and genial man. I profess no scientific skill or judgment in these matters, but believing that I have a native taste and awakened intuitve perception in the beautiful and true in Nature and art, I unhesitatingly pronounce this gifted brother an excellent artist, in his department, and predict for him a career of great usefulness in obtaining pictures from a spiritual standpoint, as also correct likenesses of the departed, who have left no imprint of their images upon material things. Being a good seer, he can take such from actual "sittings" of spirits, as, also, by mechanical control-the latter of which I have dready witnessod the evidence of " with my own eyes," in the drawing of the outlines of a most beautiful landscape, which is now nearly finished. This work is done "in oil," and is therefore durable. He is also highly sympathetic and inspirational, and hence can be assisted in all these phases, in a work of usefulness and beauty approaching the angelic, if not Divine.

It is only about one year since Bro. Streight has been conscious of spirit-influence and assistance. A painting done by him in his first development is on exhibition and for sale at the 'Depot of Spiritual Publications" of Tailmadge & Co., Chicago, Ill. Since then he has very much improved, and is about finishing a symbolic piece. representing the status of the old and the new of to-day, and their contrast. The design and execution I deem of superior merit. The foreground is a truthful landscape presentation: a rise of ground to the extreme left, on which stands a dilanidated. moss-covered church-an aged man, leaning on his staff, slowly wending his way to it for religious food, while he turns his back to the joyous scene presented upon the spiritual side of a river, which divides this earth-scene therefrom. On the further side of this limpid stream lies a beautiful strip of the spirit-land, with undulating surface and verdant follage-ethereal clouds rolling down and overlaping a portion of the river. In the distance these fleecy clouds seemingly roll back and present to view a magnificent temple. from which radiates sparkling, golden light; the clear, pure ether blue presenting the background thereof. In these clouds appear several human beings (angels) floating down toward earth, and reaching out, as if to assist upward a lady who appears on the right foreground (earth side of the river), holding by the hand a little child, and pointing upward to the spiritual scene. Our gifted brother has also recently taken two likenesses: one of an aged but vigorous man, with tion would prove the truth of immortality, which is structured in the second provided long flowing white hair, and full gray beard (heavy

from a life of usefulness in the cause of highest truth, because such was withheld, and by reason of cold, frowning, or self-sufficient sneering, by those who preach "brotherly love and the hand of fellowship." Oh, that such were not the case! A sympathetic grasp of the hand, a kindly word of encouragement, a magnetic flow of good will and real interest-how cheaply and easily bestowed, and yet how seldom dispensed or grudgingly dealt out!

We have succeeded in establishing Conference Meetings here, and hope, with them, such lecturors as can be provided for, and the labors of the various media here, in their distinctive departments, to keep the ball rolling until it shall have gathered sufficient material to rebuild the TEMPLE OF TRUTH, as represented in regular meetings of all kinds, pertaining to the cause, in which is over included the Children's Progressive Lyceum. But to accomplish this all lovers of the cause must assist with their money, efforts and speech, according to ..... the ability of each; and at least by their presence and smiles upon the efforts of the earnestly active. To absent yourselves, to frown with derisive smile or expression, to withhold your encouragement, is to defeat the work, or retard the glorious consummation. Will you be constructive or destructive? "Choose ye this day whom ye will serve-God or Mammon?"

Our gifted brother, Charles A. Hayden, delivered two of his soul-stirring lectures here this week. He stirs up the errors of Old Theology with a sharp and far-reaching stick, and his eloquent and logical thoughts flow out with a grace glowing with fervency, which warms the hearts of his hearers, and cannot but be productive of blessings wherever he labors. But more: his every-day life corresponds with his teachings. Would that it were ever thus with all. DR. J. K. BAILEY.

Departure of a Prominent Spiritualist.

Passed to the higher life, from Buffalo, N. Y., May 5th, 1866, Elisha A. Maynard, aged sixty-one years two months and seven days.

The departure of Mr. M. was sudden and untimely, inasmuch as it was effected by mysterious iniuries received on the night of the 16th of April, while in the discharge, as is supposed, of his duties as Inspector of Customs, and presumably at the hands of some one with whose contraband undertakings he had interfered. He never recovered from the speechless and unconscious condition in which he was found, the morning of the 17th, and thus was unable to give any explanation or clue to what had befallen him.

Mr. Maynard has been a resident of Buffalo, N. Y., some thirty-two years, and has filled several important positions. He was at one time Police Justice of the city, and for two terms held the Presidency of the Board of Health. In 1848 he founded the " Buffalo Republic," and was its editor and publisher, but was afterwards associated, for some years, with the late Hon. Benjamin Welch, Jr., in the management of that journal, and during the last five years he has held a responsible position in the Buffalo Custom House.

Ever a free thinker, he had been for many years a prominent Spiritualist, and was the avowed enemy of wrong and oppression, whether in religious, social or political government, and few have left a memory so revered in the hearts of old and young.

The funeral was largely attended, and by many of the oldest residents of Buffalo, among whom Mr. M. was widely known and esteemed. The services were conducted by Mrs. Augusta A. Currier, the well known inspirational speaker, and many listened for the first time to the holy truths of our glorious religion. After a beautiful and heart-reaching prayer, Mrs. Currier spoke for nearly an hour on the realities and beauties of spirit-life, lifting the souls of her listeners above the scene of death before them, to where they could catch gumpses of the sunrise of life, that kisses with its radiance the white shores of eternity. Tears of sorrow ceased to fall, for the " Comforter" was there, and the bereaved ones clasped, with the strong hand of knowledge, the anchor which the eyes of faith were too dim to see.

At the grave, instead of the usual form of "dust to dust," handfuls of flowers were thrown in upon the cofiln by the large number of relatives and friends present, when a sweet and touching prayer was offered through Mrs. Currier, breathing, like the incense of the flowers, in loving trust and hope, of that life where the cross is changed for the crown, the shroud for the "robe of rightcousness," and where he, our brother, humanity's friend and advocate, now labors in love, and patiently waits for the hand of God to reunite, in His "house of many mansions," the broken household chain. N. C.

#### PREAMBLE.

PREAMBLE. In the progress of the age we find ourselves surrounded by a variety of facts and phenomens, which are calling for investi-ration at our hands. Mind is everywhere stimulated into ac-tivity by the stirring events of the times. As SPIRITUALISTs, and other REFORMERS, who are seeking for truth, and for those things which shall elevate and improve the condition of itu-KANITY, we have me in Convention; and believing that the time has come when a more general cooperation of those who feel an interest in these things would not only benefit our-selves, but our follow-men, have concluded to form a BTATE BOOLETTIMENED

#### CONSTITUTION.

## ABTICLE I.

NAME .- This Society shall be called "The New Jersey So-ciety of Spiritualists and Friends of Progress."

ARTICLE II. 1.1.1. OBJECTS.-The objects of this Society shall be the dissemin-ation of light and truth in regard to all subjects pertaining to the welfare of humanity, by such means as may be adjadged

ARTICLE III. MEMSERS.—Persons may become members of this Society by forwarding their names to the Secretary, and contributing to it funds annually. All persons in this or other States, who red interested in the Society, are invited to become members thereof

#### ARTICLE IV.

ARTICLE IV. OFFICERS.—The officers shall consist of a President, two Vice-Presidents, a fecretary, and Treasurer, and ten other persons, to be elected annually, who shall constitute an Executive Committee, to be composed of persons of each sex, who shall attend to the business of the Society, and make reports to the annual meetings, to be called at such times and places as they shall deem proper, within each year. The Executive Committee shall have power to fill any vacancies which may occur between the annual meetings.

Following the adoption of these sections, and hefore the vote upon the whole was taken, Dr. Child remarked that the hosts of Heaven are witnesses of the importance and solemnity of this occasion. We are touch nesses of the importance and solennity of this occasion. We are touching harp strings which will send their thrilling tones down to coming centuries. In voting for this Constitution, we should feel that we are putting our hands to the should feel that we are putting our hands to the plow, not alone for ourselves, but for coming centations. Adjourned. I we have children to inherit the bene *Thursday Evening.* The Business Committe re-ported that they had arranged for addresses from

nominations of Olicers for the State Society, and present resolutions to the Convention. Adjourned. Friday Morning.—Convention called to order by the President. Minutes read and approved. A letter was read from Dr. Child, stating that

A letter was read from Dr. Child, stating that he was obliged to return home, and giving an ac-count of a vision he had in the early morn. Mrs. Waisbrooker occupied the first half hour. She said there was a class of persons outside the pale of theology. They could not accept its dog-mas, and often took the opposite extreme. They were ready to grasp at anything, and when Spiritualism came up, they accepted it, though not ready to accept its deep, underlying princi-ples. Gradually, one after another, these saving principles come up for investigation and accepples. Gradually, one atter another, these saving principles come up for investigation and accep-tance. Many souls to day, cast off from society, have grasped Spiritualism as a sheet-anchor, finding in it not condemnation, but a help to a better life. We find a person benumbed with cold, and bring him to the fire. Its heat revives him, but with returning life comes intense an-guish. So when a soul which has been stultified by violations of the moral law, is brought in con-tract with the light, and with love, the action of

by violations of the moral law, is brought in con-tact with the light, and with love, the action of the life within brings keen suffering; but its ob-ject is not punishment. Welcome the suffering which is our saviour. If love will not save a soul, what will? For this purpose we have met; that we may devise a way to send this beautiful re-ligion of love throughout the dark places of the land,

The committee then presented the names of the following persons as officers of the State organi-zation, who were severally elected:

zation, who were severally elected: President—Andrew Jackson Davis, Orange, N. J. Vice Presidents—John Gage, Viueland; Mrs. Mary Fogg, Hammonton, alternating with Mrs. — Bowles.

Vincentown; Wm. Harrington, New Brunswick; James M. Barnes, Hammonton; C. B. Campbell, Vineland; Dr. D. Mills, Absecom; Mrs. Anna Middleton, Lumberton; Wm. G. Noble, Patter-son; Mrs. O. F. Stevens, Vineland. Mr. Wright testified to the truth of spirit com-munion. He had received test after test, through his own hand; and in consequence of his belief had had nearly every dear thing taken from him. He believed we should plant our banner in the. camp of unbellevers. camp of unbelievers.

C. B. Campbell gave one of his unique songs, 'For the Right." Mrs. Wilcoxson made allusion to the discovery

of the telescope as the result of the observations of a child, and the discovery of the art of printing from the simple accident with the beechwood bark. Important results often flow from simple 0.0118.09

causes. The Convention then took a recess. Friday Afternoon.—Mrs. Stearns, entranced, ad-dressed the Convention. Spirits feel the suffer-ings of mortals. With them there is no present, past, or future, but all is working time, and the liarvest is being constantly reaped. We must bring in the needy and sin-sick, and feed them with the beautiful truths of Spiritualism. The wealth of the sciences comes to man to day as a weapon with which to grapple with sin and igno-rance. Spirit manifestations are the answer to dia an I to live after this life? From the shores of the eternal comes the charge to press on in in-vestigation, and to perfect organization. We have children to inherit the benefit of our work. The following resolutions were presented by the committee and individuals, and they were sepa-

#### Christianity and Spiritualism.

The Banner of Light (spiritual,) has rather a sharp but deserved rebuke of Rev. Messrs. Weiss and Mayo (Unitarian preachers) for some clerical slang they have been uttering against Spiritual-ists generally—as though it were a heinous sin to believe that "spirits" come down to the earth, when every Christian is confident that heaven and "the other place" are full of them! Con-sequently the belief of both parties on the main point is the same for all the difference seems to point is the same, for all the difference seems to be, that while the Christians locate their "spirits" in "that undiscovered country from whose bourne no traveler returns," the Spiritualists locate theirs in this world, where they "communicate" with them—as they say. Now this latter arrangement is decidedly the best, inasmuch as knowing is preferable to believing. It would undoubtedly seem, that in order for one to know, with perfect certainty, that spirits do return to the living, that they should somehow be recognized or identified by our human senses. Thus the shrewd and skeptical Franklin thought, when he made an agreement with a friend that the one who died first should come back to the other, for this yisita-• that undiscovered country from whose hourned agreement with a friend that the one who died first should come back to the other, for this visita-tion would prove the truth of immortality, which could not be done by argument; but Franklin tells us that his friend never came back, though he

#### Spiritualism in Paris.

An immense sensation was caused here, a few An immense sensition was clusted here, a few days since, by a revelation given on the anthority of some of the most respected and influential mem-bers of the clergy, headed by the Archibishop of Paris, on the subject of table movements. The Archbishop, being questioned as to his opinion of the legitimacy, in a religious point of view, of at-tempting to communicate with spirits through the medium of the tables, alleged that he had not sufficiently studied the question to reply definitely: that he imagined that the effects produced were wholly of the nature of physical science, and in that case harmless; but that, in order to form a judgment, he would attend a meeting composed

judgment, he would attend a meeting composed of certain members of the clergy, at a place ap-pointed to make the usual experiments. The table being put in motion, one of the party demanded it in reply, by a certain number of raps, if there were a spirit present. The response was in the affirmative; and in answer to a second question, the spirit represented herself, by raps

question, the spirit represented herself, by raps indicating certain letters of the alphabet, to be that of Scurr Francolse, deceased a week previ-ously at the convent of \_\_\_\_\_, Paris. The Abbe B\_\_\_\_\_\_ stated that he had confessed the Scur Francolse, who had, in fact, die! at the time and place named. General consternation, as may be supposed, ensued when the Abbe

#### LIGHT. BANNER OF

#### Notes from W. B. B. The Garden City-An Oll Well sunk by Spirit Direction.

Once more in the varied changes of life's restless current, I find myself in the "Garden City," where one year ago the last of the "Great Fairs." at once so characteristic and expressive of American life and character, was in full tide of success, and where I held (at least to myself) pleasant converse with your many readers. My somewhat long silence of late has not been from any lack of interest in our good cause, but rather from an overburden of cares, which seemed to require all I had both of time and thought.

The weekly visits of the ever welcome BANNER, with the pleasant intercourse I have enjoyed with many of our friends here-not to forget the pleasant "Reception Room" of the R. P. JOURNAL and our intelligent and genial Brother Joneshave enabled me to keep along in the floating current, and note the passing events of interest; and just here I want to say a word of thanks to you, dear Banner, for the manly and dignified rebuke you administered to those Revs. (?) Weiss and Mayo, for their disgraceful and uncalled for attack on the cause of Spiritualism. If they are not ere this heartily ashamed of their work, it will be the best argument ever offered in favor of total depravity. Still we will not give them up, for "while there is life there is hope," even of the most abandoned.

I have many matters to lay before your readers, and many topics to discuss, but for this time I will step out of my usual course, and give your readers an instance of the practical workings of spirit power in a business enterprise.

A WELL SUNK AND OIL FOUND BY SPIRIT DI-

RECTION.

Some time during the past summer, Capt. John H. Gardner, of Buffalo, N. Y., with some associates, commenced boring for oil near Grafton Station, Loraine Co., Ohio. The work was prosecuted till some time in November, when under various discouragements it was proposed to abandon the enterprise. Capt. Gardner, being a practical man, and a believer in and an earnest advocate of Spiritualism, determined to seek for spirit direction, and knowing something of the connection Mrs. Caroline M. Jordan, of this city, had with the famous " Artesian Well," applied to her for advice. This medium, in all matters of this kind, is controlled by the spirit of Prof. E. P. Hines, formerly a Professor in a Maine College, and a man well known and highly respected in his earth-life.

Capt. Gardner was directed by the spirit to proceed with the well, though it was not exactly where it should be, but that they would find oil by going down where they were. The work proceeded. under the special direction of the spirit, the medium a part of the time being in Chicago, and some of the time at the well. All the details in their progress as to the different strata, &c., were found to be strictly in accordance with the prediction of the spirit.

#### A SPLENDID TEST.

At one time during the work, the medium being in Chicago, some unexpected obstacle or trouble presented itself. The medium was entranced, and wrote what was to be done to remove the difficulty, and the spirit directed the letter to be mailed at once, which was done; the next day a letter was received from Capt. Gardner, stating what the difficulty was, and asking for advice; but the advice already sent by the direction of the spirit, was just what was wanted, and fitted the case exactly.

#### ANOTHER TEST.

Another time, the medium being in Chicago, she was directed to telegraph Capt. Gardner to "stop boring and go to pumping," but the medium thought there was some mistake somewhere, and concluded to wait advices from the well. In the meantime, at the well they had obtained salt water, sand and oil, which indicate the final and inevitable oil only. Capt. Gardner not knowing what to do, sent a sample of the borings to the medium, to get further directions, but the sample miscarried and did not reach Chicago as soon as it ought. Capt. Gardner not hearing from the

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WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

LUTHER COLBY, - - - EDITOR. EP All letters and communications intended for the Edito-al Department of this paper, should be addressed to the

Briarruatism is based on the cardinal fact of spirit-commun-ion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, weifare and deshny, and its application to a regenerate life. It recor-nizes 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.-[Lon-don Spiritual Magazine.

# **A SPLENDID STORY!**

We have the pleasure of announcing to our thousands of patrons that we shall commence, in our next number, the publication of a grand Story, by the eminent German writer, Zschokke, entitled:

'The Spectre Bridegroom!'

It was translated expressly for the BANNER OF LIGHT by Miss Cora Wilburn.

Those who would secure the numbers com plete of the BANNER containing this magnificent literary production, should subscribe forthwith.

#### A Nameless Crime.

The vices of fashionable society are, some of them, rapidly taking on the character of downright crimes. The practice of infanticide, in the form of voluntary abortion, has become so common as to arrest the serious attention, and draw down the open condemnation at last of the more influential of the medical profession. It is full time some formal notice was taken of so horrible a practice by the members of the medical faculty. The welfare of the future generation is not more concerned in it than are the morals of the present. It would appal one who had never given any attention to the matter, to learn of the prevalence of a vice whose results are so truly terrible in every respect to contemplate. A list b lower the providence is the soul is no will-o'-th'-wisp in

A little Essay, covering the whole subject, has just been published in book form from the press of Lee & Shepard of this city, written by Horatio R. Storer, M. D., of Boston, and offered by him as the successful Prize Essay to which the American Medical Association awarded the gold medal for last year. Dr. Storer is Assistant in Obstetrics and Medical Jurisprudence in Harvard College, Surgeon in the New England Hospital for Women, and Professor of Obstetrics and Diseases of Women in Berkshire Medical College. It would appear, therefore, that he is duly qualified to undertake the task which has resulted in the present thoroughly prepared Essay. So impressed was the American Medical Association with the timeliness of such a production, that body voted to issue it for general circulation, believing it would work the widest good. We welcome it as a missionary among the worse than heathenish practices of our modern social system.

The evil herein discussed is admitted to be a the subject, Dr. Storer proceeds to inquire what ing a subject which might task the hest powers of has been done by physicians to foster, and what the profoundest student of psychological and to prevent, such an evil; what is the true nature physiological phenomena. of a intentional abortion when not requisite to save the life of the mother; the inherent dangers of abortion to a woman's health and life; the frequency of forced abortions even among the married: the excuses and pretexts that are given for and measures of relief. The facts cited under the have another till it is killed." (This last it refers, head of the frequency of the practice of Aborting, even among married women, will astound any come diseased to its very centre and core, which tolerates such things, and even boasts that it has become a fashion. It is stated that ladies make a boast to one another of the number of times they have successfully aborted! Dr. Storer maintains, and with perfect reason and truth, that this vile and wicked act is outright murder, under ordinary circumstances. He holds that life in the embryo child begins with the moment of conception, and that to destroy the fruit of the womb after that, is in reality just as criminal as it would be to murder the child after its lungs have been once inflated with the air of the breathing world. Because it is not yet considered by for heinousness, the necessity is all the more imperative that the public conscience shall be educated and quickened to that point at which it shall be regarded as a practice worthy of unquali-

of sentiment or purity of morals on the part of the community hus deeply corrupted. For ourselves while deprecating the birth of what have been most properly styled "unwelcome" children, we are not less shocked at discovering the privalence of a crime like that of aborting. The very savages would not tolerate it. It is something which infects the whole nature of the inhuman women who follow a habit so revolting to the commoner instincts of their being. Not alone dies the health pay the fearful penalty-there is a long and fearfully black account to settle with the conscience, in reflecting on the list of speechess innocents that have been inhumanly done to death by the aborting process, that passion might revel for the time in its foul

## The Spiritual Body.

gratification. For al such practices there comes

an inevitable time of reckoning, and we beg the

women of our countly to remember it continual-

ly.

The Rev. Mr. Weils, Unitarian preacher, of Watertown, Mass., in an article we commented on a few weeks since, undertakes to correct St. Paul in this wise: "There is a natural and there is a spiritual hody-but not both at the same time." The Italicized words are Nr. Weiss's, not St. Paul's. The objections of the Watertown preacher are well answered in a passage we find in a volume entitled "Life: its Nature, Varieties and Phenomena, by Leo H. Grindon," two separate editions of which work have been recently published in this country, one in Philadelphia and one in Boston. The writer remarks:

"There is a natural body,' says the Apostle, 'and there is a spiritual body,' By spiritual body he plainly means a body altogether different from the natural, which is the material, or as Wielif calls it the 'beestli' body; yet by speaking of both in the present tense—saying of each that it now is—he gives us to understand that the two bodies are compercused and existent a plong that is as are cotemporaneous and cotistent, so long, that is, as the natural one may endure. By adding that it is to be 'raised,' he intimates that this 'spiritual

body is the inmortal portion of our being. It is scarcely necessary to point out to the intel-ligent reader that the *it* in the English translation of these verses does not and cannot mean the dead material body, but man as to his personality, or consciousness of himself. He knows himself as a body in the next. This is proved by the world body in the next. This is proved by the word soun, which refers, not as careless readers suppose, to the interment of one's corpse in the grave, but to the birth of our living body into the world, 'The time,' says Locke, 'that man is in this world, affixed to this earth, is his being soun, and not when, being dead, he is put in the grave, as is evident from St. Paul's own words. For dead

the swamps of the cerebrum, but an internal man; a body within a body; the spiritual double of the entire fabric. All the organs of the material body have soul in them, and serve the soul, each one according to its capacity, yet is the soul itself in-dependent of them all, because made of another substance.

What then is the inference from facts and divine teaching? Clearly this: What is popularly called the soul is what the Apostle terms the spir-itual body. The latter is a substantial, organized form, exactly correspondent with the external physical frame. It presents a precisely similar assemblage of parts and features; and when dis-engaged at death, it still holds intact both the human configuration, and every lineament on which personal identity depends, and by which individ-uals are recognized and distinguished from one another."

We think that Mr. Weiss is here well answered by one who can never have read his modest attempt to set St. Paul right by supplementing his words. We have been struck in reading Mr. Weiss's paper in the Unitarian Monthly Journal, prevalent and fearful one. In his treatment of at his crude and unphilosophical manner of treat-

"No matter," says Mr. Weiss, "how curious the facts of somnambulism and automatic action of the brain may be, and those which arise from the brain's duality: they are all referable to one material body, and to the soul its ordinary tenant, the act; and the alternatives, public and private, who cannot quit without killing it-who cannot we presume, to the first material body, though grammatically it refers to the second. WO Wish reflecting reader. That social state must have be- Mr. Weiss would learn to write accurate English.) Mr. Weiss does not pause to offer the slightest argument for asserting that the phenomena of somnambulism are all referable to one material hody. "No matter how curious the facts may bel" he says. Does he profess to have exhausted all the facts? He gives no evidence that he knows anything about them. Georget, one of the most eminent physiologists of France and author of a highly prized work on the Nerves, was an unbeliever in the immortality of the soul until these same phenomena of somnambulism and mesmerism, which our Watertown sage sets aside as of no account. " no matter how curious," convinced him that, lodged in society as a crime on a level with positive murder our present material organism, are powers that can only belong to another and more elevated state of being. Dying, he retracted his skeptical philosophy, and laid on the altar of an enlightened Spiritualism the testimony of his most advanced scientific researches and meditations, Isaac Taylor, in his "Physical Theory of Another Life," reasoning from analogy as well as from the teachings of Scripture, forcibly remarks: If it be true that human nature, in its present form, is only the rudiment of a more extended and desirable mode of existence, we can hardly do otherwise than assume that the future being must lie so involved in our present constitution as to be discernible therein." "Not at all!" cries Mr. Weiss. "No matter how curious the facts may be, they are all referable to one material body. If Mr. Weiss will condescend to give the world something besides his oracular ipse dixit for this assertion, we shall be pleased to answer him more formally and more at length.

## Spiritualism in France.

We have received through the kindness of the author, an extensive French work in three solid 12mo volumes, bearing the following title: Christian Spiritism, or Revelation of Revelation: the four Gospels followed by the Commandments explained in spirit and in truth by the Evangelists, assisted by the Apostles, Moses; etc.: collected and arranged by J. B. Roustaing, advocate at the imperial court of Bordeaux, &c.'

By a letter from the author we learn that the first two volumes contain "an explanation of the Gospels, namely, from the appearance of the the weather is stormy, the excursion will be postangel to Zackarlah to the compact of treason of Judas Iscariot with the priests and princes; also the explanation in spirit and in truth of the course of the laws of nature, the origin of the soul or spirit, of its conditions, objects, destiny, &c.; the spiritual nature and origin of Christ; the position of the spirit in its relations to God and this planet; of the nature of the body He has rcclothed, and of the mode and conditions of formation of this body; of all which relates to the course of the laws of nature; of His appearance and life on earth; of the conception of the Virgin Mary; of the miracles, morality, the end of the world. &c."

The third and concluding volume contains the explanation "in spirit and in truth, first, of the Feast of the Passover, its signification, its motive and its object; of the scene in Gethsemane; of the arrest of Jesus; of the judgment; of the sacrifice of Golgotha; of the resurrection by the disappearance of the body from the grotto cut in the rock, the stone which closed the entrance being sealed by the princes and the priests, and under the guard of Roman soldiers; of the appearances to the women and the disciples; of the ascent to the ethereal regions in sight of the assembled disciples; of all the revelations of John; of the divinity of Jesus; of the commandments."

Those wishing to obtain this voluminous and comprehensive work, should address the publisher at Paris. Mons. J. Lemer, libraire centrale, 24 Boulevard des Italiens. By sending \$3 in specie or in a European draft, the three volumes complete may be procured. The work may be translated on the condition that any publisher in a foreign land shall send fifty copies of the translation to the Paris publisher.

We gather from the Preface of M. Roustaing's work, that the contents were communicated through Madame Collignon, a medium. Of the sincerity and noble motives of M. Roustaing in the publication there can be no question. He seems to have accepted implicitly the assurances of the communicating spirits that they were veritably the individuals they professed to be, namely, Matthew, Mark, Luke, John, Moses, and the Apostles. Each reader must judge of the genuineness of so high a claim from the internal evidence of the book itself. So far as we have found time to peruse it, the morality is pure and good. and the style, though somewhat diffuse, is scholarly and correct. The teachings seem to accord with those in the writings of Allan Kardec. The doctrine of re-incarnation is taught; and this doctrine is, we believe, at variance with the notions of nearly all the Spiritualists of America, though it has many advocates in France. We must recollect, however, that Socrates taught something very like it; namely, that the soul, which has kept itself uncontaminated, will, when it passes from the body, be admitted into pure celestial regions, and enter on an immortal existence, where it will be free from error, ignorance, lusts, and vice. But if, while it tenanted the body, it was polluted by contact with it, and drawn into sin, then the corporeal taint will bear it down to darkness and wrotehodness, until in the course of time it is united to another body, to bear in a lower state the penalties of its former sins, and so to pass from one body to another till its sins are explated and its stains worn out, and it has become fit for the abode of the pure. Such, we believe, is the pure Socratian doctrine of re-incarnation, and it does not differ much from that of Allan Kardeo and Mons. Roustaing. Socrates spoke of his doctrine as an old one, based on that

of metempsychosis, or transmigration of souls. no of tł

# JUNE 23, 1866.

# The Picuic Season.

The Spiritualist Society holding free meetings in Mechanics' Hall, Charlestown, in connection with their Lyceum, hold a picalo at Beverly, on Thursday, June 21st. Singing, speaking, dancing; also, exercises by the children of the new Progressive Lyceum, and other amusements will be the order of the day. Tickets for adults 80 cents, Children under twelve 50 cents. To be obtained at the depot of the Committee. A special train leaves the Eastern Depot, Boston, at 9 A. M. and 12; stopping at Charlestown, Chelsea, Lynn, &c. If poned till further notice.

Spiritualists and others who may desire to pass a day agreeably in the fine grove at Abington, are referred to Dr. H. F. Gardner's card in another column. Spiritualists believe in grove meetings during the warm season, as there they can freely worship in the Father's' grand cathedral. and at the same time inhale the pure, invigorating air of heaven without molestation.

The Spiritualists of Chelsea, in company with their Children's Progressive Lyceum, go on a picnic to Stoneham, on Wednesday, June 20th. For particulars see notice in another column.

The Children's Lyceum at Philadelphia have theirs on Friday, the 22d.

The Westmoreland, N. H., Spiritualists have one on Wednesday, the 20th.

#### A Good Remedy.

In a postscript to a business note to us, the writer gives his verdict in favor of the efficacy of a newly discovered remedy for skin diseases. which we gladly print for the benefit of the thonsands who are suffering for want of a remedy, and are uselessly paying away their money for Doctor's bills. Our correspondent says:

"Allow me to call attention to a medicine advertised in your columns by E. Haynes & Co. Whoever uses that medicine for skin disease, in-Wheever uses that medicine for skin disease, in-fiammation, broken down state of the system, or general disorder, must agree with me that the age of miracles is not past. I speak what I know; and many may yet be constrained to thank me for calling their attention to it. I most heartily thank my spirit friends for urging it upon me. Success to you. The spiritual tide swells higher and higher, and the sands of an arid theology are in a fair way to become fertile, as they absorb its healthful molsture.

healthful moisture.

Truly yours, S. B. BULKELEY. Norwich, Conn., June 1, 1866."

#### Priestly Twaddle.

The R. P. Journal says, a clergyman out West, after reading that paper, desired that it " publish a long article of twaddle, attributing spiritual manifestations to the devil." In reply the editor hits the nail exactly on the head, when he says-We can't afford space in our paper for such blockheads to ventilate themselves. They will find plenty of space in the Orthodox papers, and such articles are well suited to the capacity of the readers of such sheets." But the ludicrous part of the affair is that the rev. gen. withholds his name, and condescends to give it only upon condition that his article be published entire. Names are of no consequence now-a-days, Parson Somebody; but ideas are.

## **Healing by Garments.**

We are advised by Dr. J. R. Newton, that a great many persons misapprehend his theory and practice of healing the sick by sending garments. Where persons have the means, and are not too sick to travel, they must present themselves in person. But if they are too sick to travel, and too poor to bear the expense, they may then send any portion of clothing by the hand of a relative or friend, but not by mail or express. Any small article will answer: such as a glove, a stocking, an apron, collar, or necktie. The Doctor prefers not to have hair sent, for a garment or portion of clothing is better.

#### Dr. U. Clark's Meeting.

The introductory meeting at Dr. Clark's Rural Home for Invalids, in Malden, was largely attended, and passed off very harmoniously. Among those who spoke were Prof. R. Park, Dr. P. Clark, R. Thayer, A. E. Giles, Dr. B. M. Lawrence, G. A. Bacon, Dr. U. Clark, and Prof. A. Eiswald, of Jamaica, West Indies. An extra rural meeting was held on the Mount in the afternoon. By request of the friends in attendance, another meeting will be held next Sunday at 11 A. M., free to all, 'except to persons prone to obtrude in much speaking."

medium, again commenced boring, but soon broke his gear and lost all in the well, before the telegram from the medium to " commence pumping" was received.

It took three weeks and over to clear the well for pumping. Had the medium sent the telegram dictated by the spirit at once, nearly a month of hard work would have been saved. The well is now yielding a fair amount of oil per day, and promises to fully equal all that has been predicted by the Spirit Director.

By the advice of friends, both in and out of the form, this excellent medium and most estimable lady will hereafter be located permanently in Chicago, where the genial influences of a cheerful, happy home, with her fatherless children, will draw around her the pure, good and true from the angel-world, and enable her to do the work the good Father has laid out before her. Post Office address, 191 Kinzie street.

The good cause moves on apace here, but more harmony and concert of action is necessary among its friends to insure genuine progress. But the elements are, not as antagonistic as I found them one year ago. Let us hope that peace and genuine good-will, with that charity that "thinketh no evil," will ultimately prevail, till not only this, the "Garden City of the West," but the whole earth shall be indeed a Garden, " where angels walk, and scraphs are the wardens," and love to God and man controls, moves and governs all things. W, B. B,

Chicago, June 7, 1866.

#### A Brief Note from Mrs. Wiltsle.

I hope, dear BANNER, that you do not infer from a long silence that my interest in the influences emanating from your columns has abated, for it certainly has not. My heart is warm and in earnest in the prosperity of the truth. I have been here in Cincinnati during the month

of May, and have met with more encouragement than I could have anticipated. The Society here is in a prosperous condition. A good Lyceum has been commenced, and the bright eyes of the children tell the effect upon their youthful minds. I have met Mr. J. M. Peebles, who, by his kind-

ly manner and uniform life, has attained the kind ly manner and uniform life, has attained the kind regards of Spiritualists in this vicinity. There is a great deal of interest manifested here in the pro-gress of truth, and in this much feeling is evinced regarding the children. By heartfelt prayers are for the extension of truth in the East and the West, and I hope spirit-nal light may come to all from supple

nal light may come to all, from sunrise and aun-set, till all are blessed by the consciousness of its presence.

resence. Ever for Justice, NELLIE L. WILTSIM. Cincinnati, O., June B, 1806.

#### A Note from Judge Carter.

DEAB BANNER-I am right glad to know that the pure crystal drops of windom from the spirit of Dr. Edgar C. Dayton, falling upon so many places through your columns, have so stirred up the dirty waters of Spiritualism in some Yours truly, A. G. W. CARTER, quarters.

"There are two ways of being rich," says a French writer: "Raise your revenue to the level or your desires-or lower your desires to the level of your revenue."

fied condomnation. This little Essay is truly eloquent and impressive in its practical pleas for purity in married life and in society. A more cogent and convincing argument for genuine spirituality, in that particular direction, could hardly be made. It is exactly in the same vein, in most parts, with the essays of the more advanced among our spiritualistic writers. We meet and greet arguments and appeals, facts and applications in the course of this essay, which we have become familiar with in the writings of Spiritualists who had reviewed with care the same important subject. It only shows that the same matters, which all sides recognize as fundamental in social life, are handled in a similar spirit by men who appear to be of no manner of sympathy in their religious belief. Reason and the heart, however, are in the end more potent than the doginatism of Theology. The world will move along under very different influences from the cramping ones of ecclesiasti-

cal rule. As time passes, it comes out that the progress of mankind has compelled Theology to Gen. Scott from earth to spirit-life." They are burst its fetters and move up to the current position, in order to gain its precarious livelihood.

We are freshly impressed with some of the facts cited so pointedly in this little book. It comes out that our population in the large towns and cities is recruited very much more liberally from the foreign and imported element than from the native. It is a surprising statement, that ought to make the public pause. Unless we had such a tide of foreign immigration setting to our shores, we should in time run out. Married persons do not have the families of children which their own parents and grandparents had before them. It is thought to be too great a trouble to bring them up, besides being expensive. There would be no just objection to all this, as we see, if the diminshed number of children indicated the increased purity and self-control of parents. But at this point we are compelled to pause. When the crime which we have denominated nameless is openly

it is, little room remains to argue to the elevation | land.

#### Disturbed.

The Boston Post and several other journals are somewhat uneasy about the address given by Mrs. Emma J. Bullene, at Ebbitt Hall, New York, Sunday evening, June 10th, on "The transition of rather profuse with such expressions as, " Spiritunlistic profanity," "profanities of a polysyllabic female," "sacreligious effrontry," "thapsodical oratress," and such like powerfal (?) arguments against Spiritualism. It is hard for an intelligent Spiritualist to see the profanity so visible to the eyes of those bread-and-butter editors. But the Post is a little more cunning than the rest of its mendacious cotemporaries, for it says at the conclusion of its article, that "the address, notwithstanding its profanity, was listened to attentively by the large audience." r Gart Ist a grand and

#### Spiritualism in Russia.

Spiritualism is spreading in Russia. A translation of the works of Messrs. Hare, Edmonds and Tallmadge, and a treatise on "" The Simplest Forms of Spiritualism," by M. Kardec, have just been published there. Thus our grand scientific boasted of, as evidence in plenty establishes that religion is rapidly gaining a foothold in every o visione en esta de marce estador 1916 - Menaro Laser de case estador d

logical beliefs, finding able champions in our own day in Francel

The time has gone by, however, when we can surrender our private judgment to any "Thus saith the Lord" from any spirit, whether he professes to be Moses or Matthew. It would seem to have been the design of Providence that our reason should be left free; and that no dictation. whether from spirits out of the flesh or in the flesh should deprive it of its grand prerogative. And so it follows that we find the same differences among spirits that exist among men on great theological questions. We can judge of a spirit's claims solely by the internal evidence of his communications. He may call himself Matthew or John Jones, Moses or Scratchgravel. His high or low pretensions must not influence us one jot. We must judge him by the accordance of his teachings with our best and most cultivated reason. Because a spirit signs himself Molière, we must not take him at his word. If he will dictate a drama good and witty as " Le Tartuffe," we will then take his claim into consideration.

We have been unable as yet to give to the communications through Madame Collignon, the study which would justify us in pronouncing against the spirits who came to her in the name of Matthew, Luke, &c. Our past experience, however, has been of a character to inspire caution and distrust. We have had plenty of mediums in America claiming to give communications from Swedenborg, Bacon, Webster, &c.; but it is not often that there is any internal evidence to support the claim. We shall take such opportunities as we may have to read M. Roustaing's elaborate volumes; and probably we shall, at some future time, call public attention to them again.

Does the Spirit Leave the Body and Return Again?

The question raised, as to whether the spirit of a mortal can leave its abode and manifest itself to parties at a distance, sufficiently clear to be identified, while the medium is being used by an invisible spirit for the purpose of giving a communication from the spirit-world, has been so often tested that the fact is well established in the minds of Spiritualists generally. In the Message Department of the BANNER this week, our invisible friends discuss the subject in regard to the frequent visits across the Atlantic of Mrs. Conant's spirit, while one of the invisibles was holding converse at our Public Circle in Boston through the agency of Mrs. O's physical from. It will interest the reader. and the sphere 5

#### Meetings in New York.

We learn from New York that large audiences were present, on Bunday, June 10th, at the meetings of both the spiritual societies there, to listen to eloquent addresses from Mrs. Emma J. Bullene

#### New Music.

Oliver Ditson & Co., 277 Washington street, have sent us the following musical compositions: Beautiful Cloud," a song by Maria Louisa Hayden; "Dear father, drink no more," a beautiful temperance song, adapted by C. W. A. Norman; "The Union Wagon," music by Judson and Asa, and sung by the Hutchinson Family; "Mother is going home," song and chorus, words by Henry F. Greene, music by Wm. F. Walker; A hunting song, being No. 7 of Fritz Spindler's characteristic pieces for the Piano, entitled "Leaves and, Blossoms;" "Ernani," No. 9 of James Bellak's arrangements of "Buds from the Opera."

#### "The Cuban Sylph."

Mm'lle Zoe, the celebrated danseuse, pantomimist and actress, who has been attracting much attention for the last two weeks, at the Howard Athenaum in this city, finishes her engagement there this week. These who have not witnessed her versatile and clever performances had better embrace the present opportunity.

#### What Do We Live For?

We call especial attention to the article on our first page, with the above heading. It is from the pen of a first-class writer, and will be perused with satisfaction, no doubt, by a large majority of 

## Send us National Currency,

We wish our patrons would hereafter remit National currency, instead of State bank bills, as the time for redeeming the latter is about run out.

A MEDIUM GONE TO THE SPIRIT-WORLD-We learn that Mrs, Elizabeth Knight, well-known in this city as a writing medium, left her mortal form for the better land, on the 11th of April, at Westmoreland, N. H. Her husband informs us that she suffered severe pain for the last five weeks of her earth-life, occasioned by a burn, and that she was patient and resigned, being almost constantly in communication with the spirits. What a blessing is this-to be able to see and recognize the friends from the spirit-world with whom you are to mingle on leaving this. Surely all doubts in regard to the future must wanish under such conditions. Parte and We lie to

Where can the "Manual of Instruction for an improved method for building, with concrete in Ebbitt Hall, and Mrs. A. M. Middlebrook in be procured? We have lost the copy sent os Dodworth's Hall an adartic for for antihanon ( ornetimesther and want another a there

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#### New Publications.

THE WILLIAMSBURG SPIRITUALIST AND PRO-GRESSIVE RECORDER, is the title of a new triannual publication, consisting: of a collection of excellent articles on apiritual subjects, many of them in the present number having been taken from the columns of the BANNER. This very neat and truly valuable magazine, the price of which is but twenty-five cents, is more especially designed to bring what aid it can to the cause of Spiritualism in that district of Brooklyn, and we sincerely hope the friends will give it their earnest and immediate support. Those who have labored with such zeal and singleness of purpose for building up a spiritual society in that locality, and in drawing to a common centre those various influences which in combination produce a greatly increased effect on the public mind, certainly deserve the hearty support of all whose sympathies set in the same direction. Let Spiritualists in the neighborhood extend a helping hand to this excellent publication of our Williamsburg friends, by purchasing it to a generous THE MUTE SINGER. A Novel. By Anna Cora

Ritchle. (Mrs. Mowatt.) New York: Carleton. For sale in Boston by Lee & Shepard.

The accomplished and versatile authoress of "Fairy Fingers," "Autobiography of an Actress," "Mimic Life," and "Fashion," could not well write a dull book. This charming story, based npon, if not drawn directly from, the authoress's Paris life and studies, discloses pictures of social and individual character that American readers ball," and Miss Lizzie Doten has the operation will peruse with a continually heightening inter- under a good headway. Many an unbellevor in est. Sylvie is a character all will be eager to the divine and glorious light has had his eyes know. The rapid shifting of the scenes, together with the artistic introduction of accessories which new and blessed truth. All is well, and everyheighten effects all the way through the tale, thing goeth well with us here. demonstrate Mrs. Ritchie's power as well as her skill, and will satisfy readers that she can write a fascinating and impressive tale as well as personate character. The "Mute Singer" is receiving wide and sincere praise.

KATE MARSTONE; or Happy Hearts make Hap-py Homes. A Fireside Story. New York: Carleton. For sale in Boston by Lee & Shepard.

For reasons best known to herself, the author of this simple and unpretending story has thought fit to conceal her name from the public, willing to let her fame rest on the merits of her production itself. But its dedication-"To the Teachers and Pupils of St. Mary's Hall, Burlington, N. J., and to the Memory of its Beloved Founder "-will let be had at this office. those who knew the Institution into the secret. It is a happy rescript of school-day memories, H. W. Toohey, on Wednesday of last week, who which will be thrice welcome to the graduates of the school which has furnished material for so pleasing a narrative. The author shows skill lecturing upon the Spiritual Philosophy in the and talent, and may feel encouraged to proceed in the field she has entered.

595 PULPIT PUNGENCIES. With a Table of Contents, New York: Carleton. For sale in Bos-ton by Lee & Shepard.

Some of the excerpts to be found in turning over the leaves of this striking volume, are really "anples of gold." There are numerous extracts which almost any penetrating mind could have conceived and expressed quite as well, but the mass of paragraphs carry a freight of wit, fervor, practical good sense, love for humanity, and real goodness, that all together will make the book a valuable one to have on the centre or study table. No one can fail to profit by its pictures, points, and richness of suggestion. The sermons from which they are taken must have been products of truly spiritual and fruitful minds.

The Herald of Health for June has a long list of good articles, and advertises an illustrious line of contributors for the new volume. It is doing a vast amount of good among the people by its enlightened teachings.

The American Odd Fellow for June, published by John W. Orr, is, as usual, a good number, containing articles from approved writers who are members of the Order.

JUST RECEIVED.

thought to the spiritually minded, that God dis-penses with a bounteous hand the wealth of His Spirit, irrespective of color, casts, or creed." Now we hear of some of the neglected sons and daugh-ters of Toil finding themselves unexpectedly di-rected and guided by spirits. "Again we hear of some of the votaries of wealth and fashion be-coming cognizant of the presence of spirits, and forgetting their distinctions in the service of pure Religion. These are pleasing facts to record. Spiritualism rears its temple on the foundation-stones of Science and invites Humanity into its fold. It neglects no useful work, either of a munfold. It neglects no useful work, either of a mun-fane or supra-mundane nature. Its teachers-Wisdom, Virtue, Religion, Love-are everywhere out-working its mighty mission.

GLASGOW ASSOCIATION OF SPIRITUALISTS.-We are glad to find that the Glasgow Association of Spiritualists are in active service. May they do much good. The following is an extract from their rules, which we reproduce from the fly leaf of the little pamphlet which we have under re-

view. "The Membership of the Association is limited to parties acknowledging the reality of the Phe-nomena of Modern Spiritualism. The objects of the Society are 1st, To aid and

Iname work of the source of th

ture state. These objects to be carried out by means of lec-tures, reports of circles, readings, conversations. the circulation of the literature of the movement,

#### Chelses.

A Spiritualist " revival " is in good progress at Chelsen. Mrs. Macomber Wood "opened the opened, and is now an anxious seeker after the 8.

# ALL SORTS OF PARAGRAPHS.

The present number of the BANNER OF LIGHT is a superb one in all its various departments, if we do say it. Read and iudge.

We stated upon good authority in a recent number of the BANNER that Emma Hardinge was expected to arrive in New York by the middle of this month; but she of course will not, as we learn from the London Spiritual Magazine that she was to speak during the Sundays of June in Cleveland Hall, London.

A full supply of the LITTLE BOUQUET can

We had the pleasure of a call from Bro. J. informs us that he has been engaged in the lecturing field nearly seventeen years. He has been West of late. Mr. T. will make the East his permanent residence hereafter, he says, therefore those spiritual societies which may need his services, will do well to secure them at once. Address in care of Banner of Light, Boston, Mass.

Everything in this fair garden of earth is lovely, excepting the slanderer. These bipeds are walking pestilences. They wilt every human flower with which they come in contact. The Church is full of them, and we pray earnestly that the ranks of Spiritualism may be kept clear of all such vermin. A few have crept into our ranks, we are aware. Lend no ear to such. Shun them as you would the cholera.

Dexter Field, of Marlboro', N. H., in a private note to us asks if some good medium would like to spend a few weeks there this summer, in rastiating among the Granite Hills. The region around old Monadnock Mountain is romantic and healthy, he says. Drop him a line. The large' new hotel just opened on Mt. Monadnock, near Keene, is over three thousand feet above the level of the ea, and commands a magnificent view.

A CAPITAL TAKE-OFF .- "You have lost your baby, I hear," said one gentleman to another. "Yes, poor, little thing! it was only five months old. We did all we could for it. We had four doctors, put mustard poultices all over it, blister-From A. Williams & Co., The Emerald: A col- ed its head and feet, gave it nine calomel powders,

CONSTITUTIONAL AMENDMENT .-- The Constitutional amendment, prescribing terms of admission to representation by the rebel States, as amended by the U.S. Senate, passed that body June 7th, by a vote of thirty-three to eleven. The amendment passed the House, also, on the 13th, by a vote of one hundred and twenty to thirtytwo. It has obtained a two-thirds majority in both branches.

IT IS THE DEVIL .- There is one, who, like multitudes of others, has through dauntless perseverance come into possession of the golden key to the inner-world. It was during the early stares of his investigation, and while in company of a certain mortal, that the first evidence, though faint, was received with great loy.

"It is the devil!" said his friend.

"I care not," replied the other with great glee, though you call it the devil, since he has made a response."

Bro. A. C. Stowe is publishing a series of articles upon "The Philosophy of Spiritualism," in the San José (Cal.) Mercury. Those received are very interesting.

MINISTERING ANGELS TO THE IMPRISONED

MINISTERING ANGELS TO THE IMPRISONED SOUL. The bread of life we bring, immortal Truth, The wine of life, pure joy of Love, we bear; Eat, familied heart, regain thy god-like youth, Drink, and soul, and thy lost hopes repair. Yet breathe its meadows unexhausted baim, Yet breathe its meadows unexhausted baim, Yet, shining 'mid the groves at morn and even, The wise with wise have speech in regal caim. Oh unforgotten, how couldst thou forget? Oh claimed of heaven, claim thy birth divine. Oh sould fain Existence flower. We come to quicken all thy death to bloom, Make live in these mould fain Existence flower. We come to quicken all thy death to bloom, Make live in these and grace, all peace, all power: In each, in these, would fain Existence flower. We come to quicken all thy death to bloom, Make live in the ant-gates! give thy brothers room 1 In each.

W. T. Vescelius's card in another column speaks for itself. In a private note he informs us that he treated over two hundred cases of disease, free, on the 9th inst. He says: "I could discern many bright spirits present, and the magnetism was so powerful that many were healed of chronic disease without my touch."

AN ORTHODOX PROVERB .- "When you have done slandering your neighbors, begin to say your pravers."

"Here I go, for wheel or whoa !" as the railroad passenger said when the train ran off the track.

The subtle essence of the Queen Flower of the Tropics is concentrated in Phalon's "Night-Blooming Cereus," a perfume so delicious, permanent and refreshing, that in all the varieties of floral scents there is nothing that can vie with it. Sold everywhere.

#### Excursion into the Country-Grand Union Picnic.

The Spiritualists of Boston and vicinity will hold their First Grand Union Picnic for 1866, at Island Grove, ABINGTON, on Tuesday, June 26th. Special trains will leave the Old Colony and Newnort Railroad Depot at 9 and 114 o'clock A. M. for the Grove.

Fare: Adults, from Boston and return, 80 cents; Children with their parents, 40 cents. For sale at the Depot.

Excursionists from all way stations between Boston and South Braintree, and between Plymouth and Hanson, will take the regular trains to the Grove and return for one fare.

Good music for dancing will be in attendance. Refreshments in abundance may be obtained on the grounds. No exhibitions allowed except specially authorized by the proprietors of the H. F. GANDNER, Manager. Grove. Boston, Mass., June 12, 1866.

#### To Correspondents.

#### [We cannot engage to return rejected manuscripts.]

J. N., NORTHFIELD, VT .- We derived the information you refer to from the London Spiritual Times. Write to the editor, who no doubt will give you all the information you desire. His address is James Henry Powell, 6 Sidney-terrace, Grove-road, Victoria-park, County of Middleser, London, Eng. Or, write to the Glasgow Association of Spiritualists, Scotland. L. K. C., VINELAND, N. J .- \$10,50 received May 30.

B. W., CHARLESTOWN, IOWA .- The price is fifty cents. Wo will try and procure you a copy.

#### LITCHFIELD'8 DIPTHERIA VANQUISHER. (Used with Litchfield's External Application.).

WARRANTED TO CURE DIPTHERIA AND ALL THROAT TROUBLES. Litchfield's External Application, Warranted to curs RHEUMATIU AND SCIATIO LAME-NESS, and all LAMENESS, where there is no fracture.

Price of each of the above. ./. \$1,00 per Boilie. G. A. LITCHFIELD & CO., Proprietors, Winchenden, Mass.

GEO. C. GOODWIN & CO., M. R. BURR & CO., Boston; JOHN F. HENRY & CO., Waterbury, Vt., General Agenta. Sold by Medicine Dealers generally. 6m-June 2.

TY MAKE YOUR OWN SOAP WITH P. T. BABBITT'S PUBE CONCENTRATED POTASH, or READY SOAP MAKER. Warranted double the strength of common Potash, and superior to any other saponifier or ley in market. Put up in cans of one pound, two pounds, three pounds, six pounds, and twelve pounds, with full directions in English and German, for making Hard and Soft Soap. One pound will make fifteen gallons of Soft Soap. No lime is required. Con-sumers will find this the cheapest Potash in market. B. T. BABBITT,

64, 65, 66, 67, 68, 69, 70, 72 and 74 Washington street, New York. Oct. 14.--1y

Notice to Subscribers.- Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These fig-ures stand as an index, showing the exact time when yoursub-scription expires; i.e., the time for which you have paid. When these figures correspond with the number of the volume' and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us o send receipts. These who desire the paper continued, should renew their subscriptions at least three weeks before thereceipt-figures correspond with those at the left and right of the date.

ADVERTISEMENTS.

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

PICNIC AND EXHIBITION ! THE CIILLDREN'S PROGRESSIVE LYCE! M and Spirit-ham, on Wednesday, June 20th inst. Every arrangement is being made for all who wish to join in the feature occusion. Express teams are engaged, and will start from Winnishm-met Square at 8% o'clock A. M. An Exhibition of the Lyceum will be given at the Town Hall, Stoneham, in the evening. Also, Recitations, and a farce entitled, "WE ARK ALL TERTOTALERS," and close the exhibition with a MERRY DANCE. The Strokenam Will be in attendance. The Strokenam Bases Base have kindly volunteered their services, and will be in attendance. The Strokenam Bases Dance. The Strokenam Bases Base have kindly volunteered their services, and will be in attendance. The Strokenam Bases Base have Kindly volunteered their Suno is. J. B. DDGBE, CONDUCTOR. PICNIC AND EXHIBITION !

# DR. FANYON, The Celebrated Dynamic Physician,

Who has been performing such twonderful cures, will be in lieston, at TREMONT TEMPLE, Room 10, for 60 days, com-mencing May 16. All who are sick are invited to come and try his novel mode of treatment. Office hours from 9 to 12, and from I till 8 o'clock. The Sick made Well without Medicine!

The boctor will devote one hour-from 9 to 10-to the Poor, gratis, but they must CONE CLAN. 3w-June 23. DR. U. CLARK'S

INVALIDS' RURAL HOME OURE, But a few minutes' ride by steam or horse-cars from Boston. June 23. MALDEN, MASS. 2w\*

FRESH TURNIP SEEDS.

FRESH TURNIP SEEDS. BY MAIL POSTPAID. THE following varieties—the rery best in cultiration—will be sent to any address by mail, prepaid, or by express. Seed and Nursery Catalogues will be sent gratis to order. Whole-sale Catalogues are now ready for the Trade. Agents wanted. Price 10 cents per ounce; \$1 per pound. Mirap Leaf White, Dutch. Fail and Winter. Bedtop Strap Leaf. Orange Jelly or Golden Hall, Winter. Long White French or Hanover, " Reirving's Imported Ruta Baga, " German Tellow, New White Sweet German, the finest late keeper, and the best table turnip in cultivation. Also, Beet, Cabbage, Carrot, Onion, Farsnip, and all other Beeds, in small or large quantities. " M. WATSON, Old Colony Nurseries and Seed Establishment, June 23. THE DATENT KEDASENE WICK 1

THE PATENT KEROSENE WICK! THE PATENT AEDUDDINE WIGHT PATENTED April 4th, 1865. Consumes less oil with a better light than the old wick, and requires no trimming. Being a non-conductor of heat, causes less Hability of explo-sion. Greatly admired by those who haved used it. One dozon full length (as sample) sent dealers, with Show Card, by mell free, on receipt of 50 cents, or single wick 10 cents. CAHOON MANUFACTURING COMPANY, Pont-LAND, ME. <u>4w</u>-June 23.

A CARD.

THIS IS TO CERTIFY, that I, Mary Guild, formerly of Lowell, now residing in Boston, have been troubled with Milk Limbs, a running sore, for eighteen years, and have been with crutches most of the time; have tried all the physicians of Lowell, and some of the most eminent ones of Boston, without receiving any benefit, but am now almost entirely cured, without medicine, by Dn. FANTON, of Tremont Temple, Bos I remain yours truly, MARY GUILE, w 41 Auburn street, Boston.

June 23-3w DR. G. W. BABCOCK, ECLECTIC, MAGNETIC AND MESMERIC PHYSICIAN,

NO. 36 WINTER STREET, BOSTON. Der Cialryoyant Exeminations. (Re June 23-4w\* (Room No. 10.)

A CARD TO THE LADIES. MR3. JENNIE MALINE, formerly with DR. FERGY of Broadway, is now prepared to give his PATENT KULPHUR VAPOR BATHS, at 4613 8th Avenue, between 34th and 35th streets, New York. 2w-June 23.

# **GOOD NEWS TO THE AFFLICTED!** DBBILITATED SYSTEMS RE-INVIGORATED NEW, PLEASANT AND DELIGHTFUL BEMEDIES. **NO MERCURY! LOW CHARGES!**

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**AND** 

#### RAPID CURES! BY

DR. E. ANDREWS, OF ALBANY, N. Y. DR. M. ANDREWS, from his long experience and thorough R. E. ANDREWS, from his long experience and thorough Laws of Life and Health, is evabled to perform Permanent Cures, in an incredible short period of time. There is no or dinary Disease that I cannot cure. Medicines are sent by Mail or Express VERE FROM DAMAGE or curiosity, and under DOUBLE SEAL, to all parts of the world. Communications cheerfully and prangily answered; and Ap-vice GRATE IN ALL CASES. Address, Dil. E. ANDREWS, Albany, N. Y.

# EXTRA SPECIAL NOTICE.

isnovance, as nor jong ages in the past they have done. CT Direct all Letters thus: DR. E. ANDREWS, Office No. 78 Blecker street, Albany, N. Y., (enclose two stamps,) and I will send a prompt reply and true Diagnosis of your Disease, with my Terms of Cure, which are cashly within the reach of every one-the poor and the unfor-tunate more especially. June 10.

## SURE TO CURE **GENERAL DEBILITY**; **IT REPRODUCES LOST ENERGIES!**

CHEAPEST, BEST AND MOST AGREE-ABLE MEDICINE IN THE

WORLD IS THE

# HASHEESH CANDY:

The Great Eastern Remedy, Used for Thousands of Years by the Jews, Greeks, Egyptians, Chaldeans and Assyrians.

IT IS A SURE CURE FOR FEVER AND AGUE.

IT is A SURE CURE FOR FEVER AND AGUE.
 Sure Cure for all sorts of Fevers and Rheumatism.
 Hure Cure for Inpoverialment of the Blood.
 Hure Cure for Impoverialment of the Blood.
 Hure Cure for all sorts of Fevers and Rheumatism.
 Hure Cure for all sorts of the Blood.
 Hure Cure for all Nervous and Bloos Affections.
 Kure Cure for all Diseases of the Heart.
 Hure Cure for Dimmes and Putrid Sore Throat.
 Kure Cure for Dimmes, Croup and Hives.
 Kure Cure for Interplet and the Atlman.
 Hure Cure for Interplet Consumption and Coss of Sight.
 Kure Cure for Interplet Consumption and Caterrh.
 Kure Cure for Interplet Consumption and Caterrh.
 Kure Cure for Interplet Consumption and Influenza.
 Kure Cure for Interplet Consumption and Caterrh.
 Kure Cure for Interplet Standing Diseases of the Ear.
 Kure Cure for Conta and Excessive Fathees.
 Kure Cure for Conta and Excessive Fathees.
 Kure Cure for General Debility and Wasting away.
 Kure Cure for Dropsy of Belly. Cheet, and Scrotum.
 Kure Cure for Loss of Memory, and Fainting.
 Kure Cure for Consentity and Mental Derangement.
 Kure Cure for Canser, Indigestion and Choile.
 Kure Cure for Canser, Indigestion and Choile.
 Kure Cure for Canser, Indigestion and Choile.
 Kure Cure for Consentity and Mental Derangement.
 Kure Cure for Consecting Memory.<

Sure Breath Purfacer and Teeth Cleanser. It is a Remedy that ought to be in every house, on account of its *Harmiestareas* and *Patencey*; and, above all, UECAUSE OF ITS EXCELDING CHEAPNESS. It is the CHEAPENT REMEDY in the World! We do not here tell you of the REMEDY in the World! We do not here tell you of the REMEDY in the World! We do not here tell you of the REMEDY in the World! We do not here tell you of the REMEDY in the World! We do not here tell you of the REMEDY in the World! We do not here tell you of the REMEDY in the World! We do not here tell you of the REMEDY and ANCIENT STORY. But we simply offer it to cure HUMAN DISEASES, and to ALLEVIATE HUMAN MISERY. For THIS WE WAIRANT IT. NO (CERSYMAN, Actor, Singer, Lawyer, or, in fact, any one, should be without it. It is within reach of the poorest among us. A \$1,25 Hox is worth \$20,00 to any one that uses it. PRICE, \$1,25 A. HOX: SIX BOXES, \$5,00; TWELVE BOXES, \$6,00. Agents are making thomands of dollars. Direct all Letters thus: DIK. E. ANDREWS, ALBANT, N. Y.

From A. Williams & Co., The Emerald: A col-leached its temples, had it bled, and gave it all leached its temples, had it bled, and gave it all kinds of medicine; and yet after a week's illness Poems and Essays, edited by Epes Sargent, Esq. it died." We shall notice the work hereafter.

#### English Items of Interest.

We extract from the LONDON SPIRITUAL TIMES the following paragraphs:

MISS EMMA HARDINGE AT KINGSTON-ON-THAMES.—This talented and gifted lady deliv-evered a lecture in the Assize Courts, on the "World of the Supernatural, or the Philosophy of Modern Spiritual Manifestations," to a large, respectable and most attentive audience, who respectable and most attentive audience, who were much gratified with her eloquent and sub-lime exposition of the subject, and many are the expressions of hope that she may shortly revisit Kingston. During the discourse many of the audience, both Indies and gentlemen, were seen to shed tears. Miss Hardinge expressed the grati-fication she felt at her reception in Kingston, and said it had seldom been her lot to be so courte-ously and kindly received on her first visit to any town

THE DAVENPORTS .- The Davenport Brothers and Mr. Fay have been giving stances in Berlin. The King and several members of the Aristocracy of Germany have witnessed their manifestations. Some seventeen of the newspapers have favorably noticed them, and they are treated with marked respect by all with whom they come in contact, still the Germans are avowedly materi-alistic. • • • • • • • • • We trust that the efforts of Mr. Cooper to present spiritual evidences to the mind of Germany may be crowned with success.

MRS. BERRY'S MEDIUMSHIP.--It is to us an evidence of the wonderful power of spirits, that Mrs. Berry, in the short period of ten months, has developed, in a surprising manner, as: a drawing medium. We well recollect her first spirit draw-ings, bold and crude, yet withal, bearing the pe-cullar marks of spirit design. Mrs. Berry's draw-ings have characteristic qualities of their own. Of all the spirit drawings we have seen, and we have seen many very beautiful ones, none have struck us as being more singular and full. of de-sign. Every picture in the outline presents the form of some animal, whilst faces and forms of the quaintest character, group within, the figure. It is interesting to note the rapid development of the faces and forms until they approach the hu-man.

MRS. MARSHALL. The manifestations through the mediumship of Mrs. Marshall continue to ex-cite wonder. At a late sitting with her, Mrs. Berry had a bell, which had been placed under the table, lifted by the invisibles into her hand; after which a slate was given her by the same mysterious means. On another 'occasion, a lady known to us, sat at the table, having in her hand a small basket. After a brief space the spirits requested the loan of the basket; it was lent to them, and returned by them to the lady with the bell in it. bell in it.

Brinitualism.—Beauliful are the teachings of good spirits, and wonderful are their workings Turn which way we will spirit manifestations meet us and olaim consideration. Bich and poor alike are blessed or cursed with the gifts of medi-tims bip. God is no respector of piersons. He dis-penses His spiritual gifts with no predilections either for patrician or plebelan. It is a gratifying

"Views and Doctrines of A. B. Child, M. D.," an essay by Miss Helen S. Ingraham, will be found on our second page. It gives a clearer idea of the doctor's last work than any notice of the book we have seen.

The difference between Carlyle's Works and Beadle's Dime Novels is that while the one are sententious the others are ten-cents-ious.

In proportion to the population, there are more men worth from a quarter to half a million in Boston than in New York.

The Old South Church in this city is taxed on real estate for \$435,000.

A couple of rebellious pupils at Wilbraham were expelled, on Tuesday morning; by Dr. Cooke, for indulging in the game of base ball. The sooner such teachers are expelled from all schools, the better it will be for the physical and mental culture of the scholars.

Ralph Huntington left, by will, \$50,000 to the Massachusetts Institute of Technology, located in this city. If dying millionaires would always devote their spare funds to some such institution, instead of Harvard College, they would show more good common sense than many have of late years.

Academy, that in many districts where intermittent fevers had prevailed from time, immemorial the drainage effected by railway works removed these disorders. A final that the set

The Finnegans say now that they were only in fun. They wanted to scare the Canadians with a feigned attack. In fact they were merely Feighlans. در ور - <del>اعتناع ماس</del>ترین - 1 1 1 · · · ·

Prof. Blot, in one of his recont lectures in this city on cookery, said that the flour which is sold Ba "Belf-raising," is only fit to be thrown into the

## **Business Matters.**

# GIFT OF HEALING BY LAYING ON OF HANDS. To whom it may concern: — Having for the past year been an intense sufferer from Inflammatory Rheumatism and Fever and Ague, I deem it my duty, for the benefit of suffering humanity, and in have been for the past three weeks, to make this have been for the past three weeks, to make this acknowledgment of the benefit I have derived from his treatment, for which words are inade-quate to express my gratitude. About a month ago I experienced assevere attack of Inflammatory Rheumatism, which completely prostrated me. Mr. Vescelius commenced giving me treatments, and in a little over one week I was able to walk about all score of Phenuetism having resided and in a little over one week I was able to walk about, all signs of Rheumatism having vanished, not leaving me lame in the least, which it has in-variably done heretofore. Subsequently, I had an attack of fever and ague, which he cured in three or four treatments, and I can but indulge in the happy belief that I am permanently cured of both diseases; and, too, without the aid of medi-cine. Respectfully, O. C. GAGE, --Daily Advertiser, Elmira, N. Y., June 1, 1866.

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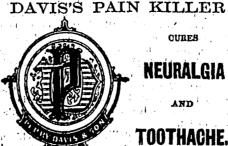
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2w-June 23.

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NEURALGIA

#### BANNER OF LIGHT.

# Message Department.

Each Message in this Department of the BAN-WER OF LIGHT we claim 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 them the characteristics of their earth-file 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 an-nonnee their propos

nounce 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 WASHING-TON STREET, Room No. 4, (up stairs, on MON-DAY, TUESDAY and THURSDAY AFTERNOONS, The circle room will be open for visitors at two 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.

CP All proper questions sent to our Free Cir-cles for answer by the invisibles, are duly attend-ed to, and will be published.

MESSAGES TO BE PUBLISHED IN OUR NEXT. Thursday, March 22.-Invocation; Questions and Answers; Major C. C. Hall, of the 2d Virginia Infantry; Mattle Smith, of Detroit, to her parents; Wm. Hook, of the 2dth Mass. Reg., to friends; James Finnigan, to Michael McCloskey and Fran-ch. Of htee cis O'Brie

cls 0 Brien, Monday, March 26.—Invocation; Questions and Answers; Thomas B. Evans, of London, Eng. to his friends; Martin Gray, mother of Mattie Gray, deceased but a few hours; Nellie Fost, to her mother, in Evansville, Ind.

#### Invocation.

Our Father Life, thy perfectness beams in upon thy children through the windows of time. Thy glory is shadowed forth in every manifestation of life. Thou art all holy and ever perfect, and thy ways are ways of wisdom. Though thy children may not always see that thou art perfect and good and holy and true, yet it is all the same with thee. Thy power and thy love, thy everlasting mercy, are ever extended to all thy children. The day comes, the night follows; each bringing its blessings, and saying unto all, "I am the child of eternity, and ye mortals are bound unto me by ties that can never be severed." Day and night, sickness and health, sorrow and joy, oh Lord, all bind the soul to thee. They are manifestations of the soul's life; are the soul's teachers. Our Father, our God, we will not ask thee to accept our praises; for all the blessings we have received at thy hands, for we know. as our thoughts go out toward the beautiful and true, thou wilt accept and wilt answer, by perpetually blessing, each and every heart. Oh Life, who art our Mother, and our Father, too, if there are mourning ones among these children, oh let the sunshine of thy love enter their hearts, and dispel their sorrow. Let flowers bloom anew. Let all the windows be open to spiritual light. May they learn that every soul holds within its heart a bud of joy. Let them know that the thorny ways of life lead to heaven and peace, to those pleasant places in the summer-life, where sorrow is unknown. Our Father, in thy name we have come. By thy power we speak. In thy name we ask for blessings, and in thy name we expect an answer to our prayers. Oh let thy kingdom come, and thy will be done here, as it is done with the angels, who dwell in the land where sickness comes not, where death is known only in remembrance. March 19,

#### Questions and Answers.

CONTROLLING SPIRIT .- Your questions, Mr Chairman, we will consider.

QUES .- When at the circle last week, I placed an envelope upon the table, for the medium to answer the question therein contained. May I ask for an explanation of the answer given, which was apparently foreign to the question?

ANS .- Inasmuch as we are not possessed of facts pertaining to this particular subject, we can hardly give a direct answer. In all probability

got little disappointed because I couldn't do more. As I said before, I've been much amused at what I've seen and heard, since coming to the spiritworld. Thought I'd look round to see the sights. That's natural, you know, and it was a great piece of wonder to me to know how we could get back But I found the further we progressed in the matter, the easier it became. It's like learning any branch of science; the further you get into it, the easier and clearer it becomes to you. Now I shall progress fast enough. It wan't nothing to die. They thought it wasn't, either. I got aided back here by an old relative, who

offered to show me the way. He's been here himself. His name was Samuel Adams, sort of a rat-trap maker." Did you know him? [Yes, and unhappy. I was bad; yes, I was bad enough his son also.] Did you? Well, he was a little ec- here-I was bad enough here; I know I was. I centric in his way. He's a little down upon the want to get out of it. I'm where I do n't like to Commonwealth of Massachusetts; thinks it did n't | live. When I was first come there, oh I pray all use him quite right. But, however, he says, Mas- the time for a priest to come and show me the sachusetts is the very best place for you to go to, way to this place. And one come and told me it and speak to your friends. He'd been here before me, yes, sir, and he's learnt the ropes pretty well. He was a little on the infidel side-seems to me he said he was-did n't have much reverence for church creeds, but he was all the more ready to take hold of these things earnestly. So he's pretty happy, considering the ill feeling he had about certain things that did n't turn out just as he wanted them to.

Now, then, I've thrown out my line, and if there's any sinker on it, I hope it will sink deep in the hearts of my friends, and encourage them to give me a call to come home, because I don't want to be traveling in a strange land all the time.

If there's anything to pay, why I shall be obliged to ask you to trust. I was told, you know, it was a free route. Good-day, Major. March 19.

#### Mrs. Murdock.

Mr. Berry came to me, and wanted to know whether I knew whether my daughter's husband was in the spirit-world. Mr. B. came to me, and said that you folks here had an idea that my daughter's husband-the scamp-was on the other side. I have n't seen him, do n't want to see him, either. The best way for you to find out where he is, is to advertise him! advertise him! advertise him! that's the best way; and he'll be likely to respond.

He's as big a scamp now as he ever was. I never liked him when I was on the earth, and I don't now. I thought I'd get clear of him when I died, and I do n't want him to come where I am. Oh, he's enough to craze anybody! He is; and he ought to be hung, as much as Jeff Davis ever ought to be hung. [Are you not rather hard upon your son-in-law?] Cecilia used to think so; but I ought to say worse than I do of him, for he destroyed my piece of mind, and shortened my days here; yes, he did.

Mr. Berry asked me when I'd seen him. Said "He is n't in the spirit-world, that I know of." Said he, "I asked you because I knew there was a particular affinity existing between you and him." He could n't have offered me a greater insult than that. I never did like him, never did like him; and I fold my daughter just as sure as she married him, just so sure I'd disown her; and I did disown her. The scamp has n't treated my daughter well at all. He's a literary character; prides himself upon his talents. Advertise him; he'll turn up very quick if you do that. And when you hear from him, you tell him I dislike him now just as much as I did when I was on earth. [We hope you will feel better about him soon.] I shan't never feel any better about him. They told me when I got free, on the other side, I'd feel better, and would forgive him. I'm exactly the same. I remember now very well the last thing I said to him, and I'd say it now if I should see him, don't care where I meet him. I hope he aint dead, because I don't want him to come so near me. March 19.

(This spirit's message shows vividly the true character of the lady while in the form. She possessed a very vindictive disposition while here, and it would seem that she is in the same condition now. She was opposed to the young man's narrying her daughter, to the last; and when he did so, she was terribly enraged, and has carried this feeling with her to splitt-life. We knew the gentleman well. He is talented, of a generous disposition, of a kindly nature, and therefore the words of the spirit recorded above have no weight with usnone whatover. This message is only another proof of many we have heretofore given, that persons who die full of revenge, carry the feeling to spirit-life with them; and that they throw off this feeling as they progress in wisdom. All, no matter how they may have been situated in this life, will carry their earthly proclivities with them to the life beyond. Then comes the sifting process. Those in a low condition, as they gain knowledge, gradually emerge from it into a higher and happier state, and so on-the developed teaching the undeveloped-until the highest ideal of their soul is attained.)

I was told, sir, would I come here, I'd find a way to reach me child. I died here, down here at the Island, Deer Island. Mary Kelly, yes, sir, that is me name, and I have an old, mother in the city, but I did not do much for her anyway, because I was unfortunate. I was always doing something wrong. I had been drunk perhaps three or four weeks, at the time. I had a fit, was took down to the Island, had another one, and died in it. Yes, sir, that was it. I have friends where I am, who help me back, thank God for that! and I somehow hope their prayers will get me out of the place I 'm in.

Yes, I have an old mother here, and a little girl, and it's about the little girl more than all the rest, I have come to spake about to-day. I'm so was the straight way. I would make all the confession I had to make here. He told me I must tell, so it would reach me folks.

Now, then, let Michael Mooney-he's my cousin, and he's pretty free about things-I would like to have him know that I come, that the priest sanctions me coming, too. [Do you know the priest's name?] Yes, sir; Fitz James, Father Fitz James; and he told me to say that I come by the priest's sanction, and with his blessing, too; and that he was to take what I would say to me old mother, and read it to her.

Now I'd like the child brought up to know I can come back-and not told about the mother, how and where I died; I want it kept from the child that I died at the Island, Yes, that's it. I want her to keep it from the child, so she'll not hate me; and tell her I watch over her, that I'm getting out of purgatory; yes, I am trying to get out

of it. I would scrub floors all the rest of eternity if I could get out clear. [You'll feel better after you leave here.] Father Fitz James said I must free meself; that no one else could do it for me, Oh, them folks down there to the Island are niserable folks, anyway. They don't know how to treat folks that are brought there, at all. They are hard with all such poor creatures as I am. [They are ignorant.] Yes, I know they are. I won't say anything about it, for I was bad, I know. [If you had understood what effect liquor had upon you, you would have done differently.] Oh, I would. Sometimes I would lave off drinking for awhile, then I would come down again, and away I would go. Oh, I do know some folks have hard times to get along.

Oh, don't I remember what Mr. Adams said to me, when I was laving the other place?-I'd been there three months, when I was going out-' Do n't you let me ever see you coming back here again." I was over to the other place, the House of Correction. I told him I was not trated so well that I'd want to come back. [You mean Mr. Robbins.] Yes, Robbins, that's his name. Oh, he's good, I suppose; but he has a queer way of showing it. [He wanted you to do better.] He said, ". Do n't let me ever see your face here again." Well, I do n't want to go back. I want to come here and learn to do better.

I want Michael Mooney to know that I come. by the priest, he told me to come. He shall take it and explain it to me mother that I am dead, and can come back and talk.

The Irish people hear of it in Ireland. I hear ne mother tell about it, how when a fog would come up, there were some who could see spirits come up from it; and particularly they would come on the holy fast days, you know. Yes, it's the same thing they have in the old country. I want me mother to know that I'm one of them that's come back; yes, that's what I want. Mary Kelly. I'm much obliged. [Your age?] Well, I was pretty nigh forty-two; somewhere about there. [You'll feel better.] Ah, I hope I will. [You 've been to see your mother, have n't you?] Yes, I have been; but I can't talk. [You'll be able to impress her.] I hope so; when she'll know about it, then I can do better. March 19.

#### Circle closed by Henry Wright.

municating to them was really alive in the body; persons are constituted alike. I suppose if there and when in the course of time they have learned that the person was indeed a dweller on the dergo something of a change, particularly if we shores of Time, but had only taken a transient had the power of regenerating things generally. journey there during the temporary control of its And I guess there 'd be a general smash-up first, own body by others, they were all the more puz- Stranger, I would be glad to get some word zled, and could not be satisfied of your subject's through to the folks I left, to let 'am know that earthly existence, but were very much inclined to I/m anfe on the other side. They know I'm believe they had been imposed upon by some de- dead. I want 'em to know I can come back. signing disembodied intelligence.

times able to so far separate themselves from their would n't I like to talk to 'em! would n't I like to physical organisms, as to go to a distant land talk to some of those rebel chaps a few minutes! making communication, and giving evidence of Wouldn't I just like to tell 'em what they may their identity and spiritual personaltiy. It is not expect when they get to the spirit-world, from a miracle. When judged by the laws of mind, about a score of the boys that were under their you will easily perceive that it is just as easy for charge awhile. It's all very well to say you must a spirit living in the body to wander off, as for any forgive when you have n't any idea of the thing spirit disembodied to do so. Spirit is not bound at all. It's natural enough to say, "Oh, you feiby laws of matter; it is free. And with these lows that were treated so bad must forgive!" persons there is less adlnity with material per- Don't see it in that light, stranger; no sir. I tell sous than with other persons. It is so common you what it is, stranger, I'm ready to forgive 'em with them, that it takes place spontaneously.

This is a fact that can be satisfactorily demon- my way with 'em first, stranger. strated, if you will bring your senses to bear up- I've got a sister who'd feel awfully if she knew I on it. Now we would counsel that our friends | wasn't in heaven singing songs. I could n't sing across the water make this a study. Instead of when I was here, and I'm sure I can't now. But being fearful that you have been imposed upon she might just as well feel bad now as any other by some designing disembodied intelligence, seek time. I ain't got the body, but I'm just about the earnestly to know the whys and wherefores of same, and I believe my first thought in waking the thing. If such an occurrence has taken up after death was, which way I should turn to place. seek to know by what means it has been pay them fellows off. There's a very good chance produced. Examine them critically by your com- for us to come back to these rebel chaps, but we mon reason, common sense, by all those powers have got to strike this way in order to make of mind that have been given you. Do all that things come out right. I don't believe in capital you are able, as mortals and immortals, to solve punishment; I don't go in for hanging-nothing the problem. When you have done this, and can of the sort; but I'd whip 'em till they 'd own up go no further, then call upon the angel-world. If to it; when they do, I'd stop. When I got them they are able, they will be ready to help you solve so well whipped that they'd begin to see what March 20. the problem.

It is not my purpose to recount all the incidents of my earthly life, but only a portion, by which I | with folks here." may be identified by those I wish to commune with.

My name, Augusta G. Robbins. During the course of my earthly life, my father, for reasons which he thought good, saw fit to send me from his home, and doprive me of the privileges due a child. I had disobeyed him in marriage, and he thought proper to resent that act of disobedience; and he did resent it, and fearfully, too; but while it fell heavily upon me then, it now falls more heavily upon him as he nears the spirit-world, and he regrets, and most bitterly, too, the course he took.

Day and night he says, "If that one act of my life were only washed out, I should die happy. I would be resigned to all things, and feel that God indeed smiled upon me. But it is there like a stain, and I cannot wash it out. My garments are so terribly stained, that I fear I shall never be allowed to enter heaven."

He has rigid ideas of God and heaven, and it was because of these bigoted ideas, that he did what he now mourns over. He was educated in that rigid course from childhood, and was honest in doing as he did; but his honesty in religious matters has not saved him from the hell in which he is now plunged.

Religion is, to those who understand it, that pure, innate principle of divine truth that is found within the human soul. It is not a cultivated flower. It is wild and free, and grows spontaneous in every soul.

My father has lately heard vague rumors concerning the return of spirits, and he hopes he may know whether or not I have forgiven him. My mother's teachings, that were so early engrafted into my nature, have ever held dominant sway in me up to the present hour. She was of a loving, gentle, forgiving disposition, and it would not speak well of her influence over the child were I not to forgive him. No, I did so before death; but he did not know it.

I should here say that my mother came to the angel-world when I was very young, yet old enough for me to remember her teachings; and, that they need whipping just as much as any one what is still better, I was of an impressible na- ever did. [Perhaps we all do.] That's so; I got ture, so my mother could easily come to me and impress me with what was right and what was that sort in store forme hereafter. My sister used wrong; so I lived as much under my mother's guidance as if she had remained with me in the body.

JUNE 23, 1866.

were a few thousand like me, creation would un-They know, too, that I died in the clutches of reb-We have before asserted that spirits are at eldom; but that's a small part of the story. Oh, up to the last atom of forgiveness; but I want

miserable cusses they were-beg pardon, stranger -then I'd stop, I'd give in. Oh, I feel so bitter that Augusta G. Robbins. I was born in Fairhaven, Ct., in the year 1835. gate of heaven and say, "Here, go along," I could not. I'd say, "I'll wait awhile, until I settle un

And my sister Sarah-I'm sorry for her; sorry she do n'tsee things in the light I do. She 'll feel bad to know I'm not in heaven. I can't help it, As for going into heaven, I might as well give up the idea of there being such a place. I never see it. so do n't believe it. No, stranger, I'm going to stay round here till I settle up with some folks here. I know I'm minus a body, but I've got a mind just as strong as it ever was, and, I'm inclined to believe, still stronger,

If there's any one of those rebel chaps knows about these spiritual things-I doubt whether they do, because they are so infernally material in their ideas-if there's one among them that knows about these things, let him communicate to the rest just how I have come here, and how I feel toward them now. And to my sister and all the rest: make yourselves happy about me. I'm dead, I know-have lost my body; still, I'm alive, and there's just as good a chance for me to get along now as there was on the earth, and better perhaps.

Capt'n, I'm very much obliged to you for your assistance, very much obliged; and if I can pay you any time, either in the way of truck, or a good deed, I'll be very glad to do so. [You can do so by being kind to others, instead of seeking to be revenged.] Yes, I know what you 'd say. You 're one of the peace sort. You have the floor; what were you going to say? [The greatest good that you can do for them, will be the greatest whipping you can inflict upon them.] We can't agree on that point, stranger. No; it's none of your good deeds that are like coals of fire-do n't believe in that doctrine. I know the Good Book teaches it, but I do n't like to keep books. [If you act in a revengeful way, you will injure yourself more than others.] You and my sister would hitch teams first-rate, I tell you, stranger; yes, you would. She's an old maid; supposing you go out there, stranger. You and she would both pull the same way. But you put one of my sort with her, and there'd be some sharp pulling, I guess.

I have thought of it, stranger, in just this light:

the question lacked soul. Or, in other words, there being no life in the question, those who were called upon to answer it, were unable to come into rapport with anything. If they come in rapport with anything, it must be with the life of the question. If the question is devoid of life, the answer must be vague.

Q .- Why do not spirit friends connected with the visitors of this circle, communicate with them, instead of those who are strangers, or were, upon the earth?

A .--- It is not the object of spirits who come here from time to time to make communications, to communicate with those who are present. The object of these scances is to give light to those who are in darkness; to those who have not light: to the world that knows not spirits can return and may communicate here, they come; to those friends who have no true idea of a life beyond the grave.

Q .- Does the soul exist before entering the body of the babe? If so, how long before?

A .- A portion of the question can be answered. and a portion cannot be answered. We believe that the soul has existed from all eternity. Now we cannot tell how long, how broad, or how high eternity is. It is all of life that the soul is capable of conceiving of.

Q.-Does the soul of Adam still live in the spirit-land?

A .- Certainly; there are many Adams there. March 19.

## Henry Adams.

I'm not aware that I bear any relationship to the old man in the Bible, but I am Henry Adams. I am from Chelsea, Mass. I should be very glad to open correspondence with any of my friends who are not afraid to correspond with dead folks. I've been very much amused with what I've seen and heard, since I came to this new life, that I've hardly had time to think how I should come, until I got within hailing distance of the machine -medium, you call it-then I was in, as quick as thought.

I was a soldier; fell in the service of this very good country; but not so very good but what it might be made better. I'm only sorry that I didn't have power to accomplish more. I wanted to do a good deal; almed high, but got shot before I could reach the goal. I am from the seven days' hattle before Richmond; presume you were not there, sir; you look like a civilian. Well, it was a pretty hot time. It was pretty dark sometimes, but there was always a gilding to all the clouds. The boys always expected to win, always saw victory ahead, even when defeat was close upon their heels. So you see the reward was always in prospective, so they fought hard for it. Why, the boys had no fear of death at all. Sometimes a word from the officer in command would inspire them with an enthusiasm so strong, that it seemed as if nothing could live before it. Bo I went into the field to do what I could, but | what I should do to come to this place.

#### Adelaide Ramsdell.

Death does n't rob us of anything that rightfully belongs to us. Our bodies, by a law of Nature, belong to the earth. They are not given us as permanent abiding places. They are only transient homes in which the spirit lives, and through which it gains a certain amount of exnerience.

I have listened, and sometimes with sorrow, to what my friends have been saying of me; expressions like this: "Addie is an angel now. She lives with God, is no more with us." Oh, even then I was so near that it would seem to me that they must be conscious of my nearness.

Adelaide Ramsdell, the name I bore on earth. had one eister and one brother. They are left, and I know very well how far they dwell from this beautiful Spiritualism. They know nothing of it. That makes me sad. But in view of all their spiritual ignorance, I have come, hoping to overcome it, hoping to show them, by my coming, that the way is open, that souls are able, and do return; that they are themselves, just as much themselves after death, as before that event.

I lived twenty-six years here; was sick only a few days; suppose I took the disease from a friend. They called it diptheria; but I do not know, I am not sure, do n't make the statement as a fact, I only say I was told so.

I am from Whitehall, New York. It is now nearly a year since I left my friends. My last words on earth were these: "I am easier, I breathe easier, and I think I shall live." I see my friends have wondered why I was so deceived. In one sense I was not deceived. I was easier. I thought I should live, and I did, for life is unbroken.

To prove that I can commune with friends on earth, I will speak to them if they will avail themselves of the usual means. Let me talk, let me be to them what I have been. I have many things to tell them of the new land, much that would interest them; but I could do better, think faster, and talk better, if they were with me, and I was speaking to them, instead of to you. March 19.

Mary Kelly.

I come back, sir, to make confession. I am come for that. I have been so unhappy ever since I come to the spirit-land, I think-I was all the time thinking how I should get out of it, and

## Invocation.

Spirit of all Life, thou Infinite Jehovah, thou whose power and beauty are mirrored through countless worlds, we would worship and adore thee this day; not through fear, but because we love thee, because, looking out on life, we find it is good, and therefore worthy of our highest adoration. We turn to the mountains and valleys, to the oceans and dry lands, and everywhere we see perfectness, beauty, power, wisdom, and all the attributes of our God. Therefore it is we how down and serve thee everywhere, acknowledging all thy manifestations as perfect, as holy, as very

good. Our Father, we ask that the conscious blessing of thy presence may rest upon these mortal children, like sunshine upon the earth, sweeping away the mists and fogs of bigotry, superstition, self-interest, pride, all those instincts that belong to the lower life, leaving only the holy and

more perfect; leading them to heaven, away from paths of strife and discord to harmony; opening to them all the higher influences of the higher life; showing them they are connected, inseparably, too, to those souls around them. Our Father. may each soul ask for its own blessing. May each petition for its own spiritual food. May each lay its offerings upon the altar of its own life, asking thee for its own needs. For thine is the kingdom and the power and the glory, to day and forever. Amen. March 20.

## Questions and Answers.

QUES.-Are the teachings of Swedenborg, as a whole, true or false?

ANS.-Taken as a whole, we believe them to be true.

Q .- Which has done the most harm in this world, a bad temper or intoxicating drink? A.-They are both seemingly very great evils.

It is very hard to determine which has done the most harm. A bad temper is sometimes under control of the individual who possesses it, provided that individual is in a normal state. But give such a one an unnatural external stimulus, and a bad temper is very apt to run riot. Sometimes these passions are excited to action by this external stimulus, and therefore the cause of all deeds done thereby must lie with the external stimulus. Now taking all things into consideration, judging from the circumstance and centre-

stance, we shall be very much inclined to determine that ardent spirits have done more harm in the world than a bad temper.

SPIRIT .- We have received rather a strange query from, friends in England-strange in one sense, and not so when considered from another standpoint.

It seems that the intelligent, portion, intelligent life, or intelligence that d wells in this body [the medium's] has from time to time been in the habit of wandering across the ocean, and there making di-

My father, there is nothing to forgive. I pity you in your distress, and I attribute the course you took to your early religious teachings, rather than to any unkindness of heart. And I earnestly beseech of you to reproach yourself no longer. and to remember that all are constituted differently, therefore no two could see or act alike. You could not see that my way was the right way, and I could not see that yours was the right way. So you chose, by virtue of that hard religious influence that has ever controlled you, to send me forth into the world. It was well, Perhaps I needed the discipline. It drove me nearer to the great Fountain of Strength. I never asked in vain.

I do not know that you knew much of my earthly wanderings; presume you did not: but your spirit has mourned over the course you took. Mourn no longer; rise above the clouds: let sunshine into your soul; come forth from the darkness around you, and stand out upon a new religious platform, true and sure, that will carry you to heaven. Your friends will welcome you to life eternal. There is nothing to forgive. Forgive yourself, and when you have done this, there is no need to ask any one else to forgive you. The tribunal is within; there the law, there the lawgiver, there the judge; there all that you need to March 20.

Well, stranger, 'tis well we are not all made alike. I was thinking it was well there were some saints in the world. If it was n't for them, there might be no redemption. I was contrasting the spirit of that lady with my own bitter and revengeful spirit. If I was here in the body and could have my way, I should go straight through the South and pick out every reb that treated me had, and lick 'em until there's not a piece left of 'em-not so big as an inch square. (Now) that's my out. There's the difference, you see, and it's a big one, too.

My name is Garfield, sir, and I'm from Wisconsin. I was from the 3d Wisconsin. David Garfield. I was taken prisoner down South, and if ever a fellow was used mean in God's world, I was. I can't get over it. Before I come to the spirit-world, one of the most noted rebel prison keepers was hung up. I did n't have anything to do with him, but I'd like to go through the South and hunt up those who treated me so bad, and llok 'em till they 'll stay lloked.' That's what I want-can't be satisfied. I know I'm not a Ohristian, do n't bear any relationship to any of the saints, but, stranger, I'm not the worst fellow

my share as I went along, so there's nothing of to say I had no reverence. Do n't know as I have now, more than I ever had. I reverence all things that are good, but I never had much for her ideas of God. I beg your pardon; I do n't mean any offence, anyway, but I was told that in coming here I should act myself. Well, I could n't come on the saintly line, no way. No use, Capt'n, in a person's appearing like a saint when he is n't one. You may yet be what you call a saint.] Maybe I shall—so my sister Sarah may look for me to be a saint some centuries hence.

Now good-by to you. Here's hoping that you may never have the same feelings I have toward them, never have occasion to. That's the best wish I can wish you. Good-by to you. March 20.

#### Virginia Andrews.

I'm Virginia Andrews. I was nine years old. I've come with my father, because we want to go to mother, I'm afraid. [You need n't be.] My father was killed at Winchester. I died the year before, in Baltimore. Mother's got Georgie left, that's all. He's six years old. And she don't know that we can come, but father and I want her to know that we can come.

We lived in Enterprise before the war took place. My father went down to Georgia, and took command of a company. First place he went to the Convention, and then he went and took command of a company, and then he sent mother and me and Georgie to Baltimore. He came to see us twice, then he could n't come any more. 'Then he could n't write much, could n't write much, only two or three times; and twice mother thought he was dead, because slie did hear from him. But he was n't. He died at W she did n't chester, when the war was most through. He was killed; I died before.

Now we want to come back. We want you to tell mother where we live, so she can direct let-ters to us. [Where's that?] Well, we want a medium, my father says; and we want her to know that we can come back and talk. [You want her to find a medium through whom you can communicate to her?! Yes, and don't want her to feel bad about what's lost-my father don't, because there 's no help for it now-and to bing because there's no help for it now—and to bing Georgie up to know that we can come back—me and father can; we do. And tell her how glad we feel when she is happy; and how Uncle Henry is in the spirit-land, too. Uncle Henry is there. He was killed before father was, and father did n's send word to mother, because he desired her not to know it. [Does.your mother reside in Balti-more now?] She does—ahe and Georgie. We do n't live there. [You go there frequently, do n't you?] Yes. Good-by. March 20. you?] Yes. Good-by.

Circle closed by Robert G. Shaw.

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MESSAGES GIVEN AT. OUR OIBOLE, "Thui'dor, Usis T. Throcation, Queblions and Answerst Edward Barrows in hier mothel Sarah Barrows, in Buring-Bald, Mass, Bunie Byda, of Medford, Mass., to her offende, and hor minister, Bar. Hen), Devis Philip Stedman, who died in New Orlands, La, to freeds in Chicago Claveland and New Drivers. rectand positive communication to cortain parties. to a fight without: cause, I'd like to fight intil sources, Jen 11, Jin 1 and Low and cause and Anware book and the second sources a

gain a passport to heaven. David Garfield.

# JUNE 23, 1866.

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# BANNER OF LIGHT.

# Third National Convention.

To the Spiritualists and Reformers of the World: At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS, held in Philadelphia, by adjourn-ment from the 17th to the 21st of October, 1865, it

ment from the life we use site of Occoder, 1800, if was Resolved. That this Convention and is successors be, and hereby are declared to be, a Permanent National Organization of spiritualists, and that the officers of this Convention hold their successors are elected; Resolved. That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, shall expire when their succes-sors, or office, as delegates, shall expire when their succes-sors, or office and substitutes are voluntarily organizations, but whose membership of the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual ap-pointment by local organization, shall not cnitile members to yote, or take part in the business of Annual Conventions; *Resolved*. That the National Organizations, at such times and lies a the Prediction, local Annual National Conven-tions of delegates from local Organizations, at such times and places as the Prediction, both Conventions, at such times and urer of this and each subsequent Convention shall designate; or that purpose; *Resolved*. That appointments and records as Acherters from the process.

and such officers are nervely declared an Exceeded Octameter for that purpose: Resolved, That appointments and records as delegates from local organizations, shall alone constitute the membership in the National Organization of Spiritualists; and all such dele-gates shall be thereby constituted and remain members until their names are voluntarily withdrawn. Resolved, That until otherwise ordered, each local organiza-tion of Spiritualists, or Progressive Reformers, shall be en-titled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty mem-

additional one for cach mathematical and y ter the and any set of the Resolved. That in adopting these articles, all rights of the National Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the power to prescribe creede, articles, or declarations of faith for Bpir-itualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are forever prohibited.

forever prohibited. In pursuance of the above, the undersigned of-ficers of said Convention, as the Executive Com-mittee, have received the following invitation, to wit: "At a meeting of the Providence Congrega-tion of Spiritualists, held at Pratt's Hall, the fol-lowing resolutions were unanimously adopted:

lowing resolutions were influenced with the set of the

freeuse of our hall, a fraternal greeting, and kind hospitality." (Signed) And, on conferring with each other, we have de-cided to call the Third National Convention, to meet on Tuesday, the 21st day of August, and con-tinue in session until the following Sunday, at the above-mentioned hall, in the city of Providence, State of Rhode Island. And we therefore invite "each local organization of Spiritualists or Pro-gressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to attend and participate in the business which may come before said Conven-tion. tion.

JNO. PIERPONT, President. District of Columbia.
HENRY T. CHILD, M. D., Seerelary. 634 Raco street, Philadelphia, Pa.
M. B. DYOTT, Treasurer.
MARY F. DAVIS, Vice-President for New York.
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I. BEIN.

Vice-President for New Jersey.
I. REHN, Vice-President for Pennsylvania, THOMAS GAERETT, Vice-President for Delaware.
J. A. ROWLAND, Vice-President for District of Columbia, A. G. W. CARTER, Vice-President for Ohio.
BENJAMIN TODD, Vice-President for Michigan.
S. JONES, Vice-President for Illipols.

- S. 5. JONES, Vice-President for Illinois, CHARLES H. CROWFLL, Vice President for Massachusetts. H. 8. BROWN, M. D., Vice-President for Wisconsin, MRS, M. B. RANDALL, M. D., Vice-President for Vermont.

#### A Grand Gathering.

A Grand Gathering. The First Spiritual Society of this city will hold a three days' Grove Meeting here, commencing on Friday, June 29, at which all persons in the North-west, in sympathy with Spiritualists, are cordial-ly invited to be present. Our doors will be open and hearth-stones ready to welcome all who come. Speakers traveling in this diraction at that time, are requested to address a note to the undersign-ed, Post-office box 405, to the end that they may have a hearing, and it is desired that as many be present as possible, to add Interest to the occasion. Very truly yours, G. W. BHOWN, Chairman of Com. for invitation of Speakers. Rockford, Il., May 17, 1866.

Grove Meeting. The Spiritualists of Rockford, III, are to hold a Three-Days' Grove Meeting, near that city, com-mencing on Friday, June 29th, 1866. It is deter-mined by all to make the meeting an entire suc-cess. Abundant hospitality will be extended to strangers and friends. Lecturers who can so ar-range their travels as to be present, are requested to address the Committee. Rockford is on the Gelena R. R. 92 miles N. W

Miscellaneons. PROSPECTUS

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Bald-Headed Veterans have their remaining locks tightened, and the bare spots covered with a luxuriant growth of Hair, and dance for joy!

Young Gentlemen use it because it is richly perfumed!

Young Ladies use it because it keeps their Hair in place l

Everybody must and will use it, because it is the cleanest and best article in the marketl

# Ver Sale by Druggists generally.

Read what HON. WARREN CHASE, a well-known

(2) Read what HON. WARREN CHASE, a well-known contributor to this paper, says of it: "My hair and whickers have been many years gray. 'Ring's Vegetable Ambrosia' has restored both to their original color, black, and covered the baldness on the top of my head with a fine growth of black hair. I have several friends who have used it with the same results, and I cordially recommend it as one of the few medicines that will do what its inbois and circuitas claim for it WARREN CHASE.

WHOLESALE AGENTS). C. H. FLINT, DATTON, O.

J. D. PARK, A. B. MERRIAM, CINGINNATI, O.

A. B. MERRIAM, J CO., NEW YORK. DEMAS BARNES & CO., NEW YORK. SMITH, CUTLER & CO., CHICAGO, ILL AND ALL WHOLESALE DRUGGISTS IN BOSTON. April 28.

## THE SINGER MANUFACTUBING CO.

LATING UN OF HANDS. THE UNDERSIGNED, Proprietors of the DYNAMIC INSTITUTE, are now prepared to receive all who may desire a pleasant home, and a sure remedy for all their liks. Our Institution is commodious, with pleasant surroundings, and located in the most beautiful part of the city, on high ground, overlooking the lake. Our past success is truly mar-velous, and daily the suffering find relief at our hands. The institution is located in MILWAUKEE, WISCONSIN, on Marshall, two doors south of Division street, and within one hunder feet of the street railroad. Post Office Drawer 177. Das. PERSONS, GOULD & CO. Milwaukee, Wis. Dec. 23, 1865.

Mediums in Boston.

ELECTRIC AND MAGNETIC PHYSICIAN.

ELECTRIC AND MAGNETIC PHYBIOIAN. MIRS ANNIE GPTCHELL has removed to 175 Court St., Iten rods east Revere House. Her success is wonderful in treating chronic or acute diseases, as hundreds can testify. Hoth menial and physical disturbances are treated in a main-ner that restores harmony to the mind, and gives like and vigor to the system. She has a sure remedy for File, RL Vitue Dance, and all nervous diseases, no matter how long standing. One tady cured of File 21 years' standing. For particulars, see at my rooms. Hours from 8 A. M. to 6 P. M.

DR. MAIN'S HEALTH INSTITUTE,

THOSE requesting examinations by letter will please on close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. April 7.

MRS. R. COLLINS STILL continues to heal the sick, at No. 19 Pine street, Boston, Mass. April 7.

April 7. MADAM GALE, Clairvoyant and Test Me-dum, 65 Lowell street, Boston. Rees spirits and de scribes absent friends; delineates character. Letters encloss-ing 61, with photograph or lock of hair, answered promptly. Three questions answered for 60 cents and two 3-cent atamps. April 14.

MISS PHELPS, Inspirational Writer, No. 3 Tremont Row, Room 25. Bours: 9 to 1 and 2 to 4. La-dles Conference, Wednesdays and Thursdays, at 3 r. M. Social, Tuesdays, 74 r. M. Circle, Saturdays and Bundays, at 8 r. M. June 9-3w\*

MRS. H. B. GILLETTE, Electric, Magnetic, Mind. Rooms, 59 Dover street, Boston. Hours from \$10 12 May 12.

MISS NELLIE STARKWEATHER, Writing Test Medlum, No. 7 Indiana street, near llarrison Av Hours from 9 A. M. to 6 P. M. Circle Thursday evenings. April 7.

MRS. A. C. LATHAM, Medical C.:: voyant and Healing Medium, 292 Washington street. Boston Treatment of Body, Mind and Spirit. April 7.

MRS. L. PARMELEE, Medical and Business Clairvoyant, 1179 Washington St., Boston. 13w-My. 6.

SAMUEL GROVER, HEALING MEDIUM, No.

MRS. S. J. YOUNG, Clairvoyant and Test Me-dium, 208 Tremont St., cor. LaGrange. 13w-April 28.

HEALING INSTITUTE IN QUINCY.

HOUSE NEWLY FURNISHED.

SOUL READING.

HEALING THE SICK,

BY THE

LAYING ON OF HANDS.

13 DIX PLACE, (opposite Harvard street.)

April 7.

AT NO. 7 DAVIS STREET, BOSTON.

# **OVERWHELMING EVIDENCE**

7

IN FAVOR OF

THE GREAT SPIRITUAL REMEDY,

MRS. SPENCE'S

# **POSITIVE AND NECATIVE POWDERS.**

Stafford, Ct., March 22, 1866. PROF. SPENCE-Dear Sir : About seven weeks ago I was called to see Mrs. Rufus Weston, whom I found laboring under a fearful attack of **pier- peral convulsions**, which followed the birth of a dead child. The convulsions were terrible. No one thought that she could live, as every, con-vulsion was more violent than the preceding one. Finally she had one so severe that we called her dead—no pulse could be felt, and everything indi-cated death. She rallied, however, but was much exhausted, and her friends did not think it possible for her to live through another. As soon as she could swallow I commenced giving her the **Positive Powders** (a powder and a half every hour at first), and from that time forth she had no more con-rulsions. She is now well, and able to attend to her household dutles. She visited me this after-noon, and told me that she believes that the Posi-tive Powders saved her life. Yours truly, Dn. M. F. Dwightr. Chenoa, Ill., Dec. 23, 1865.

DR. M. F. DWIGHT, Chenoa, M., Dec. 23, 1865. DR. P. SPENCE-Dear Sir: Mrs. Spence's Positive and Negative Powders fill a great vacuum in the wants of humanity. They differ from all other medicines in this, that they cause no violence to the system-no spasmolic efforts of Nature, to be followed by a correspond-ing depression; but their magnetic effects seem to be drank in by the diseased system, as the thirsty traveler drinks in the waters of the cooling foun-tain. They are a most wonderful medicine--so silent, and yet so efficacious.

tain. They are a most wonderful medicine—so silent, and yet so efficacious. One of my boys, now eleven years old, has al-ways been wenkly, and has suffered from a relaxed state of the muscles of the urinnry organs. He is now robust and ucll, after having used about one-half a box of the Pow-days. ders

HOUSE NEWLY FURNISHED. MRS. A. J. KENNISON has renived from 15 Hudson street, to QUINCY, MASS., where she will treat magneti-cally for the equalization of the brain and nervous system, thus essentially adding in eradicating disease and improving the menial and physical condition. MRS. K. takes picensure in announcing that she has secured the services of FRED. L. H. WILLS, M. D., Professor of Ma-teria Medica in the New York College of Physicians and Sur-geons for Women. Dr. W., as is well known, possessor of a thorough scientific medical clucation. DR. ROUND XND WIPK, Magnetic and Chairvoyant Physi-cians, will also be in attendance, and faithfully render their services to those wishing the benefit of their powers. A limited number desiring treatment, or a pleasant home for the summer, in a desirable locality, with the hencit of sen air and bathing, can be accomodated with heard and good rooms. Apply immediately to J. W. CARLTON, 201 Washington street, or at this Other, or at the promise. A. J. KEN NENON, Washington street, Quiney, three minutes' walk from Old Colony Depot or the Horse-Cars. SOUL. READING My wife has been troubled for the last two years with **Rheumatism** in the shoulder. She is non-entirely cured, after having used one box of the Powders.

ders. A lady of my acquaintance, who has suffered for several years with **Prolapsus Uteri** (fall-ing of the womb), was induced by me to try the Powders, and was astonished at her speedy recor-ery. Very respectfully, S. W. RICHMOND. The above letters, together with those referred to below, and the hundreds of similar ones in our possession, are more than sufficient to convince avery Female, whether married or single, that Mrs. Spence's Positive and Negative Powders are

#### WOMAN'S BEST FRIEND

SOUL READING, Or Psychometrical Delineation of Character. ML AND MIRS. A. B. BEVERANCE would respectfully mannounce to the public that those who wish, and will vish them in person, or send their autograph or lock of half, they will give an accurate description of their leading traits of char-acter and peculiarities of disposition; marked changes in post and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical disease, with prescription therefor; whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by-felling whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by-felling what faculties should be restrained, and what cultivated. Beven years "experience warrants them in asying that they can do what they advertise without fail, as inudreds are will-ing to testify. Skeptice are particularly invited to investigate. Everything of a private character Kkrr atkiertr As acces For Written Delineation of Character, 54.00 and red stamp. Hereafter all calls or letters will be promptly attended to by either one or the other. Address, Mik AND MIRS, A. B. AEVERANCE, April 7. If Whitewater, Walwerth Co., Wisconsin.

in all diseases arising from her peculiarities of temperament, sex and habits of life. The evidence above mentioned is, moreover, sufficient to convince every head of a family that Mrs. Spence's Positive and Negative Powders are

THE GREATEST FAMILY MEDICINE OF THE AGE,

and that they cure all cuarable diseases, whether

WOMAN,

AND CHILD.

In the numbers of the BANNER OF LIGHT of the

dates here given, will be found Certificates to d well-authenticated reports of the cure by Mrs. Spence's Positive and Negative Pow-ders, of the following diseases, most of which were diseases of long standing which had defied

all other treatment:
Rhenmatic Neuralgia, Dim Vision,
Twitching of the Eyelids, Melancholy.
-(Banner, June 17th, 1865.)
Siccepiessness, Dropsy, Stiff Ankles,
Decay of the Lungs, Neuralgia.-(Banner, Aug. 12th, 1865.)
Dyspepsia, Pain and Henviness of Limbs, Siecepiessness, Bronchitts.(Banner, Nov. 11th, 1865.)
A disease that three physicians could neither name nor cure.-(Banner, Nov. 25th, 1865.)

and that they set acute or chronic, in MAN,

all other treatment:



MBS. LATHAM would give notice to her patients, and the public generally, that her office will be closed during Jaly and August. All debims her services will therefore ap-ply on or before the last day of June. A. G. LATHAM, Mag-netic and Clarvoyant Thysician, 292 Washington street, Boston. 4w-June 9.

A. B. CHILD (M. D., DENTIST.

examine before purchasing.

50 School Street, next door East of Parker House.

April 7.

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MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No. 235 E 78th street, near 3d Avenue, New York. 13w-June 2. MRS. L. F. HYDE, Test and Business Medium, 6w•-June 2. MRS. M. SMITH, Trance and Healing Medi-um, 1869 Mervine St., Philadelphia, Pa. 6w4-May 19.

April 15

DR. J. T. GILMAN PIKE,

A PHESCHIPTION OF MEDICINE to provent or cure this much dreaded discase can be obtained by aending one dollar to DR. S. D. PACE, Clairvoyant Physician, PORT HURON, MICH. 6m-April 28.



The French Tubbias Microscope, magnifying near-ly 600 times Mailed for 60 cents; two for \$1,00. Address, 070. U. WASHBURN & CO.. Box 5093, Boston, Mass. May 19-13w

A disease that three physicians could bether name nor cure,--(Bauner, Nov. 25th, 1865.) Neuralgia, (two cases); Toothache, Fc-mule Disease.--(Banner, Dec. 24, 1865.) Dyspepsia of 58 years' standing, Inflam-mation of the Pancecatle Gland. Catarrh, Inflammation and Enlargement of the Prostate Gland.-(Banner, Dec. 9th,

Chills and Fever, (two cases); Exces-sive Menstruation, Threatened Abortion,. Congestive Chill.-(Banner, Jan. 13th, 1866.)

Lame Ankle, Bronchitis, Dyspepsia, Prostration, Loss of Vitality.-(Banner, Jan. 27th. 1866.)

General Debility, Nervous Prostration, Wind in the Stomach, Headache, Neuralgia.—Banner, Feb. 10th, 1866.)

Nameless disease, given up by the Doctors; Chills and Fever. (four cases); Worms.— Banner, Feb. 17th, 1866.)

Catarrh, (two cases); Neuralgia, Dys-pepsia, (two cases); Inflammation of the Bladder, Amaurosis, Melancholy, Flat-ulence.—(Banner, Feb. 24th, 1866.) Paralysis, Congestion of the Lungs, Black Jaundice, Pulmonary Disease.

-(Banner, March 24th, 1866.)

Rheumatism, Deafness, Croup, Ery-

-(Banner, April 7th and 14th, 1866.) The following superior inducements are offered by Mrs. Spence's Positive and Nega-tive Powders to

#### ACENTS,

MALE AND FEMALE!

1st. The sole agency of entire courties. 2d. A large and liberal profit. 3d. A light, pleasant and paying occupation. 4th. The Positive and Negative Powders sur-pass all other medicines.

buse, their equal is nowhere to be found.

6th. They are put up in boxes which are at ouce neat, small, light, and easily carried, mailed or expressed to all parts of the United States. Terms to Agents sent free, postpaid.

PHYSICIANS,

#### AND PRACTITIONERS OF MEDICINE, MALE AND FEMALE.

MALE AND FEMALE, of all schools, will do well to try the Positive and Negative Powders. Those who are engaged in, or who contemplate engaging in the treatment of any special disease, or class of diseases, will be amply rewarded by using the **Positive and Negative Powders**. Any active, energetio person, male or female, can, in a very short time, build up a wide-spread reputation and amass a fortune by treating, with the **Positive and Negative Powders** alone, any one or more of the diseases named in our Circular, such as **Dys-pepsia**, Neuralgia. Rhemmatism, Asth-ma, Suppressed Mcustruction, Pain-ful Menstruation, &c., &c.

ful Menstruction, &c., &c. Terms to Physicians mailed free, postpaid. Diseases of all kinds rapidly yield to the magic influence of Mrs. Spence's Positive and Negative Powders.

See advertisement in another column. Circulars with fuller lists of diseases, and com-Circulars with fuller fists of discases, and com-plete explanations and directions, sent free post-paid. Those who prefer special directions as to use them, will please send us a brief description of their disease when they send for the Powders. Liberal Terms to Agents, Druggists and Physicians Physicians.

Mailed, postpaid, for \$1,00 a box; \$5,00 for six. Money sent by mail is at our risk. Office 37; ST. MARKS PLACE, New York City. Address.

Prof. PAYTON SPENCE, M. D., June 2. Box 5817, New York City.

# BANNER OF LIGHT.

# JUNE 23, 1866.

Banner of Light. WESTERN DEPARTMENT: CINCINNATI, OHIO.

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We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Basner of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PEEBLES, Cincinnati, Ohio;  $P = O_{\rm RMS} 1462$ P. O. Box 1402. 

Is it Dangerous to be Entranced?

A correspondent asks this question, and then giving several reasons why he thinks it " unnatural and impractical," solicits our opinion through the Banner. Is the trance dangerous? We might Reply both in the affirmative and negative, occuhying columns pro and con, in elucidation of this matter.

Briefly, then, as psychology implies a foreign psychologic influence with a mental impressionas a semi-conscious trance is but a temporary abstraction from external surroundings-a complete trance implies a positive entrancing spirit-power, resulting in a superinduced magnetic condition, holding under control for the time being not only the muscular and nervous systems, but the external consciousness. It has frequently been mistaken for death. It is death to the outward, sensuous world. Lazarus, the friend of Jesus, was in this deep tranco.stato.

Spirits, standing high upon the plane of causes, deeply imbued with the wisdom and love principles of angelic life, instead of harming, benefit, their mediums mentally, morally and spiritually, by entrancing them. The electic and ethereal impartations from such spirits, together with the spiritual auras and emanations in which they envelope their medlums, are comparable to the influences of sunshine and showers upon seeds and plants. Every influence, relatively speaking, has its opposite; accordingly the trance, like every good thing in the universe, is liable to abuse, either through ignorance or malice, from both mortals and immortals.

Teachings, uttered in the trance condition, should be submitted to the same methods of criticism as those spoken in the normal possession of the faculties. Spirits are not perfect-are not Gods. The unconsciously entranced only give expression to the prevailing theories and ideas that obtain in that sphere of spirit-life to which the entrancing spirits, by virtue of spiritual law and moral fitness, belong. A highly intelligent spirit-guide, however, may have an attached circle, or circles, representing various gradations and planes of spirit existence, for educational purposes; and, also, to manifest the various individualities and nationalities of the spirit-world. Those spirits that speak through a mediumistic organism guthoritatively-that dictate in matters of belief-demand an abdication of selfhood-a surrender of personal judgment-assume the airs of oracles and the names of Christs, are worthy of very little consideration, and that extreme PITY. Ignorance is egotistic and hold; wisdom modest and retiring, willing to teach, but more anxious to be taught.

By the law of action and reaction-positives and negatives - we affect and are affected by everything and everybody we touch-grow to look, to become like those with whom we associate. This is especially true of sensitive negative mediums; accordingly, when such come into fellowship, and are controlled by positively selfish and angular spirits, they are injured physically or spiritually-perhaps both.

So are the mesmerized, when operated upon by gross, sordid, sensual-minded persons. The mediumistic must be their own judges relative to these matters. Thorns do not produce grapes. The prodigal finally tired of "husks." If controlling influences produce a nervous state of the organization, inharmonies, angularities, and unhapplness, there is certainly a non-adaptation, if not direct injuries being wrought; for, as we before said, spirits are liable to err in judgment—are fal-

hand, they repaired to the barn, the thleves being within, but hearing their approach fied, their footprints in the moist soil being discernible the next morning. Thus was an elegant span of horses saved. The Doctor is a most excellent Speakers," says, referring to us: "Endorsed by clairvoyant and healing medium. His spirit guide is one of the noblest souls that treads the fields of heaven.

#### Book-Burning Continued.

The Paris Siecle and other foreign papers inform us of the public burning of the books of great authors during "Holy Week" in Rome. The pile of fagots was erected before the Church of San Carlo. Toward six o'clock one of the missionaries advanced, and from the top of a platform announced to the crowd that his crusade against wicked books had met with unexpected success. "The unfortunate persons, deceived and seduced by the writings of Renan, Proudbon, &c., have hastened to bring them to their confessors, and it has been resolved to burn the whole publicly." At this moment the doors of the church opened, and, amid the noise of bells and the chants of the monks and penitents, the pile was lighted.

The missionary seized a book and threw it into the flames with a triumphant air. It was the Vie de Jesus. Volume succeeded volume. In this disposition of heretical books; the Pope, professing to occupy the place of Jesus Christ, acquiesced. Poor old dotard-impressive ruin-commencing

your pontifical reign with a good degree of toleration, your youth rebukes your age ! We sincerely pity the Roman Catholic dupes of the old country-sectarian dupes of this. All bigotry and burning propensities are far from being confined to European countries, however. A late Memphis paper tells us that the Rev. Mr. Witherspoon, of that city, had recently made an auto-dafe of 'several volumes," that did not square with his fossiliferous notions. We question whether an Egyptian priest of the Nilotic Memphis ever did so silly a thing three thousand years ago! Is progression a phantom, a blissful illusion of souls too hopeful? Strange phrenzy-thinking to destroy the truth by burning an author's books! Of course, Pius Ninth would have preferred burning Renan himself-that would be getting nearer the fountain of heresy. Literary and progressive minds, not appreciated, have, through all the Churchian ages, met with violent persecutions. Books and men have been burned by reigning ecclesiastical nowers, both Catholic and Protestant. The same spirit is within sectarists yet. Only law hinders the inflictions of pains and penalties upon heretics of to-day.- Give priests the power, and they would employ physical tortures. Thank God and angels! they have it not! Accordingly they make faces," sneer and abuse, dealing in misrepresentation and social damnation.

Lord Bacon, conscious of non-appreciation, said in his prophetic will, as " For my name and memory, I leave them to men's charitable speeches, to foreign nations and the NEXT AGES." The mildmannered Erasmus, though protesting against the Pope and his authority, expressed his fears of the influence of science, a too broad toleration and literature. He says, "Though literature is making a great and happy progress, I fear two things: that the study of Hebrew will promote Judaism, and the study of philosophy will revive Paganism." This fear, expressed relative to the revival and spread of literature and the sciences by an eminent Protestant reformer, was a virtual admission of the superiority of the literature and philosophy of the so-called Pagans over that of Christianity. To prevent this spread of science and literature, a system of persecutions was inaugurated-blood streaming and prisons groaning with victims for the sake of the religion of Jesus Christ. Virgilius of Saltzburg was declared by the Archbishop of Mentz a heretic, and consigned to flames. His only crime was a failure to make his scientific knowledge harmonize with the theology of his time. That great apostle of modern science, Galileo, was compelled at Rome to publicly disavow sentiments that he knew were true. Looking at his ignorant inquisitors, he exclaimed: " ARE THESE THEN MY JUDGES! In the reign of Louis XII., one of the most eminent linguists and scholars of France, for maintaining that Jupiter was the sovereign God of the universe: that the religion of those great geniuses, Homer, Virgil, Socrates, Plato and Cicero was the true ono; and that there was no other paradise than the Elysian fields, was seized. thrown into prison, his books burned, his right hand cut off, his tongue pierced, and then he was hurned alive" This is the history of Catholic and Protestant churchdom, red with blood, and boiling with the liquid lava of a most violent persecuting vengeance against all who would not ignore science, reason and their mental freedom. It is the unwritten history of the Church to-day. Her inmost lifedesire, though smothered by the growing genius of the day and age, for human nature, under the baneful baptism of sect and creed, was and is the same. Roman Popes and Memphis priests that hurn books, would burn men if they dare. Spiritualists and brave, free-thinking souls, a word to you upon a subject of such vital interest to freedom and to Truth is sufficient.

A Slip of Bro. F. L. H. Willis's Pen. Bro. Willis, whose contributions are ever valuable, and lectures replete with science and scholarship, in replying to the author of "Settle your the respected editor of your Western Department, who, by the way, was settled at Battle Creek, Mich., at the same time I was in Coldwater; but who, for some reason, was not mentioned in my nameless friend's list of Destroying Angels." No. no, dear brother, not necessarily "endorsed." because appearing in the Western Department of the BANNER. We neither endorse nor hold ourself responsible for any matter except that which we personally write. Moreover, the prima facie evidence, editorial remarks being witnesses, was against, rather than for endorsement, inasmuch as while approving of "candid discussion," they disapproved of "sharp personalities." We may further say, that before forwarding the communication we erased several of the severest phrases, and omitted one paragraph entire-said paragraph not referring, however, to our settlement in Battle Creek. Of this, the writer was probably not aware. We may appropriately add that our siz years' settlement, speaking to the "First Free Church" of Spiritualists in Battle Creek, Mich., was mutually profitable to both parties, and is still fresh with pleasant memories. It afforded a wide field for social influences, conferences and week-day work in behalf of the Children's Progressive Lyceum-then called a Sunday-School, though its teachings were in harmony with the principles of the Spiritual Philosophy. Of these settlements, the people, as inspired by the spiritworld, must be the arbiters. Differing in the spirit

#### **Illinois State Convention of Spirit**nalists.

of love, of kindness, is beautiful.

At a meeting of the First Spiritual Society of Rockford, Ill., Bro. Hawley in the chair, it was unanimously voted that two delegates from each of the spiritual societies and organizations in the State of Illinois be invited to meet in Rockford, Ill., the 29th day of June, at 11 o'clock A. M., in connection with the "Grove Meeting" there previously called, to continue in session three days, for the purpose of organizing a State Convention of Spiritualists. Committee, G. W. Brown, George Haskell, M. D., A. J. Story.

From a personal acquaintance with the Spiritualists of Rockford, and those in the regions round about, we prophesy a real pentecostal season at this meeting-a grand outpouring of the Holy Ghost; by which we mean a descent of spiritual baptismal influences from the heavens.

Accommodations will be provided for the speakers, delegates, and all else attending, so far as possible. Let there be such a rousing gathering, then, glad and glorious, from prairie and hillside, as shall cause Satan's sectarian kingdoms to tremble, and the angels of redemption to be jubilant with hope and joyous with songs of triumph. Let there be a broad spiritual superstructure laid for the State, the arch of which shall reach into the Summer-Land, and may living stones be there polished and the better fitted for key-stones in such sub-arches as shall help to constitute and decorate the Temple of the Eternal.

#### Extract of a Lecture,

DELIVERED IN JANESVILLE, WIS., ON MEDI-UMS AND MEDIUMSHIP, BY MISS ELVIRA WHEELOCK.

Mind and matter-spirit and organizationswho can fathom them? The power of rigidly analyzing all substances, all theories, and all questions of philosophy, is an important and needful one for mental and spiritual safety, and protection against fallacious opinions. Analysis of cause and effect, of motive and action, of manifestation and its purpose, is necessary to enable the mind to discriminate critically; thus establishing for itself something like a correct line of moral conduct. Failing here, we are tossed upon waves of doubt and disappointment; the billows of experience drifting us into desert isles and on desolate coasts, where we wait and watch for a ship to bear us on to another haven, where abiding safety crowns the soul with rest. Do you say these experiences are needful to develop the soul? True, and they will inevitably be yours, if you fail of such knowledge, and an application of such wisdom as might have helped you in avoiding those terrible experiences. It is almost wholly through ignorance that what are termed life's sinful experiences follow the human soul. Then were it not wiser, better to fortify ourselves against the need of these sufferings and penalties, which, for a time, tarnish the spiritual existence, to be cleared away only through tears, aspiration, and interior unfoldment? I am not blind to the influences surrounding mediums; brought to bear upon them from both spheres of existence. Sensitive souls, subject to psychological influences, are borne hither and yon by every positive will power brought to bear upon them. Such mediums affirm or deny, just in accordance with the strongest mental action directed toward them. This accounts for their being fine or coarse, pure or impure, beautifully spiritual, or worldly ambitious. Be their course what it may, they have our tenderest sympathies. At the same time we can but counsel them to avoid public life as lecturers, unless sure of wise and constant protection to sustain them unswervingly in the paths of purity and positive goodness. There are those in our midst-and not a few-who, without moral principle, would paychologize and use these negative persons to give expression to their own peculiar views, though they individually may be steeped in material grossness, without the slightest shading of anything fine, or spiritually ennobling. Surely, woman must protect herself from these dangerous acts, pronouncing them wicked, or their means influences, if sho would keep untarnished the silver cords of her conscious life. Let her think to the upbuilding of his sect? Spiritualists have of this, and relying upon her own dignified wo-cease to aim for higher unfoldment through individual exertions; indeed, the truest growth of the inner life can only be attained by patient and they "wickedly squandering" their money? Ha! faithful endeavor. Those standing upon the summits of mountains, with heads bathed in the golden light of heaven, have reached those lofty altitudes only through toil, struggle, and personal sacrifices. Superior spiritual intelligences aid such; yes, angels are thus enabled to establish a closer bond of sympathy between themselves and ourselves, helping to blend the divine within with the divine without, conjoining earth and heaven in the realization of a true life.

#### From the Cincinnati Banner Spiritual Lectures-Mrs. Nellie L. Wiltsie.

Willsie. This lady is now lecturing before the Society of Spiritualists, at the Academy of Music, every Sunday, morning and evening. Her lectures pur-porting to be delivered under the influence of dis-embodied spirits, are certainly of a high order. The pretension should be candidly investigated. If she is really influenced by supermundane be-ings, then we have a positive evidence of immor-tailty, which alone can touch the influel mind, who will not be affected by the so-called revela-tions of thousands of years ago. Mrs. Wittsle stands up and declares that she, as an individual, is not responsible for what she says while, under the influence of unseen beings, but that she speaks the influence of unseen beings, but that she speaks by inspiration, and all the merit or demerit of what is said, belongs to a power outside and above herself.

It must be confessed, that if she does speak from her own mental and moral capacities and attainments, then she displays extraordinary powers. For, no person we have ever met with, of however well cultivated a mind, and of ever so large an experience as a public speaker, has shown a capacity to stand up without a moment's preparation and speak for more than an hour as she does, confining herself closely to the subject selected; or could by any possibility approach anywhere near her discourses. Men of culture and men of selected hourd analyze this matter. anywhere near her discourses. Men of culture and men of science should analyze this matter. Let human powers under ordinary and extraor-dinary stimulus be guaged. Let us know, if pos-sible, how far human capacity does extend. But, at all events, we would recommend persons of mental and moral refinement to look into this matter, and see if this strange phenomenon can be solved without resorting to the spiritual explana-tion; and, if not, to facilitate the promulgation of the all-important truth, if such it be. Immortal beings should not fear a candid, careful and thor-ough investigation into this whole matter, de-nouncing if false, but acknowledging if true, the doctrines and pretensions of Spiritualism. An opportunity, and that a very rare one, now offers. Seldom does such a talented person as Mrs. Wilt-sie appear upon the rostrum. She is an earnest sle appear upon the rostrum. She is an earnest and pleasing speaker, and her utterances, whether they be correct or incorrect, we think can do no harm and may do much good. A committee to select the subject for her to speak upon is chosen from the audience Sunday evening, after she has taken her place upon the platform. This is a test of the manifestation of great mental power, and if Mrs. Wittie does it all of herself, she is indeed a wonderful woman.

We understand efforts are being made to obtain the services of Mrs. Wiltsie to lecture before the Lyceum Society of Spiritualists in Boston, next Fall. We hope the effort will be crowned with success. Mrs. W. would be well appreciated in New England.

## SPIRITUALIST MEETINGS.

BOSTON.—The members of the Progressive Bible Society will meet every Sunday, at 23 r. M., in No. 3 Tremont Bow, Hall 23. Evening meeting will commence at 74 r. M. SPIRITUAL MEETINGS will be held through June in Harrison Hall, corner of Essux and Chauncy streets, at 3 and 7% r. M. Admission free. All are invited to attend. Entrance on Chauncy street.

Admission free. All are invited to actobe infinite SociErr Chauncy street. . THE C. S. D. M. U.'S FIRST PRODEESIVE BIBLE SOCIETY will hold meetings every Sunday in No. 10 Tremont Temple, at 5 P. M.; also Sunday, Monday, Wednesday and Friday even-ings, at 7% P. M. The members of the Christian Scholars' Missionary Union will meet every Saturday, at 2% P. M., in No. 3 Tremont Row, Hail 23. Circle will commence at 7% P. M.

Hall 23. Circle will commence at 74 p. M. No. a Tremont Row, CHARLESTOWN. — The First Society of Spiritualists hold meetings overy Sunday in Washington Hall, at 2% and 7% o'clock r. M., under the supervision of A. H. Richardson. The public are invited. The Children's Lyceum meets at 10 A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Speaker engaged :—Mrs. Mary Macomber Wood during June. THE SpirituaLists of ChaRLESTOWN have commenced a series of free meetings at Mechanics' Hall, corner of Chelsea street and City square, every Sunday attermoon and evening. All are invited to attend. Children's Lyceum meets every Sunday at 10% A. M. Dr. C. C. York, Conductor. Npeakers ongaged: --J. H. Currier, June 24; Mrs. Susio A. Hutchluson during July. CHELSEA.—The Associated Spiritualists of Chalter of Chelsea.

during July. CHREBRA.-The Associated Spiritualists of Chelses have en-gaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. 8. Dodge, 121 Hanover street, Boston. Speaker engaged:--Lizzle Doten during June. THE BIBLE CHRIBTIAN SPRINT CALISTS hold meetings every Sunday in Winnisimmet Division Hall, Chelses, at J and 7% F. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Bicker, Sup't.

Invited. Seats free. D. J. Ricker, Sup't. LowELL-Spiritualists hold meetings in Lee street Church, afternoon and evening. The Children's Progressive Lyccum meets in the forenoon. Speakers engaged:-E. S. Wheeler during June; Lois Walsbrooker during July; J Madison Al-lyn during Angust; S. J. Finney during September, October and November.

HAVERHILL, MASS.-The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Children's Progressive Lycoum meets at 10 o clock A. M. PLYNOUTE, Mass.-Spiritualists hold meetings in Leyden Hall, Sundayafternoon and evening, one-half the time. Chil-dren's Progressive Lyceum meets every Sunday forenoon at 11 o'clock.

TAUNTON, MASS.—Meetings will be resumed in September, in Concert Hall, and be continued regularly thereafter overy Sunday. Mrs. N. J. Willis will speak during September.

Workertra, MAS. - Meetingsare held in Horitcultural Hall every Sunday afternoon and evening. Children's Progressive Lycoum meets at 11M A. M. overy Sunday. Mr. E. R. Fuller, Conductor: Mrs. M. A. Stearns, Guardian. Speakersengaged : F. L. H. Willis, M. D., during June; Mrs. N. J. Willis during July. July MARLBORO', MASS.—Spiritualists hold meetings in Forest Hall every other Sunday at 13 P. M. Mrs. Yeaw, speaker. HANSON, MASE.-Spiritual meetings are hold in the Univer-salist Church, Hanson, every other Sunday. Mediums and nor-mal spoakers wishing to make engagements will please ad-dress, John Puffer, South Hanover, Mass. Speaker engaged: George W. Atwood, June 24. H. B. Storer, June 24. PROVIDENCE, R. I. — Meetings are held in Fratt's Hall, Wey-boast street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock. Speaker engaged - A. J. Davis during June. PUTNAM, CONN. — Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% In the forenoon. Speaker for the present, A. E. Carpenter. Dependent of the State S PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Block, corner of Congress and Elm streets. Free Conference in the forenoon. Lectures atternoon and evening, at 3 and 7 o'clock. DOVER AND FOXCBOFT, ME.-The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Univer-salist church. A successful Sabbath School is in operation. NEW YORK CITY.-The First Society of Spiritualish hold meetings every Sunday in Dodworth's Hall, 806 Broadway. Sents free. Beta free. THE NOCISTY OF PROGRESSIVE SPRITUALISTS hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 55 West 33d street, near Broadway. "The Children's Progressive Lyceum meets at the same hall every Sunday afterioon at 24 o'clock-Dr. D. B. Marks, Conductor. Byeakers withing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Sec'y, P. O. box 5619, New York. WILLIAMSBURG, N. Y. - Spiritual meetings are held one evening each week, in Continental Hall. Mrs. Emma F. Jay Builene is the spoaker for the present. All are invited free. MOREIGANIA. N. Y. --First Society of Progressive Soliding. MORRISANIA, N. Y .-- First Socioty of Progressive Spiritual-ists-Assembly Rooms, corner Washington avenue and Fifth street. Services at 3M P. M. ROCHESTER, N. Y.-Children's Progressive Lyceum holds public seisons every Sunday, at 3 0'olock P. M. Mrs. Hayden, Conductor: Amy Post, Guardian. TEOY, N. ... Progressive Bpiritualists hold meetings in Har-mony Hall, comer of Third and River streets, at 104 A. M. and 14 P. M. Children's Lyceum at 29 P. M. Henry Rosscau, Con-ductor; Mrs. Louisa Keith, Guardian. ductor; Mrs. Louisa Kella, Guardian. PRILADELPRIA, PA.-Meetings are held at Sansom street Hall overy Sunday at 10g and 7g P. w. Children's Lyceum regular Sunday session at 2g o'clock. M. B. Dyott, Conduc-tor: Mrs. Ballenger, Guardian. Meetings are also held in the new hall in Phomix street ev-ery Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Behn, Conductor. VINELAND, N. J.—Friends of Progress meetings are beld in the new hall every Sunday at 104 A. M. Children's Progressive forceum holds Sunday session at 1 o'clock F. M. Mr. Hosea Allen, Conductor: Mrs. Deborah Butler, Guardian.

LEOTURERS' APPOINTMENTS AND ADDRESSES, FUBLISHED GRATUITOUSLY EVERT WEEK IN THE BANKER OF LIGHT.

[To be useful, this iler should be rellable. It therefore beooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they dccur. Should dny 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.] :

Is intended for Lectorers on is, ] Miss Lizzik Dorkw will lecture in Chelses during June. She will not make any other engagements to lecture until further notice. Address, Pavilion, 57 Tremont st., Boston. F. L. H. WILLIS, M. D., will lecture in Worcester during June. Address as above, or care Bauner of Light, Boston. N. FRANK WRITS will speak in Battle Creek. Mich., dur-ing June; in Beymour. Conn., during July and August. Ap-plications for week evenings must be made in advance, and will be pformpily answered. Address as above. A Theose till careact in Bantres. Mich.

A. T. Foss will speak in Bangor, Me., during June: in Glen, burn, Me., July 1; in Old Town, July 8 and 15. Would be glad to make further engagements in New England for the summer and fall. Address, Bangor, Me.; permanent address, Manchester, N. H.

Manchester, N. H. Manchester, N. H. Mas. Augusta A. CURBINE will speak in Providence during june. Will answer Calls to Speak in New England the summer and fall. Address, box 816, Lowell, Mass. MBS. N. J. WILLIS, trance speaker, will lecture in Ralem, Mass. June 24; in Worcester, July 1, 6, 16 and 22. Address, Boston, Mass. Austrue E. Simmons will speak in Woodstock, Vi., on the first and fifth Sundays, in Bridgewater on the second Bunday. The first more the third Bunday of every month during the coming year.

MES. M. MACONBER WOOD will speak in Charlestown Washington Hall) during June. Address, 11 Dewey street, Vorcester Mass.

Worcester Mass. CHARLES A. HAYDEN Will speak in Providence, R. I., during September; in Cincinnati, O., during October and November; in Cleveland during December; in Philadelphia, Pa., during Nay, 1867. Will make engagements to speak week venings in the vicinity of Sunday engagements. Address as above. DB. L. K. COOMLET. Will receive subscriptions for the Bannor of Light, and sell Spiritual and Reform Books. Ad-dress, Vinciand, N. J.

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

J. S. LOVELAND will lecture in Troy, N. Y., during Jurd. Will answer calls to lecture, and will pay especial attention te the establishment of Children's Lyceums. Address, Ham-burg, Conn.

DR. E. B. HOLDEN will speak in West Stockholm, St. Law-ence Co., N. Y., June 24. Address, No. Ciarendon, Vt. MRS. S. A. HORTON will speak in Eden Mills, Vt., and vi-cinity, during June and the first Sunday in July. Address as above, or Brandon, Vt.

ISAAC P. GREENLEAP will speak in South Reading, Mass, during June. Is ready to answer calls to lecture anywhen the friends may desire. Address as above.

M. C. BENT, inspirational speaker, will lecture in Middia Granville, N. Y., the first and third Sundays in each month, and in Kingsbury the second and fourth. up to July. Address, Middle Granville, or Smith's Basin, N. Y.

Middle Granville, or Smith's Basin, N. Y. DR. W. K. RIPLER will speak in Great Falls, N. H., during June. Address, Foxboro', Mass. J. MADISON ALLTN, irance and inspirational speaker, will lecture in Londonderry, Vt., June 24 and July I; in Wood-stock, July 4, 8, 15 and 22; in Lowell, Mass., during August; in Ruiland, Vt., Sept. 16 and 23. Will speak week evenings in vicinity of Sunday appointments and attend funerals. Will also receive subscriptions for the Banner of Light. Address, Woodstock, Vt., care of Thomas Middleton.

Woodstock, Vt., care of Thomas Middleton. C. FANNIE ALLTN will speak in Woodstock, Vt., June 24 and July 4; in Ludiow, July 8 and 15; in Londonderry, July 22 and 29; in Rutland, Sept. 2 and 9. General address, Woodstock, Vt. MBS. MARY J. WILCOXBOW will lecture in Northwestern Pennsylvania and Western New York till after the Mass Con-vention in Corry. Address, care of Wm. H. Johnston, Corry, or care of A. C. Stilles, M. D., Hammonton, Atlantic Co., N.J. M., HERRY HOUGHTON will lecture in Gioncester, Mass, June 17 and 24; in Sutton, N. H., July 1 and 8. Will speak Rundays and week evenings. Address as above, or box 83, Foxboro', Mass. Miss Storst M. Joursson will speak in Houlton, Me., during

Miss SUSIE M. JOHNSON will speak in Houlton, Me., during

Mns. SARAH HELEN MATTHEWS will speak in Quincy, Mass., during June and July. Address as above, in care of Clift Rogers, Esq., or East Westmoreland, N. H.

Regers, Est., of East wettinderand, A. H. E. S. WHEZLER, inspirational speaker, will lecture in Lowell during June; in East Kingston, N. H., July 8, 22 and 29; in Quincy, Aug. 19 and 26. Address this office. LEO MILLER will speak in Cleveland, O., during June. Ad-dress as above.

MRS. LAUBA CUPPT is lecturing in San Francisco, Cal.

ALCINDA WILHELM, M. D., inspirational speaker, is engaged to lecture in lilinois until the fail. Address, care of E. Nye, Esq., box 50, Monmouth, Warren Co., 111.

Lag., box 50, Monmouth, warren Co., M. Mas. Streis A. HUTCHINSON will speak in Haverhill during June. Address as above, MRS. E. M. WoLCOTT is sugged to speak half the time in Danby, Vt. Will receive calls to speak half the time, New Hampshire, or New York. Address, Danby, Vt.

MES. SUSAN E. SLIGHT, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice. MRS. SOPHIA L. CHAPPELL will receive calls to lecture in New England until the last of July. Address care of this office.

ANDREW JACKSON DAVIS can be addressed at Orange, N. MRS. E. K. LADD, trance lecturer, 179 Court street, Boston MRS. SARAH A. BYENES, 87 Spring et., East Cambridge, Ms. J. M. PHEBLES, box 1402, Cincinnati, O.

MES. N. K. ANDROSS, trance speaker, Delton, Wis. MES. LAURA DE FORCE GORDON'S address is Cache Creek, Colorado Territory.

Colorado Territory. MRS. FANNIE B. FELTON'S address through the summer will be Cache Creek, Colorado Territory.

F. L. WADSWORTH'S address is care of the R. P. Journal, P. O. drawer 6325, Chicago, 111.

O. Grawer 6325, Chicago, III. Mas. MARY A. MITCHELL, inspirational speaker, will an-swor calls to lecture upon Rpiritualism, Sundays and week-day evenings, in Illinois, Wisconsin and Missouri during the summer, fall and winter. Will attend Conventions and Grove Meetings when desired. Address, care of box 221, Chicago, III. Very Winter Conventions and Grove Meetings when desired.

Lois WAISBROOKER can be addressed at Lowell, Mass., care of Cuttor & Walker, during July.- Will receive calls so lecture in New England during August and September. DR. P. B. RANDOLPH, lecturer, box 1714, New Orleans, La.

SELAH VAN SICKLE, Lansing, Mich. MISS SARAH A. NUTT, Claremont, N. H. MRS. EMMA F. JAY BULLENE, 151 West 20th st., New York. MRS. A. P. BBOWN, St. Johnsbury Centre, Vt. B. M. LAWRENCE, M. D., will answer calls to lecture. Address 15 Marshall street, Boston, Mass. JONATHAN WHIPPLE, Jr., Inspirational and trance speaker. Address, Mystic, Conn.

lible, and not always angelic in their purposes. Hence the wisdom of the ancient John's injunction: " Try the spirits."

Bating the exceptions, mediums are negative individuals-negative on the spiritual side of life -always negative to their circles, and, phrenologically speaking, have small organs of "firmness." This is favorable to the trance; but it also conduces to a condition of great receptivity from surrounding influences. Thus organized, and owing to their gifts, mediums are brought into electrical relations-into the atmospheres and emanations of all grades of mortals, with their attending spirit influences - mortals that are exceedingly depraved and sensual, with aromas corresponding to their mental and moral states. These aroual elements, to some degree, interblend with the mediums-particle affecting adjoining particle-are even absorbed perhaps, producing their legitimate effects by opening the door to unwholesome magnetic results and disorderly controls. Thus, as negative, passive instruments, necessitated at times to associate with the inharmonious and impure, are mediums the subjects of injuries. Existence is one, and influences from both sides the river of Death wonderfully affect the sensitive. This law of intercommunion and "rapport," when better understood, will lead to a greater exercise of CHARITY. Blame will give place to sorrow, and condemnation to salvatory efforts, prompted by ! dists of Cheney Grove, Ill., have erected a church. kindness and sympathy.

The trance is not supernatural, but natural to the producing causes, being simply an intensified, electro-magnetic condition produced by spirits, The surroundings beautiful and congenial, and the spirits wise, it is not injurious, but morally and spiritually beneficial. When from entrancement in mixed companies, mediums coming to external consciousness, are irritable, feverish and uncomfortable, it is because they have taken on the physical conditions, or mental and moral inharmonies of those present. And though naturally negative, they should cultivate in themselves the positive. They should be pure-minded; should seek the highest associations; live for divinest purposes; listen to the warning voice of spirit-guides; obey the holiest laws of their beings; hunger for heavenly truths; thirst for the waters of Eternal Life, and aspire for goodness, purity and wisdom. Thus doing, they become positive to lower mortal and immortal influences, and come into blessed rapport with the more angelic intelligences of the heavens. Be positively good, positively pure, and holy angels will be your helpers.

#### A Spirit Test in Dubuque.

Mrs. M. M. Hewitt, Dubuque, Iowa, in a lengthy communication-which for a want of space wo cannot publish-treats of the personality of Deity, inspiration, prayer, mediumistic control, and the uses of Spiritualism, narrating a remarkable test through Dr. E. C. Dunn. A soldier spirit, and friend of Mr. Hewitt's, told the Doctor there was a little trouble pending over the family's head. Safely to rest, the lights extinguished, the Doctor was aroused by this spirit, and told there. were "thieves about." Hastily dressing, revolvers in | doctrines and arrogant sectarisms.

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#### "Disgraceful," in the eyes of the "New Covenant."

What is so "disgraceful?" Why, the Methocosting fifteen thousand dollars, of which five thousand dollars were paid by "professed Universalists." Bro. Livermore speaks of this sum as being "wickedly squandered," and asks, " When will such events cease?" The reading of the above suggested several thoughts. Do not Universalists own themselves, their financial earnings, also? Has Bro. L., not fathoming motives, any right to sit in judgment upon their individual "wickedly squandered," because not appropriated frequently helped construct Universalist church-Spiritualists in every Universalist congregation throughout the country, helping sustain their ministry and church expenses; in thus doing, are ha! that's a different kind of "giving." Genuine Spiritualists cannot be sectarian; creeds they will ever stamp under their feet; for the genius of their philosophy is not only against sects and creeds, but positively liberalizing and spiritualizing. But Universalists are a sect, with continually increasing creedal and centralizing tenden cles. How many Universalist churches would open their doors to Miss Elizabeth Doten, formerly one of their ablest female writers? or how many would welcome to their pulpits the venerable Rev. John Pierpont, to lecture upon Spiritual ism? Spiritualists, in their outlays for religious purposes, should use great discrimination, and a wisdom far-sceing and commensurate with their

good; carefully avoiding " wickedly squandering" at Hyde Park for all passengers. their finances in the support of false theological

#### Notice.

The Spiritualists of Eden Mills and vicinity will celebrate the coming Fourth of July with a festival and grove meeting on our picnic ground. Address by Mrs. S. A. Horton. Other speakers are increasing power-also attend such services or gatherings as afford the best and most spiritual invited to be present. Teams will be in readiness

June 8, 1866. For citizens of Eden Mills, Vt.

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

BALTINORE, MD. ... The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the stath hours of worship. Mrs. F. O. Hyzer will speak till fur-her notice.

GrioAco, I.L. --Regular morning and evening meetings are hold by the First Society of Spiritualists in Chicago, every Sunday, at Croshy's Opora House Hall, entrance on State atreet. Hours of meeting 10% a. M. and 7% r. M.

. SPRINGPIELD, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Mr. Wm. B. Planck, Conduc-tor; Mrs. E. G. Planck, Guardian.

Bunday forencon at 10 o'clock. Mr. Mrn. B. Planck, Conductor; Mrs. E. Q. Planck, Guardian.
QUINCT, ILL. — The association of Spiritualists and Friends of Frogress hold meetings every Sunday, at 24 p. M., in hall No. 138 Main street, third floor.
Br. Louis, Mo. — The Children's Progressive Lyceum holds regular scalans every Sunday, at 14 p. M., in Mercantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.
W Ashuratoron, D. C. — The Spiritualists of Washington hold regular meetings every Bunday, at 11 A. M. and 75 p. M., in Union League Hall.
CIMOUMATI, O. — The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Bellgious Boclety, of Mosile, north side of Fourth atreet, between Eim and Plumb street, where they hold regular meetings on Sunday, at 10 A. M. and 74 o'clock.
CLEVELAND, O. — Biritualists meet in Tempsrance Hall everty Sunday, at 10 A. M. and 74 o'clock.
CLEVELAND, O. — Biritualists meet in Tempsrance Hall everty Sunday, at 10 A. M. and 74 o'clock.
Massing and evenings, As 19M and 74 o'clock.
Manuard, at 10 A. M. and 74 o'clock.
CLEVELAND, O. — Biritualists and 18 c. N. Children's Frogressive Spiritualist.
Mary Bunday at 10 A. M. and 74 o'clock.
Mary at 10 A. M. and 74 o'clock.

same tall at 2 r. M.

E. V. Wilson may be addressed during the summer at Mens-kaune, Oconto Co., Wis., for engagements next fail and winter. J. G. FIAN, Carversville, Pa., "Excelsior Normal Institute." W. A. D. HUME will lecture on Spiritualism and all progress-ive subjects. Address, WEST SIDE P O., Cloveland, O.

MRS. E. A. BLISS, Springfield, Mass. MISS BELLE SCOUGALL, inspirational speaker, Rockford. DR. JAMES MOBBISON, lecturer, McHenry, 111.

MRS. ANNA' M. MIDDLEBBOOK will lecture Sundays and week-evenings. Address as above, or box 778, Bridgeport, CL Miss ELIZA HOWE FULLER, trance medium, will make en-gagements to lecture for the summer and fall. Apply as early as convenient. Address as above, or Latirange, Me.

GEORGE F. KITTRIDGE will answer calls to attend public circles, and lecture on Sundays, in Northern Michigan. Ad-dress, Grand Rapids, box 692.

IRA H. CURTIS speaks upon questions of government. Address, Hartford, Conn.

Mas. DR. D. A. GALLION will answer calls to lecture, under spirit control, upon discases and their causes, and other sub-lects. Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa-

Moses HULL, Milwaukce, Wis. MRS. H. T. STRARNS, Vineland, N. J.

MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. N. S. GREENLEAF, Lowell, Mass. MISS B. C. PELTON, Woodstock, Vt.

H. B. STOBER, Brooklyn, N. Y.

DR. J. K. BAILET, Quincy, Ill., will answer calls to lecture. O. P. KELLOGO, lecturer, East Trumbull, Ashiabula Co., O. DR. H. E. EMBRY, lecturer, South Coventry, Conn.

CHARLES A. ANDRUS, tranco speaker, Grand Rapids, Mick, are of Dr. George F. Fenn. LOBING MOODY, Malden, Mass.

HUDSON TUTTLE, Berlin Heights, O. BENJAMIN TODD, San José, Cal., care of A. C. Stowe.

CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y. DE. G. W. MORBILL, JE., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass.

J. H. RANDALL, inspirational speaker, will lecture on Spir-itualism and Physical Manifestations. Upper Lisio, N. Y.

MES. FRANCES T. YOUNG, trance speaking medium, care Banner of Light. MES. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

ADDIE L. BALLOU, Inspirational speaker, Mankato, Minn. LYDIA ANN PRAREALL, inspirational speaker, Disco, Mich. MRS. ELIZABETH MARQUAND; trance and normal lecturer, Chamols, Osage Co., Mo.

ELIJAH R. SWACKHAMER, Chamols, Osage Co., Mo. B. T. MUNN will lecture on Spiritualiam within a reason-able distance. Address, Skancateles, N. Y.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, 0. D. II. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

DEAN CLARE, inspirational speaker, will answer calls to lecture. Address, Brandon, Vt.

MISS LIZZIE CARLEY, Ypsilanti, Mich.

MRS. F. O. HYZEE, 60 South Green street, Baltimore, Md. MRS. LOVINA HBATH, trance speaker, Lockport, N. Y. ENMA M. MARTIN, inspirational speaker, Birmingham, Mich.

ALBERT E. CARFENTER will looture Sundays and week eve-ings, and also attend tinerals. Address, Putnam, Conn. S. J. FINNEY, Ann Arbor, Mich.

MRS. H. F. M. BROWN, P. O. drawer 5815, Chicago, Ill. Miss MARTHA 8. STURTEVANT, trance speaker, 56 Fillot street, Boston.

MRS. M. S. TOWNSRND, Bridgewater, Vt.

A. B. WHITING, Albion, Mich J. H. W. TOOHNY, Potsdam, N. T.

MRS. JENNETT J. CLARE, trance speaker, will answer calls to lecture on Sundays in any of the towns in Connectious Will also attend funerals. Address, Fair Haven, Conn. HENRY C. WEIGHT will answer calls to lecture. Address are of Bola Marsh, Boston.

L. JUDD PARDAR. Address, care of Thomas Rathbun, box 121, Burfalo, N. Y.

J. WH. VAN NAMER, Monroe, Mich.

O. AUGUSTA FITCH, trance speaker, box 1835, Chicago, III. DE. WM. Prizonenow will answer, data to locture on the solence of Human Electricity, as contacted with the Physical Manifestations of the Spiritual Philosophy, Address, Phila-delphia, Pa

delphia, Pau J. W. Skavik, inspirational speaker, Byron, N. T., will an-swer calls to jecture or attend funerals at accessible places. 出现 网络小鼠科 化可加加工作

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nonde to that they want there is