

Literary. THE all the first

SPECTRE BRIDEGROOM. TRANSLATED FROM THE GERMAN OF ZSCHOKKE,

BY CORA WILBURN, EXPRESSLY FOR THE BANNER OF LIGHT.

[Continued.]

Mutual Explanations.

Waldrich ceased his narration, which had not caused so great an excitement as the first part. People become accustomed to the horrible as to other, things. Still the story wrought its influence, as many discussed the possibility of such occurrences, and the reality of the spirit's return. Herr Bantes jested and scoffed louder than any of the rest; but few paid any attention to his tirades, as he was known as a sort of free-thinker, to whom 'the minister' directly almed at when in his sermons he denounced the Naturalists, Delsts. Atheists and other apostates from the Church. How great the interest that had been awakened

by the revival of the old legend, may be judged from the fact, that on the succeeding day the story was repeated from mouth to mouth, of course with some embellishments and many additions. At any other time the narrative would have barely sufficed for the entertainment of a winter's night; now, as the centennial anniversary drew near, it, was repeated; pondered over, and made the most of. .

Waldrich discovered later what au unthought-of effect his story had produced. For he was compelled to leave Herbesheim' for a few weeks on business of the regiment. He would gladly have postponed the matter, not only on account of the wretched weather that set in, but for Frederika's and his own sake; now that he was threatened with the danger of losing her, he recognized the magnitude of his love. He did not doubt the strength of her pure affection, nor the courage of her soul to repel the business-like plan of her father; but still he was tortured by the thoughts of a thousand possibilities. The parting from his secretly betrothed one was painful in extreme; but the command had been given, and the soldier

owed it his implicit obedience. "Frederika," he said to the loved maiden, as they sat together in the twilight the evening before his departure, "never have I left Herbesheim with so heavy a heart as this time. And though it is but for a few weeks, it is as if it were forever! Something stands in my path, some dark evil, heralded by presentiments. I should feel better if I knew to a certainty that I was going to meet my death."

Frederika felt alarmed at his words. She took his hand, and said: "Are you troubled because of the Herr Von

Have no doubts of me, but take care of yourself, of your health at this unhealthy time of year. I will confess to you I never felt so heavy-hearted tremble, fearing you will never return."

"But what shall I do?" said Frederika." "Do you not know? Turn in silent prayer to your God. Commune with Him who rules the sun-orbs above and the motes below, will elevate, calm and strengthen you. You will think and act more nobly and wisely, and you will never do wrong. And if you act the right, and speak for the right, nothing will go wrong with you." Thus spoke the good mother, and then she re-

turned to her husband to breakfast with him. "What ails the child?" he inquired. "Want of confidence in us, because of her great

filial love," replied Frau Bantes. "Crooked stuff and the like! Mamma, you have something in the background. Yesterday

she had the headache; to-day she has no confidence." "She fears to offend you; that has made her

111.7 "Nonsense, fol-de-rol and so forth!" . 1

"She fears you will compel her to marry the Herr Von Hahn, whether she will or not." "She has never seen him."

"She would prefer not to see him. Her heart has decided. She and Waldrich love each other; you could have discovered that long ago."

Hold there!" cried Herr Bautes, and he put down his cup of coffee, reflected a while, raised the cup again to 'his lips and said: "Go on. What further?"

"What further? I advise you to be cautions; not to hurry the betrothal, if you would avoid trouble for which there is no necessity. It is possible that Frederika may find the Herr Von Hahn acceptable, if she does not find herself compelled to consent. It is possible that the Commandant may be sent into another city, that separation and time may effect a change in this first love;

then -"All right!" interrupted the old gentleman; that is my entire opinion of the matter, also. I shall write to his General. He must be sent away from here. What the cuckoo and the deucel Frederika does not wish to become Madam Captain, does she? I shall write by the next mail. These are the devils own tricks, I say!"

Frau Bantes had opened the way; many lively discussions followed; the husband storming in his own peculiar fashion, and insisting on his own will being fulfilled; yet allowing that no

compulsion should be used; that streams should not be dammed up in their course, nor love opposed by force. Waldrich was to be kindly sent out of Herbesheim; Frederika was not to be openly resisted, and to time was to be left the fulfillment of the father's and the merchant's

"With all that, it is a foolish caper!" said Herr Bantes in a vexed tone. And he said the same to his daughter while having an explanation with her.

"See here," he said to her, "You are a sensible Hahn? Do you fear his coming while you are girl, and must not throw yourself away like any other little goose. But, as before said, I have constancy? Do not dread anything, I entreat you! | nothing against it; for my part, you can love one another, but do not think of marrying. That will not do. You are too young; there is no hurry. Learn to know all men; every one has his good. at any of our partings. I know not why, but I I think and reflect on what is best for you. Make the acquaintance of the Herr Von Hahn. If he does not suit you, let him march off! I do not force you to anything; but do you not try to com-

could tell whether it was voluntary or constrained

merriment. "Foolish stuff and the likel" he exclaimed. Go into the kitchen, mamma, and bring the girls to order, or else they will throw the roast into the soup, and the soup into the vegetables, the vegetables into the cream." "What is the matter?" asked Frau Bantes in

astonishment. "Don't you know anything? The whole city

says the Spectre or Ghost has arrived. Two of my factory laborers sprang toward me on the street, breathless and wet as poolle-dogs, and told me what has been told to them in ten different places. I would n't listen to the foolish trash. I come to the kitchen door, and hear the girls crying and talking within. "I put my head in to see what is going on, and the silly things scream out at the sight of my black wig, and begin to run, thinking I am the Ghost. 'Are you all stark mad?' I cried. 'Oh Lord!' cries Katy; 'I cannot deny it; I am scared to death, Herr Bantes-my knees tremble! And I need not be ashamed to own that I have engaged myself to chimneysweeper, Max. But now I wish I had never seen Max.' So cried Katy, and as she wiped the tears from her eyes, she let the frying-pan, with all the beaten eggs in it, fall out of her hand. Susanna sits behind the stove and weeps. The old, innocent Lena, with her fifty years, looks as disturbed as the rest of them, and has cut her finger with a kitchen knife, in the attempt to wipe it."

"Did I not say so, manma?" said Frederika, as she laughed most heartly.

"Restore order in the kitchen, mamma," con-tinued Herr Bantes. 'Stop their howlings, or else the first piece of mischief done by the Spectre in Herbesheim, will be the loss of our dinner, and we shall be famished on the blessed Sabbath dav!"

Frederika stepped laughingly out of the room, saying:

"So had it shall not be,'in spite of the Ghost." "There you see the precious fruits of popular superstition," Herr Bantes went on. "These are the results of popular folly, shared alike by high and low, by premier and stable boy! All the school-boys and priests, midwives and professors, councillors and office-seekers, cry out against enlightenment; say it causes insubordination, irreligion, revolution, and want to keep the people in the old stupidity. And the asses of modern verse-makers, they put in their wonder-rhymes and holy-songs; and the asses of book-manufacturers make themselves conspicuous with nursery tales, and try to convert heathens and Turks to Catholicism; to elevate the Pope to be the Saviour of Kings, the State to become the underling of the church. Miserable crew! Not a red cent do they give for the advancement of schools, but the employer. millions for the soldiers, and for luxuries. They muzzle the mouths of sensible men, if they don't strangle them; but whoever praises foolishness and slavish submission, that one is decorated with military orders, titles and frippery. That is what we have. Superstition above and below! First Advent Sunday, wind and bad weather, and behold, the fools creep into corners, and cross and bless themselves, believing that the Ghost makes the rain pour down, and the wind blow, and so forth." Frau Bantes smiled, and said soothingly: " Papa, do not be annoyed; do not grow so indignant. The matter is not worthy your anger." "Is it not? Hey! you have worm-eaten faith. yourself, mamma! Do not take any superstition into your care; do not apply any nonsense, and try to screen it! When I die, I will leave a legacy of ten thousand gulden, for the sole purpose of employing a teacher who shall instruct the schools in common sense. Whoever can.tolerate such crazy imaginings about ghosts, devils, apparitions of the dead, departed spirits returning, and such like, must tolerate also that the whole world becomes a great madhouse, and every country a slave-prison; where one half of the people are serfs, and the other half keep the crouching ones in obedience at the point of the bayonet, and the mouth of the cannon!" 'But, papa, where are you wandering off to?" "Cursed be superstition! But I see, they will have it. Go on, that is just what the English want! The more stupid the people, the easier imposed upon. It will not be better, until sometime some Hans Bonaparte comes with an iron rod and keeps school with the fools!" While Herr Bantes continued thus to storm and declaim, walking up and down the floor as he did so, the book-keeper entered suffly.

At that moment, Herr Bantes entered hastily, figure, four, five ells long. A threefold gold chain with a loud, somewhat strange laugh; for no one to his watch. Brilliantly sparkling rings on his fingers. Splendid equipage. Extra-post."

Herr Bantes gazed long in the face of his bookkeeper, with a look that betokened a mingling of skepticism and surprise. At length he laughed immoderately loud and long, and said: "Does the devil play a game with us, that such a one must arrive on this very day?"

"And come just as church was over," replied the book-keeper; "just as the people were running home, and the wind and rain was doing its very worst."

"What is the name of the stranger?" asked Herr Bantes,

"Not known to me, sir. But that one can take any name he chooses. At one time he is a Herr Von Graves, then a Count of Altencross, It is strange, so to say, to me, to have him lodging at the Black Cross. The name seems to have drawn him there."

Herr Bantes kept silence for some moments, and appeared occupied in thought. Then he passed his hand quickly over his face and said:

"It is nothing but chance; a strange freak, and coincidence; that is all. Don't think of the "spectre guest," and such nonsensical foolery. Pooh / But it is a curious occurrence, a funny trick! On the very Advent Sunday-in the worst of weather-long, black, palo-the finger-ringsthe equipage-I won't believe a word of it! would not listen, if you were not a sensible man. . But do not be offended. You heard the legend; you saw a stranger; he had black clothes on; at once your imagination plays you a trick, and adds all that is wanting. That is it, and so forth."

And so it remained. Herr Bantes would give heed to no other explanation.

The Apparition.

The "spectre" formed the staple of conversation at the dinner-table, and all were eager for further information regarding the strange arrival. There was to be a winter-evening assemblage at the house of the Burgomaster, and there further tidings were looked forward to: if not official ones, yet, at least, certain and circumstantial details from the lips of the Frau Burgomaster, who kept a daily and hourly chronicle of the events occurring in Herbesheim. Many ladies hastened to her house immediately after the afternoon service, and Herr Bantes promised wife and daughter he would follow them soon after dusk, it being his custom to finish the week's business on the Sunday afternoon. He was dismissing the last of his operatives, and was preparing to wend his steps toward the winter assemblage, when he heard a piercing scream. Herr Bantes and the factory laborer both started in alarm. An ominous silence ensued. "Do go and see, Paul, what has happened," said

The man obeyed, but returned in a few mo-

Department. Candor is always best, and prevents much evil, long, lank figure, with the ashen-pale face, may if it is not the spectre it is his twin brother. A dread, that this was the son of his old and famil-and even renders the wrong less faulty." iar friend, this tall, frail, ghostlike figure, the very counterpart of the face and form described in the old legend as belonging to the Spectre of the Advent time! It was no play of the imagination, nor was it a coincidence; there he sat in the sem-

blance of life! Herr Bantes sprang up from his chair, begged to be excused to go in search of his spectacles, as his eyes were getting dim, and so he left the room only to gain time for reflection and composure.

As Herr Bantes left the threshold, Paul also made for the door. The spectre turned slowly toward him; the man rushed out with a bound, trembling in every limb, and did not approach the room again until he heard Herr Bantes's returning footsteps.

That gentleman had pondered the matter deepy, and in haste had formed his resolve. Uncertain with whom he had to deal, he was not willing to deliver his Frederika into the hands of the fiend, if such there was. He stepped up to his visitor with a beating heart, and said, in a tone of regret, and with a shrug of the shoulders:

"My worthy and esteemed Herr Von Hahn, I cherish for your person and family every sentiment of respect, and so forth. But matters have occurred here—unforescen and disagreeable matters-I had no control over. If you had only done us the honor to have come sooner! In the meantime there has been brought about some kind of a love affair between my daughter and the Commandant of the city-betrothal, and such like. I was informed of it only a few days ago. The Captain is my adopted son; I was once his guardian. What could I do? Willing or not, I had to say yes. I had resolved to write to my old friend, your father, to-morrow, and communicate the change, and ask him not to trouble you with an unnecessary journey. I am much grieved. What will my old friend think of me?"

Herr Bantes could not continue, for he lost his voice from sheer fright. The stranger had, against all his expectations, not only listened calmly and unmoved, but his face actually brightened when the "love affair" of Frederika was mentioned, as if he was delighted in the search for a bride whose hand and heart were promised to another. Herr Bantes observed, too, that the pale face, as f conscious of having betrayed itself, sought to resume its expression of earnest and grave calm. "Do not be troubled on my account, neither ou my father's," he replied,

Herr Bantes thought, "I understand that one!" And he was more determined than ever to keep the fearfully fascinating suitor from Frederika's sight.

"I ought to ask you to accept the hospitality of my home; but this interruption of our plans through my daughter and the Commandant, and the like-you comprehend how it would be-to receive one in the absence of the other, and so on. And you know the people in such a little city always talk more than they should. And my daugh-

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They continued conversing on this theme, and they bade each other a loving farewell, amid tears and kisses. When the servant girl entered with the lights. Waldrich hastened to leave the room and the house, in order to conceal his sorrow. Frederika retired to her chamber, pleading a headache, that she might remain undisturbed and alone for the evening in the solitude she coveted.

In the night the Captain left the city. Herr Bantes had prevailed on him to partake of a glass of steaming punch, but it failed to enliven and cheer him, as Frau Bantes, the tender and observing mother, noted.

In the morning, as she went to her daughter's bedside and asked her how she had slept, and whether she felt better, she remarked that the young girl's face was pale, and her eyes swollen by weeping.

mother? Am I not as ever near to you? or, do you love me less since you love Waldrich? Why hand it came. do you blush? There is no sin in loving him; but that you do not come to me with unvelled heart, I find wrong in you, my dearest child!"

Frederika reached forth her arms, and with a loud burst of weeping drew the good mother to ber beart.

"Yes, I love him," she sobbed; "I have given conceal it from you; but I wished to keep my unhappiness from clouding your joys. But I must | kind." do it some time, when, soon or late, I tell father this, and kept silent."

'My child, I have not come to reproach you. I forgive your want of confidence in the motherheart that has never denied itself to yop. Enough I long have feared. It could not be otherwise: and you could not change it. But be tranguil; never have become a soldier's wife." hope and pray. If it is God's will, He will bring will tell him of your relations toward each other." "For the sake of heaven! not now-not yet!"

implored Frederika. Now, my child, at once! It would have been better to have told him before now. I must tell him-it is my duty as a wife; as such, I may not keep an important secret from my husband; never keep a secret in your life from your future husband, Frederiks. The first concesiment, even in

et vers og stødt skilenføg sperder i Svenne for af skilens som sagte og

instal di ta

pel me." The domestic peace of the family was thus reestablished; and by the wise guidance of the prudent house-mother, a threatening thunder storm was changed into a mild, pensive, rainy day. Somewhat of the former cheerfulness was restored, and all things went on in the usual rou-

tine. Frederika, grateful for the accorded tranquility of the present, prayed and hoped for a brightening future. Herr Bantes, too, awalted the better time, and composed his letter to the General. FrauBantes, loving husband and daughter with a like tenderness, feared not and hoped not too unduly; she left the decision to an overruling Providence. Waldrich was dear to her as an adopted son; but the Herr Von Hahn was also prized by her, on account of the good tidings she "Child," she said, kindly, "I see that you are had received concerning him, and her husband's troubled; why conceal your sufferings from your predilection in his favor. She desired only her

daughter's happiness, no matter through whose

The Surprise.

"Poor Waldrich!" said Frederika, on the next Sunday, after returning from church with hermother; and as both sat chatting by the window and looking down upon the deserted streets,

flooded with the falling rain: "I do hope he is not him my promise. You know it: I was wrong to now on the road. We have had the finest weather, and now that he is gone it is of the most shocking

"A soldier must learn to bear everything." rethat I prefer to die unmarried, than receive the plied Frau Bantes; "and if you would be a solhand of the man he has chosen for me. I thought dier's wife you must accustom yourself to the thought that your husband belongs more to his

country than to you; more to honor than to love; more to the camp than the fireside; and that other men may be pursued but by one form of of that. As regards your mutual love, it is what death, while the soldier's life is encompassed by a hundred deaths.' I should, in view of all this,

"But do look ont, mamma; see how the clouds it about. Waldrich is worthy of you, though he give battle; how dark the heavens are! See, beis not what your father would desire for you. I tween the streams of raid, what enormous hall-

Brau Bantes smiled, for an idea crossed her brain that she at first hesitated to communicate. At last she said :"

"Do you know, Frederika, to-day is the first Sunday in Advent, the time appointed for the Spectre's reign; "It seems the dreary Prince always announces, himself in storms."

"I am oortain, mamma, the weather alarms the happiest marriage, leads to the loss of all our Herbesheim folks in the highest degree, "Perhappiness, brings suspicion, doubt, and constraint. haps they boit their doors at noon, so that the ITANG AND A AND A

"It is indeed true, Herr Bantes," he began. What is?"

"He has indeed arrived. He lodges at the Black Cross Hotel."

" Who lodges at the Black Cross?" "The spectre, the----

"Abominable stuff how can you, a sensible man, believe all that old women tell you?"

"But my eyes are no old women, sir; I went to the Black Cross out of pure curiosity. The Herr Secretary was my companion; we took a glass of goldwater, just for an excuse. There he sat." " What ? "

"I recognized him on the spot. The hotel keeper seems to know him, too. For he pursed up his mouth, made big eyes, and drew his eyebrows up, as much as to say, 'the one that site there brings no good.'"

"Larifarii nonsense!"

. 104 [°]

"The toll-house receiver, who recognized him so, as we left the Black Cross."

The toll-house man is a superstitious ninny! He ought to feel ashamed in his very soull"

ments with an altered countenance, and said, in a faltering voice:

"Some one wants to see you."

"Let him come in," replied Herr Bantes, angri-Iy.

Paul opened the door, and a stranger slowly entered. It was a tall, thin figure, clad in black, with a pleasing, refined cast of features, but very pale. A thick black silk kerchief around his throat made this pallor more striking. The elegance of his clothing, the snowy fine linen, the sparkling rings upon his hand, the case of his movements, all betokened a person of the higher stations.

Herr Bantes stared at the unknown. He saw before him the veritable "Spectre Bridegroom." He recovered himself as best he could, and said, as he bowed with an affrighted sort of politeness to the stranger:

"Good-day, sir. Paul, you remain here: I have yet something to tell you."

"I am happy to have the pleasure of making your acquaintance. Herr Bantes," said the stranger, in a low and somewhat husky tone. "I should have paid my respects to you this morning, had I not needed rest after the fatigues of the journey, and I feared also to disturb the family by coming earlier in the day."

"You do me much honor, sir, much honor," replied Herr Bantes, with some embarrassment. 'But-but," he shuddered involuntarily, and motioned the stranger to a seat, wishing at the same time most fervently that he were a hundred miles

The stranger bowed, took the proffered chair, and resumed:

"You do not know me, but doubtless you guess who I am?"

Herr Bantes felt as if every particular hair on his head stood on end. He shook his head with a simulated politeness that covered his alarm, and replied, with a forced smile:

"I have not the honor to know you, sir."

"My name is Hahn. I am the son of your old friend," said the spectre, and the smile with which he accompanied his words, sent an icy chill to the hearts of his hearers.

"You have brought no letter from my old friend?" inquired Herr Bantes.

The visitor opened a richly-inlaid pocket-book and took from it a letter, which he handed to the old gentleman, who perused it carefully. It contained only a few lines of recommendation, and the request to aid him in winning the heart of the maiden he sought. The handwriting looked like that of the old banker's, and yet there seemed something strange about the characters.

Herr Bantes was a long time reading the few at the city gate, went immediately to the Lieu- lines; then he perused them again, only in order to tenant of Police. The toll-house keeper told us gain time, and to reflect. There was within himself contradiction and a sharp struggle. As an enlightened man, he would not give way to the fancy that he saw before him a departed and evil "All may be right; but permit me to say, sir, spirit; yet he could not think, without a shiver of deepest wanta.

banker's son. "I am quite comfortable at the hotel. I understand you perfectly. Only permit me to offer my respects to Fraulein Bantes.' "But-but-you-

"To have been in Herbesheim, and not to have seen the bride once destined for me-I could not forgive myself for such an omission."

" Of course, you——"

"I could envy the Commandant. All that I have heard of the surpassing beauty and amiability of the young lady---"

"You are too kind."

"I should have considered it the greatest honor to have been admitted into your family; to have become the son of a man of whom my father ever spoke in terms of the highest admiration."

Your most obedient, sir."

"May I not beg, at least, for an introduction to the young lady?"

"I am sorry, very sorry; but she has gone with her mother to a large party; and there is a law there not to introduce a stranger; so you see---'

I do not mean this evening, I yet feel fatigued; and I care still less to meet her in society, where there is always some degree of restraint. I would rather see her at home,"

Herr Bantes bowed in silence.

"I should prefer-and you will surely grant me the favor-to see the Fraulein alone, as I havo some explanations to make, and much to tell. her."

Again Herr Bantes started in alarm. "That's it!" he inwardly exclaimed: "that one marches in a straight line to his object." The visitor awaited his reply, and as none came, he continued:

" I wish to see the lady, so that I can give her a satisfactory account of myself; and as I cam tranquilize her mind on some points, it is essential that I have one interview with her, for I cannot under the circumstances be indifferent to her esteem."

Herr Bantes sought to waive the subject of a private interview; he spoke much that was incoherent, and politely obscure. The spectre did not seem to comprehend, and persistently urged his request.

Herr Bantes was in a state of painful embarrassment; he already beheld his beloved child, cold and lifeless, with a broken neck!

It grew dark, and yet the visitor lingered. At last Herr Bantes sprang up suddenly and begged to be excused, as it was time for him to join his wife and daughter. So he compelled the departure of the unwelcome comer, who left with a clouded face, requesting, however, the permission to call again.

[To be continued in our next.]

It is matter of experience that our best beliefs and profoundest convictions come to us as certaintles which we cannot de without. Our needs are our oracles. We cannot help trusting the divination of our worthiest desires, the insight of our

OF LIGHT BANNER

Children's Department.

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

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"We think not that we daily ma 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." [Linux Hupt.

(Original.) SELFISHNESS:

AND THE TROUBLE IT BRINGS.

"I wish I had a horse, and could go and ride, or I wish I had a boat, that I might sail on the river. I'm tired to death of sitting here. It is the stupidist place I was over in!"

This speech, uttered in a most unhappy tone, came from Gertie Stevens, who had come to live with her aunt and two cousins. Lucy and Arthur-Gertie's father and mother had lived very fashionable, selfish lives, and when they died they left no home or money for Gertie, and as she had no other relations to take care of her she was forced to accept her aunt's invitation, and find a home with her.

Her nunt, Mrs. Jane Clipp, lived a very simple, plain life, having a cottage not far from the flourishing town of Ingleville. By great care she was able to keep a comfortable home, and supply all the necessities of her children; but the addition of another member to her family would give her extra labor and expense. She consulted with Lucy about asking Gertie to come.

"For," said she, "you will be obliged to make some sacrifices. You must give up your comfortable chamber, and takefthe little one, for perhaps Gertie will choose to be by herself, and then you must take just so much off of the little you spend for dress. It will not be easy to go without the little that you need; but then, you know, there will be some gain as well as loss. Gertie will be a companion to you; you will not need to be alone when I am occupied, and as she has been living a very different life from ours, you will learn many of the ways of the world from her. Shall she come, Lucy? and will you take all the trouble with the pleasure in a spirit of chcerfulness?"

Lucy said yes in a calm, earnest way, but there was something in her speech that showed sho had looked the whole matter over in her mind, which gave its decisions so quietly yet so decidedly.

And so Gertie came, and as she sat there that summer's morning, with the softened light that flickered through the maples that shaded the eastern window, Lucy had been thinking how fair she was, with her brown curls, her smooth brow, and the fresh tint upon her cheeks. She was beautiful in form and feature, but not in the expression of her face. One could not find fault with her mouth or her chin, or say that she had an ugly feature, and yet her face did not satisfy those who wished to find real beauty. Lucy lookad at her with admiring eyes, and listened to her impatient speech, and gave a little sigh that she had not a horse, as Gertie wished: and Arthur. turning from his books, gave also a little wishful, long breath, thinking if he should ever own a boat, that he could invite his beautiful cousin to ride in, but neither spoke their wishes.

"I'm sure I don't know what I am forced to stay here for, with nothing to do. Arthur, that's a dear boy, just go into town and buy me some bo 1-bons. It will not take you over an hour and a half, and I will wait that time with all patience." " But where is the money?" said Arthur.

" Oh, Lutie will give you some, won't you, good Lutie? I know you have a quarter stowed away in your box. I just peeped in to see what was there. No harm, I hope, for I had nothing else to do, you know."

Gertie said this so naturally that Lucy did not think of its selfishness, but replied:

"Oh, yes; you can have it. I will go directly

"Oh, mine is too fine for a runabout." And away they went, the face under the brown sunbonnet looking quite glad and happy. Gertle waved the banner as Lucy suggested, and she did it with so much grace that Arthur's face shone with delight, and Lucy was prouder of her cousin than of anything she had possessed for a long time.

It was easy to see that what began in this way was very likely to continue; for Mrs. Clipp was one of those kind, loving women that forget people's fallings and remember their virtues. She aglow, wishing to disponse liberally of all the was Aunt Jane to the whole neighborhood, and her mantle of charity covered the sins of all that she knew, for she had few of her own to be concealed. When Lucy told her of the bon-bons and the rope, she replied:

"It was a pity, darling, that she should wish to take your money, but you were quite right in trying to please her. Never forget that she is a poor, fatherless and motherless child."

So Gertie came to having the best of everything. If there was only one piece of cake for lunch Gertie had that, and the largest dish of berries was set by her plate, the freshest butter, and the richest cream could always be furnished to her. And after a time she began to demand everything as her right, and yet she had so pretty a face and so graceful a manner, that mother, daughter and son were quite willing to serve her, thinking that perhaps, after all, she had a heart as good as she was pretty.

Aunt Jane earned the money that supported these three children at the hard trade of tailoring. She often went from home to get and carry work, and left these three children to care for but it was soon followed by a few tears. themselves. She could always trust Lucy. Under her sweet face there was a spirit of energy. and underneath the calm manner was a power of of the household out all right. But the absence of him when she felt he was doing wrong, but he fussy old maid, as he had heard Gertie do.

"Come, Arthur," said Gertie, one day when Mrs. Clipp was gone, "we have not had any fun for many a day; let us go to town and buy something nice, and come back before Aunt Lucy returns."

Arthur looked all willingness, but wondered how buying could be done without money. Gertie was quick to perceive his doubts.

"I have a plan-never you fear for me. Aunt Lucy has some nice butter all made up in cunning little patts; we will take them and sell them, and get what we want. You know we can make it all up by going without butter for a whole week, and then Aunt Jane won't know the difference." Arthur looked doubtful.

"Why, of course it's honest. Don't you see it s? Perhaps we will more than make it up to her, and then I do so want some oranges and some lemonade; and we will buy you a real nice pencil to draw with, and Lutie the little blue rib-

bon she wanted. We will do lots of good.' Arthur was persuaded, but the next trouble was to convince Lucy. She knew that her mothor, so kind and generons with all she possessed. yet expected to realize from her butter a little of the extra money that was necessary since Gertie came, and she felt that it would be wrong to deceivo her.

"But you see," said Gertie, pleading as she knew well how to do, " that we don't mean to take the butter from Aunt Jane, we only borrow it from ourselves. I suppose you are not willing to go without, as Arthur and I intend to. Well you can eat yours, and we will stay at home and mope."

This was too much for Lucy, who always thought of what her mother told her: "Romember she is a poor fatherless and motherless girl." So at last she gave consent that the butter

should go, and she put it in the pail with fresh

that seemed pressing about her. One moment she determined to tell her mother all, and the next she determined to spare her pain. She come cluded every thought with a reproach of herself, and sorrow for Gertie,

Mrs. Clipp did not miss her butter, and she and Lucy ate none, but Gertie and Arthur did not deny themselves in the least. Gertle gave a sly

wink at Arthur every time the butter was passed, and helped herself bountifully, Mrs. Olipp ast at the table with her great, generous heart all good things that could be provided, but with a little anxious expression about her month, as she thought of the slow method of obtaining these good things.

Lucy set her busy brain at work, trying to devise some means to fill up the gap made by the loss of the butter. The only thing she could think of was picking berries. If she went alone she could soon make up the loss. But to leave Gertie and Arthur seemed questionable economy, for she knew they would waste more than she could supply. So she determined to take them with her. "Oh," thought Lutie, "if they would only take hold and help me, we would soon make amends for the wrong we have done."

The berrying expedition turned out a failure. Gertie and Arthur ate all their herries, and Lucy had only enough to cover the bottom of the large basket she had taken. There was all the time the consciousness that she was at fault in the matter, and last she determined to tell her moth-

er of the whole affair. Good Mrs. Clipp listened, and Lucy saw at first a smile pass over her face,

"I was only thinking, dear, how hard it was for the dear children not to have all they want. I was just thinking that I would give up my cup long endurance that was sure to bring the affairs of tea, and now I am determined on it. Islately saw a woman who told me that tes was a great Aunt Lucy took all restraint from Arthur, who injury to a working woman. Very likely it is, so was beginning to be led by Gertle's strong, selfish | it all happens right, you see. And I do not blame will just as she pleased. Lucy tried pleading with you in the least, darling, neither the dear children. Gertie has been used to all these things, turned her off with a laugh, calling her a little and sees no harm in them. Now run, my child, and take a little play; your face is growing old every day."

And so it was. There was settling down on Lucy that troubled look that comes to children who take cares that they do not know well how to bear. But with it all, there was coming also a sweetness and thoughtfulness that would become many women. 1111

TALKS WITH MY YOUNG FBIENDS.

NUMBER ELEVEN.

I have been thinking, as I have seen the delicate textures that are considered lifting to this warm, luxuriant summer, of how much real importance our dress is. "All the little flowers clothe themselves in beauty. They seem to admire to do their very best to make the world lovely. There is not a little blossom hidden in the high grass of the mendow, but folds about itself some beauty. I believe all nature teaches us that it is right to dress becomingly and appropriately. But after all is not our real clothing something besides what we put on? I think if we could see with spiritual eyes, we should recognize the real dress of ourselves and friends as something belonging to our spirits.

What sort of a temper do, we show? ... If it is fiery and passionate, I think our garments must he very inappropriate for this season. . If we are gentle and calm, I. imagine our spirits must be clothed in pure white. I think our love must show itself in beautiful rose colored ornaments. and our wisdom would put a golden tint about

I have watched the sunlight as it shone through the tall grass, that had attracted to itself the moisture of the atmosphere just before sunset, and the halo about it was lovely. Every color scemed blended, and yet there was a pure radiance and a golden glory quite ethereal. Just 180.

toos your path wildly abrieking, what is truth hive him." Christ and the Poople, and presents be will be found " clothed in his right mind." The Pentecost of Spiritualism is yet to come, and this book is one of the herald notes of its ap-proach. These who have sufficiently suffered to the by it whose souls have become mellow and chast and by sorrow, and sympathy with the world is give wee-who have gone down to the depine produman agony, and drunk even the tress of its grie will ere long receive such a papitism of spiritual life, and power, and joy, at has, never yet been known. In it may the author of " Ourist and the People" richly aliare. J. S. LOVELAND.

Writign for the Banner of Light, TO MY BEAUTIFUL MIBANDOLA

BY DR. E. CABE.

I sit by the open casement I sit by the open casement And gaze in the depths above, Thinking of distant ones and dead-i Thinking of those I love. I think of my new-found treasure, And to her I take my flight,

With a thousand wings to my swift soul, Through the chambers of the Night.

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I come where thou art watching Those silent deeps alone, To rend from the strange mysteries The known from the unknown'.

I sit me down beside thee. I press thy soft, warm cheek, And I feel a silent blessedness

That words can never speak. Thou art to me as beautiful

As beings of the mind The soul hath wrought to worship, All glorious and refined; That live alone in poetry, That breathe in notes of song, Too radiant and too beautiful

To e'er of earth belong. Their eyes are filled with lovelight, Their tresses fall in showers, Rich as the raven's glossy wing. Iden as the raven's glossy wing, Or sunlight on the flowers; Deep, passionate and tender, All fire and flame subdued; Flashing like sunghine on the air,

Or bowed in solitude.

These are the beings of the mind That are not made of clay; Time's finger cannot touch them, | Death cannot take away. " Their glorious natures conquer The wasting years of earth; Forever fair and beautiful, "As in their hour of birth.

They haunt the olden memories Of our earlier, better years; They joy with us in sunshine, "They weep with us in tears; They teach us melting tenderness," They fill our souls with love, "Till our words are sweet with passion, they concerned and the passion," As the coolings of a dove.

They are with us in our chambers, And in the halls of light; In our lonely twilight musings, And in the starry night; When we catch the strains of melody That float o'er mopalit seas, And the floater broath of Summar

And the flowery breath of Summer Stirs the dark old forest trees, Desdemona and Ophelia,

Cordelia, Juliet; You and your kindred natures,

Once known we ne'er forget. Ye were not horn, like us, to die, Or waste with years away-To crumble back to earthly dust,

And mingle clay with clay. We see you in your own bright world, With all the poet's thought Hath thrown around your burning souls, And in your natures wrought. Yours is the deathless heritage Of Time's unending years; Ours is at best as brief as that Of morning's dewy tears.

And thou, my own, my heantiful, And thou, my own, my beautrun, With such as these I've placed, And in my fond imaginings, Their glories in thee traced. Like them thou art a thing apart

1866.

Č, ORIGINAL TRUTH.

y Mrs. Cita L. V. Daniels, delivered Clinten Hell, New York City. [Reported for the Banner of Light.]

The pommittee appointed as ushal having falled to arree ipon a subject for the discourse, and a number of questions, proposed by individuals having been negatived by the audience, it was moved and parried unanimously that the spiritlecturer, be requested to choose his own theme.

to which he consented. 1.

INVOCATION.

INVOCATION. Our Father, Spirit of all Life, Soul of all Souls, Mind of all Intelligence, we praise thee, whatever thou mayst be, wherever thy dwelling place. We cannot comprehend thine existence; we only know that thy mind, power, and life pervade the iniverse; that something which is unseen rhies and reigns over us; that our spirits are inspired by it. Nature is arranged by it, and life controlled by it in all its forms—and this power we call Thee. We cannot comprehend thee we can only worship, hdore and attive to know more of thee and of that influence which fills us with the con-sciousness of thy presence. Everywhere thy law, order and harmony provail—everywhere the law, order and harmony provail—everywhere the scause and effect extend—the legitmate workings of thy mind; and everywhere each form and object be-trays the design of thy master-mind and the work-manship of thy master-hand. The Temple of Ex-ternal Nature; from foundation to dome, as far as we can discover, is more perfect than our finite higher, and higher to catch a glimpse of Thee. We praise thee, because in sorrow we can look for comfort, in despair for hope, unto thee, the di-rector of all forms of life, who guidest the bark of human progress; because the soul conceives of immortal being only through thee, cannot live without thee, and gives thee thanks, not because thou askest for them, but because it must; and, even as the flower must grow and the bird must give forth glad songs in the morning, so the soul must, reach upward and onward forever, with songs of praise. We praise thee-mot because of the threatenings of thy wrath, but because thy hand of inercy is ever outstretched toward us, be-cause thine infinite soul draws our spirits ever cause thine infinite soul draws our spirits ever closer to itself; and we have but to seek and find closer to itself; and we have but to seek and ind thee, because thou hast opened all the storehouses of Nature, and called thy children to come and partake freely; because thou hast given us a lamp of life, of immortal truth, and love, to guide us upon every dark and devious pathway; because, when oppressed with soriow, we find that strength is born of affliction. Spirit of Lovel let the silent symbols of our creed—the voice of untild mélódy —ascend, and our spirits, blending like šoleinn music join in perfect around to praise thee. Father, music, join in perfect accord to praise thee, Father, forevermore. Amen.

The audience have decided not to select the question on this occasion, not because no one is prepared to offer one, but because it does not see fit to accept of any which has been proposed. The variety of minds to be pleased is as great as the number of individuals; consequently, it must be difficult for a committee, without previous consultation, to select a subject which will suit both themselves and the audience. In fact, we do not know of any topic, short of an universal one, which would answer all requirements in the premises. But we do not wish the audience to be satisfied—such is not the design of any spirit, and it cannot be so. It is precisely because you are dissatisfied that you are here-and you will go away still hoping to be satisfied hereafter. However, that we may come as near as possible to a theme which will accommodate you all, we will select the subject of

ORIGINAL TRUTH.

The word Truth is in the month of every one. It is used to signify some kind of vague idea, or ndefinite substanc which ev familiar, but which, like happiness, they seldom reach. It is a word which is employed in so many ways, and in such a variety of form of expression, that we would scarcely discover any links of con-nection between the ideas of those who have un-dertaken to explain its nature. Truth is defined as a principle different from falsebood, or from what is impossible, or incapable of being comnrehended. Truth is not to be attained. We do not know of any man, or race of men, or of any so-called system of revelation which has yet discovered it. Men, in an infinite variety of pathways—in bigh-ways and byways, in their daily walks, in the lofty mountains and deepest caves—have tried to find it and have tried in rain. "I have found it here, in this theory of morality, "I have found it here, in this theory of morality. This at last is truth, clear to my conceptions." Another replies, "I do not see it; there is imper-fections in fact it is not "Event to ma". This result. fection: in fact, it is not Truth to me." The reason is, that human heings are differently consti-tuted, and therefore their conceptions of truth differ; and what is absolute truth to one man, is sheer absurdity to another: and so they go on fighting. The fact is, that Truth is not in exist-ence at all-it is a chimera of the imagination, which, like Atalanta of old, cheats us of the magnitude, by scattering fruits of delusive promise over our pathway; it is like a mirage of the desert, which the thirsty traveler, month after month, tries to reach, but which vanishes as he seems to all proach it. No human being can conceive of abso-lute truth. The difference between Truth and Fact is, that a fact is that which inits occur as the legitimate consequence of a cause, "Truth is an abstract principle which no one can under-stand; it is a faint idea of the human mind which can never be fully realized. "The proposition, "Good is better than evil," is said to contain the absolute truth; It is not so! It is a mere assertion, which any one can dispute, if they like. Or, granting, it is, true, where, is, the criterion of goodness? You will answer, "In re-sults." But results which are good to one map, may be bad to another. Here is a man who pur-sues an honest, upright, consistent course in life. You say he is very good. But, all the time, he may be stepping upon somebody's toes, intruding in some quarter, doing somebody's toes, intruding in some duarter, doing somebody's toes, intruding Fact is, that a fact is that which must occur as

and get it; but do n't stop, Arthur, to play with the boys, for you know you have all those sums to do before night."

As Lucy took the bright silver quarter from her box, a little feeling of regret came over her as she thought of the new ribbon that was to be bought with it, and wondered whether she should indeed be able to replace it. She had toiled many hours in the field gathering berries, that had been sold for this small sum, and she wondered for a moment whether Gertie would enjoy enough to pay for the sacrifice. But it was only for a moment that she delayed, for the next she thought of her without father and mother, brother or sister, and with no home to bless her.

She was glad when she saw the pleasure that Gertie experienced in receiving the bon-bons, and thought her a generous girl because she offered some to her and Arthur. But the pleasure bonbons give will not last long, and in two hours more Gertie was sighing again.

"Oh dear! dear! this is the stupidist place I was ever in. Why don't you have a nice swing in your tree, and a summer-house in the garden?"

"I could make a swing," said Arthur, "if I only had a rope.'

"Go and buy one," said Gertle; "you have a silver quarter, too, for I heard you say so."

"So I will," said Arthur; "and I will fix a nice seat for you, and I can push you up into the branches."

And before Lucy could remonstrate against his going to town again so soon, he was away with his quarter in his pocket.

"What a nice hat you have, Lulu!" said Gertle, catching it by the string; "It fits me like a book. I'll wear it, if you have no objections. You can put on the sunbonnet."

Lulu stopped a moment. She knew she had rights that belonged to her, but this bold girl was cheating her out of them she felt sure. But Lulu knew the sunbonnet served her very well, and she ran cheerfully to get it. The hat truly did fit Gertie to a charm, and her beauty seemed heightened by it to that extent that Lulu wondered how some people could be so beautiful and others so very plain, and she felt, too, a little pride in the thought that she had so pretty a head-gear.

When Arthur returned, and the swing was hung on the best branches, and they had tried it with great success, Gortie grew tired of it, and declared it to be the stupidist place she was over in. Lulu looked a little disappointed. She did not acknowledge that she or Arthur had made any sacrifices for Gertle, but the joy that one feels in trying to do a kind deed went away from her, leaving a sort of pang, and after that a loss, and the gentle, sweet face under the sunbonnet looked sad and troubled. But a gleam passed over it, and a radiance came to the eyes, and she said :

"Ob, I're-thought of something so nice to do: let us go and take a walk by the river, and see she boats, and, Gertle, you can carry my silk banner and wave, then the people will wave their handkerchieft, and it will be so nice!"

Gertie acquiesced, but said, coolly:

"I'll wear your hat, Lulu; it fits me so well." "Yours?" suggested Lucy.

ried it with a steady hand, although there was a We should wrap them about us in all the blended little tremble at his heart, for it was the first de- coloring of goodness and virtue, and yet let their celt he had ever really entered into. But Gertie | lustre glow and shine for the blessing of others. chatted so gaily by his side, and told so many funny stories, about little children that got the not so much matter whether we can count our better of their mother, that he began to think himself quite smart, and worthy to be considered a hero.

Lucy waited with impatience the return of Gertle and Arthur, for she had too many disagreeable thoughts to wish to be alone. With all the reasoning that she could bring to bear, she could not make the proceeding seem right. Mrs. Clipp came home before the children returned, and Lutie had to go out and meet them and tell them, in order that they might conceal their pur-

"Dear Lutle," said her mother, " how pale and tired you look. I must not be away so much; but if I do not go, who will bring in the money I will tell you. Lutle, and you must keep it to yourself. I had no idea that it would make such a difference in one month's expenses, having Gertie here. There is not a thing that I can refuse the poor child, bat-" and Mrs. Clipp paused, for she saw that Lucy was troubled. "But then there is the butter, that will help, and 'my credit is good; we shall not want for anything. But run, Lucy, and take a turn in the fresh air; and do'put on your hat, that sunbonnet makes you look ill."

Lucy did not say that Gertie had it and wore it constantly, neither did she go to take the run in the fresh air, but sat silently thinking.

"Is there nothing I can do, mamma," at last she said. Tears came to Mrs. Clipp's eyes, but she brushed

them oulckly away.

"I know, dear, that it will be no hardship to you or to me, to give up sughr and butter for a little while-only a little time-for you may depend my work will pay better by-and-by. We converts are proselytes to creed and fashion, but will take no sugar, and no-yes-no butter for a week. Will you mind, dear?"

"Oh no, no," said Lucy, and she began to cry bitterly.

"Oh I'm so sorry I mentioned it," said her mother, "do n't mind about it. I.will do without my new calico dress, and that will make the matter all right."

"Strange," said Mrs. Clipp to herself, "that that child should have taken so to heart the loss of a little of the good things of life. But I was thinking she was guite a woman, when she is only a girl yet;" and the good woman began tor has so expressed this great idea, that his book; again to devise some plan for increasing their in- if once read, will never be forgotten. It will be a come or decreasing the outgo. And Lucy let her spiritual force in the consciousness, miding the mother think strange of her, rather, than to tell soul in outworking its grand destiny. Uttered the real cause of her tears, which was shame that truth becomes a double power, hence, every one she had consented to enter into a decelt, which whice sees a truth should make basts to give it was to cause her mother so much trouble. But meantime, Gertle and Arthur had found a utiet, secluded spot, to which Arthur had contrived to carry secretly from the kitchen, tum-blers and spoons, and a plenty of sugar, for the, If any poor, famishing, soul is found inquiting for lemonade. Lucy could not join them, and made the way and bread of life, present him." Ourist the excuse that she was needed in the house, and the People," and he need hunger no more.

leaves all about it to keep it cool. Arthur car- I thought, should our spiritual garments glow. If we wear such spiritual garments, it will organdies, our grenadines, or picques. Something will glow within the threads of our Manchester

print, that will testify of our goodness, even to others. But there is one thing that is certain. We cannot let our spiritual garments properly show themselves, without neatness and approprinteness of dress. It matters less what we wear than how we wear it. The grass caught as beautiful a glow from the setting sun, as the blooming flowers; and love shows as clearly through a gingham as through a silk.

"Christ and the People."

DEAR BANNER-Allow me, through your columns, to call attention to Dr. Ohild's last work, 'Christ and the People." I speak soberly, and well weighing what I say, when I affirm it to be the most perfect exposition of the central or core idea of Christianity ever given to man. It contains more vital truth than all the books ever written upon that subject. " The author sees clearly that the church, infidels, and the rest of mankind in general stand on the same common platform of self-righteous moralism-the great strife between them being to see which can make the most respectable outside show; and, therefore, plants himself on the everlasting foundation' of him who "made himself of no reputation," and required, as a fundamental prerequisite to discipleship, the utter renunciation of all the pomp of earth-"the pride of life." Never was there a greater need for such utterances than at the present. The Church, according to the judgment of Paul, has "fallen from grace," for it seeks to be "justified by the deeds of the law"; it seeks to convert men on the plea of "respectability." Its more to fashion than creed. Spirituallets, very largely are apeing the manners of the churches by seeking to become very respectable-outwardly blameless. Hence, they put on the airs of selfrighteous, self-approving moralism, and utter bitter, stinging words of denunciation and contempt; thus trampling the holy principle of charity in the mire of hatred. Spiritualism is, in the strongest sense, a reaffirmation of the charity of Christ. One of its most glorious fentures is, that it wrests essential Christianity from the clutches of Moses, and brings us back to love and heaven. The Docform by expressing it to others, what which will Everybody should read this book .:: Especially, should every Spiritualist, secure a copy to read

She was needed there by the urgent thoughts Should any frantic seeker for the hidden gem

Enshrined within my inmost heart. Like starlight in the sea. Lafayette, Ind., 1868.

Jonathan Whipple, Jr., as a Mealing and Developing Medium.

Having an earnest desire to benefit suffering humanity, physically as well as spiritually, I wish to present to the friends of Spiritualim and the public generally, through the columns of your valuable paper, an honest, earnest and faithful lahorer in the cause of Progress and Spiritual Truth, in the person of Dr. Jonathan Whipple, Jr., of Mystic, Conn. Bro. Whipple came to this place, about three weeks ago, a perfect stranger to all, and in that time has given (to all who have become acquainted with him) positive evidence that his whole heart and soul are engaged in the work of reform and the good of suffering humanity. He has treated several cases of disease here with success. He cures by manipulation entirely. His mission is not entirely to heal the sick. He urges the friends of the Spiritual Philosophy to hold circles, to develop mediums, and lends himself. freely to the work. He labors carnestly to awaken a new and lively interest in the minds of all with whom, he meets to labor with greater, zeal for the advancement of truth and knowledge, as revealed to us by the "Angel-World."

I would say to the friends of Spiritualism everywhere, give Bro. Whipple a chance to labor among you, and I venture to say you will find him faithful. Remunerate him as much as possible for his services; for you will all agree with me, that the pioneer in all reforms (and especially this) has to endure suffering enough without being scantily, clothed and fed.

I hearly forgot to mention that we had developed one medium to speak (in private, as yet,) by

JULY 28, 1866.

are all the time starting forth in search of truth, armare all the time starting forth in search of truth, arm-od cap A-pid, prevared to face all, perils, and abore any amount of torture for, the sake of its discov-ery; their duty is to search the world, to fight their way against men aud demons until they have schieved it. The result is that they very often schieved it. The result is that they very often get out off before they are half way through their quest; or else they soon take off, their armor and lay down their weapons in despair. Now and then, some enthusiast comes forward, who imthen; some entrusias: comes forward, who im-agines that he has actually attained his object. He spreads the result of his labors before the world, and says, Eurekal But the, world is not very prone to credit such pretensions; so the fa-natio is left in the background, and humanity

natic is left in the occercycound, and humanity goes on its way as before. We do not know why humanity wants Truth. It would have no possible use. for it, if it had it. Truth could not be applied to the purposes of daily life; it could not be hoarded; it has no con-nection with scientific pursuits; in other words, it would be like some pricedees are truth to as would be like some priceless gen which no one could see without being stung, or touch without being burned, or approach without being destroy-It would be as if the sun, instead of being withdrawn from our meridian during a part of every twenty four hours; were stationary in the heavens, and poured its full tide of radiance without intermission, the result would be that that portion of the earth would soon become a lifeless desert. So, if Truth were to visit our souls in un-shaded effulgence, we could not survive as individual human beings, bat must be annihilated or become as gods. A beam of white light's said to contain every hue of the rainbow; consequent-ly, when such a beam is refracted by a prism, it presents an image of all these colors. So Truth is not discoverable in its pure, white, crystalline light, but must be broken up by the prism of hu-man imperfection. What we call truthe are mere-ly broken fragments of the beam of white which is so clear you cannot see it. Facts are the essential so clear you cannot see it. I acts are the essential foundations of human action—a fact occurs every time we move, every time we look abroad—facts form the predicate of what is called human expe-rience, and make up the sum and substance of human knowledge, as connected with life. Now connect these facts by an intelligible and consistent theory, and we have all truth which the mind We say that Love must be an attribute of God,

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How do you know it? Love is a human quality —how do you know God is loving, just, merciful, kind, forgiving, wise? You do not know it. You merely say, in effect, "We love; we have mercy," merely. say, in effect, "We love; we have merey," &c; "we comprehend such principles of justice, con-ceive of them as natural;" but how do you know but that the Infinite possesses an attribute includ-ing all these, yet so much above them that not one of you could comprehend it? How can we say it is an absolute truth that God is Love? It is a very strong argument that God is not Love, as you conceive of that affection, that you thus at-tribute it to Him; for the human nature and that of Divinity are so different that they cannot possibly possess any quality in common. The truth is, that the Infinite attributes cannot be comprehended in the catalogue of man's virtues or vices; and Love, Trath, Charity, Justice, Kindness-these are all broken fragments of the pure light of Truth, as seen through the medium of mortality. You cannot-no one can-understand what the Infinite is. You strive to gain more and more knowledge; and what is that but an acquaintance with what Nature everywhere produces, frag-mentary glimpses of universal truth, merely your conceptions based on the experience of other men and your own, merely the foundations of your ephemeral theories? It is like the old story of the shield about which the two knights disputed when they come up to where it hung, from opposite di-rections. One swore it was gold; the other as stoutly maintained it was but silver; from words they proceeded to blows, and at last discovered that both were equally right and equally wrong, for the shield was gold on one side and silver on the other Vau cannot find two eye witnesses who will agree precisely in their accounts of the simplest occurrence. If this be the case as to mere matters of fact and observation, how much greater the uncertainty with reference to such a vast, vague and comprehensive subject as that of Truth in the abstract? Each individual measures things by his own standard; that to him is true which he comprehends, and untrue which he does not comprehend. No person can understand a principle which is beyond his power of compre-hension, more than a child who has not learned the alphabet can appreciate mathematics, rhetoric, or any of the higher branches of learning. You might as well ask such a child to solve the deepest metaphysical problem as ask a man to com-prehend an idea which he does not know. Men get their ideas for the most part at second-hand, and transmit them to others colored and distorted by the prejudices and foregone conclu-

distorted by the prejunces and foregone concit-sions of their own minds. History is very imper-fect, for it tells us the deeds of men, not as they were really done, but as given to the historian and as affected by his own particular bias; and by the time the account of any given transaction has passed through the hands of a few annalists, translators and compliers, it has become so inconsistent or obscure, that except as concurrent testi-

BANNER OF LIGHT

ready to sacrifice every earthly interest and every rational enforments all is do be given an for the sake of truth-when if the facts were known, there are no such things as Truths of Heaven, and all this effort and sufficing works out no di-rect beneficial result. You cannot discern the great principles and powers which underlie the destines of ages. You are, working as feelie, finite, frail; individual human beings; and what you do you must be content to do in a correyou do, you must be content to do in a corre-sponding mannar; and in this humble way you will certainly effect more good than by striving to do things in an infinite way, without infinite faculties. If men would leave of searching for absolute (dees, and try to find out absolute things, they would better fulfill the purposes of their

existence. existence. If they would give up their contest with the foe called Evil, or Wickedness, and sometimes percalled Evil, or Wickedness, and sometimes per-sonified under less abstract appellations, but which exists only in idea—if they would dismiss this formidable conception altogether from their minds—wily, then the world would soon forget all about it, and go on all the better. But some men have found it to their interest to get up this fiction, and represent this abstraction as an actual being of malevolent propensities and almost irresistible power, who wanders about seeking to mislead mankind, or they picture bim as lurking in human nature itself, in this, or that, or the other sentiment or appetite, and it is their special business to fight against him and counteract his wiles. It is as though a man were told to look on at an execu-tion, or a great battle, on account of the henefit to be derived from dwelling on the spectacle of death and torture and unbridled passions. Why not fix your attention on the better side of things—on the virtues and higher, qualities of human nature? The only real, absolute, personal devil is that which has been given forth from pulpits and books to frighten humanity into obedience, and the only way to get rid of hum is not to talk cheve the the way to get rid of him is not to talk about or think of him; he will then cease his persecutions, and sink into insignificance. When he is continually beld up as a bugbear, men soon lose their dread of his inflictions, and consequently become careless on the whole subject of virtue and vice, just as a child soon becomes reckless if coustantly told that he is naughty. In fact, men and women are not totally deprayed; they are bad mainly through the force of circumstances.

Look, then, on the brighter side of human na-ture, and do not strive to find, in any direction, anything like absolute truth. There is no essen-tial truth in poetry or music, in science or art; they are merely different sides of the same plo-ture, different glimpses of the same sunshine, dif-ferent likets and shadawa in the kalekiescone of ferent lights and shadows in the kaleidoscope of human existence; they present us with examples which we strive to emulate, with patterns which we strive to copy, and open to us a constant field for the exorcise of the noblest faculties. Why do you like music? Because you have music within you. Why are you fond of poetry or of mechan-ics? Because you are endowed with ics? Because you are endowed with abilities in that direction. Always, men are attracted to any outward object by perceiving in it the same attri-bute which they themselves possess. Well, then, these are not truths, they are merely changes in the great drama of life, which go to make up human existence. A stanza of verse, a sentence of main existence. A stanza of verse, a sentence of prose and a strain of music may all convey the same liea-it is the form in which that idea is presented which commends it to our preference, or determines our rejection of it. So that what men should look for is not truth in the abstract but merely the most pleasing form in which it can be presented, and its most practical application in daily life. Therefore, do not condemn each other, saying, "I have truth, you have falsehood "—it is not so; your opinion is rightfully yours; you can-not hold any other; but the ideas of your neighbor are entitled to just as much respect. Conscience is an individual standard. Remember, in the order of creation there is no higher nor lower, no great or small. No one says that the sun is more beautiful than the stars, but the light of the sun is vastly different from that of the other lumina-Now each individual human being is either a sun or a star, and must keep his position, and neither you nor he, by taking much thought, can change it one lota. It is impossible to arrive at pure es sential truth on any subject; just as it is impossi-ble for a chemist to reduce matter to its ultimate component particles. Bo far as he can ever prove fact by sensible demonstration, there are no such things as such ultimate particles, or atoms their existence is merely assumed for the sake of certain scientific deductions. We speak of the elementary bodies, while every man of ordinary intelligence is well aware that these bodies (some Intelligence is well aware that these bodies (some fifty or sixty in number) are really compounds, which we are not yet enabled to analyze, and when they shall have been analyzed we shall still be far from having discovered a simple body. Just so your metaphysical philosophers talk about the ultimate principles of mind, essential truths, &c., giving those names to certain propositions or are pairing those names to certain propositions or conceptions, merely because they are obliged to rest in them, owing to the inability of the human reason to go any further, not because they have really arrived at the foundation of all knowledge. ial truths it must he reme

gence animates the animal, while its organization gence animates the animal, while its organization lives; but it. has not that peculiar kind of mind which can survive the organization, iQ. Are there any indunalities of minds? A.—There are inequalities in organization, there are no inequalities in mind, as a substance, Q.—Shall we recognize friends in the other life? A.—Most assuredly. There would he no pur-

pose in existence, if is were without the capacity recognition. Q .- How is the spiritual body organized and

constructed? A.-We do not understand this. "Spiritual

body " is an ambiguous term which should be seldom employed, because it does not mean any. Relique employed, because it does not mean any-thing, or, at all events not what is wished to be couveyed. The form of the spirit is an outgrowth of the mind and the body of the spirit, if we may use that term, is just such an organization as the mind produces; precisely as the germ of the flow-er gathers from the air and sunshine the elements necessary to make it a rose or a llly, or whatever else it was desired to be. else it was designed to be.

-Did Moses write the truth in his account of Creation ?

A.-We believe Moses wrote the truth as he understood it. We do not know that Moses really wrote the account in question; and if he did we have no doubt he merely recorded traditions which had heen handed down to his time. We know that this old narrative of the creation cannot be proved true. Moses, we admit, had a per-fect right to believe it; we certainly do not be-lieve it; for the reason that there is no evidence in favor of the statement that the world was made in six days; the works of nature clearly contradict it, seeing that the manifest powers of creation are still at work. We thank the audience for their attention. We

beg them to remember that our ideas should be regarded as those of any other individual, and, however emphatically we may have expressed them, we have never felt the least disposition to annoy or offend those from whom we have been compelled to differ. We wish you Always to rely on your own judgments. If that should fail you, you can only fail back on the average judgment of humanity. Truth belongs to Infinitude; but it is permitted you to have such glimpses of it as may serve at

once to reward your exertions, and incite you to continue them.

To thy name, Infinite Spirit, who art within and around us, we pour out our songs of gratitude and praise. We bless thee for every blessing, we praise thee for every fortune-for we must do so in return for what is evident everywhere-thine Infinite Power and Omnipresent Love, which, pervading our spirits, urges us to glorify thy name, forevermore. Amen.

Written for the Banner of Light. PRESS ON.

BY MISS PHELPS.

Press on! sister of earth, still on! Heed not the desert's burning sand, For weary feet, but ever on, Till thou hast galued the emerald land.

Press on! heed not the chilly morns That usher in the weary day; The cutting rocks, the piercing thorns,

That thickly strew thy doubtful way. Press on! heed not the rising cloud,

The gathering blackness of the storm, The thunder, pealing long and loud, The lightning, flashing round thy form.

Press on! he truthful and sincere, Earnest for truth to do and dare; With love and justice never fear The burden of the right to share.

Press on! though tempests roar around, And wild, and dark, and drear the sky, Still be thy pathway upward bound, Though demon forms before thee fly.

Press on! in earnest, ceaseless toil, With strong, determined heart, to brave The dangerous seas, the wild turmoil, That crests with foam our civic wave.

Press on! now is the only hour When true, courageous souls can save Justice and Truth, our birthright dower,

From death and an unbonored grave. Press on! now is the time to toil

With steadfast will, and skillful hand, Till all the foes of right recoil, And flee forever from our land.

Press onl in union with our hands, Till love and right the world shall sway, Through might of our united hands, Though rough and drear may be the way.

Press on! though lightnings gleam around, They'll serve to light thy upward track, Past pits, and snares, and miry ground, When darkness strives to hold thee back.

REPORT OF THE PROCEEDINGS OF THE

FIRST ILLINOIS STATE CONVENTION OF SPIRITUALISTS,

Held at Rockford, June 39 and 80 and July 1

[Phonographically Reported by W. F. Jamicson.]

The following is the conclusion of the proceedings of the State Convention, and contains, with what we have previously published, the gist of all the business transactions:

The Committee on State Organization, hy S. S. Jones, their Chairman, presented the following report, which, on motion, was accepted:

PREAMBLE.

PREAMBLE. Whereas, Large numbers of inteiligent and conscientious citizens of this country have outgrown, mentally and spirit-ually, the doctriner, dogmas, fusics and superstitutions of all Whereas, Man is by nature a social and religious being, re-guiring symmathetic and spiritual communion for the develop ment of the soult and Whereas, We have now abundant evidence, which the Chris-tian churches reject - phenomenal, scientific, philosophical and impirational - of the continued existence of huma beingg after death; therefore, Retoired, That we deem it expedient for the extension of these evidences and for social comperative purposes, to estab-liah National, fatte and local organizations, embracing sail persons who are willing to units with and contribute to such efforts on the broadent and most liberal platforms. *Resolved*, That we heartily sympatize with the National Or-ganization of Spiritualistic, and will cordially comperate with it in the furtherance of its declared objects. *Resolved*, That we deem Riate organizations equally impor-tant with the National, and the the furtherance of this object of the state of limesi, we do adopt the following Articles of Amountal, and will organizations are used by the furtherance of the the state of limesi, we do adopt the following Articles of Amountal of States OF ASSOCIATION.

in the State of Ill Association, viz. : ARTICLES OF ASSOCIATION.

This Association shall be called the Illinois State Association of Spiritualists.

MEMBERSHIP.

Any person can at any time become a member of this Association by subscribing to these Arti-cles, and shall be at liberty to withdraw therefrom at pleasure, and no charges or complaints shall ever be entertained by this Association against any one of its members, LEGISLATIVE.

This department shall be under the control of delegates of local societies of the State of Illinois in regularly called State Conventions assembled.

REPRESENTATION. Each local society of Spiritualists or other re-formers shall be entitled to a representative in the State Conventions in the following ratio, viz.: Each society shall be entitled to two delegates, and an additional delegate for each fraction of fifty over the first fifty members.

OFFICERS-THEIR DUTIES

OFFICERS-THEIR DUTIES. The officers of this society shall consist of a President, two Vice-Presidents, Clerk, Treasurer, and five Trustees, who shall hold their offices for one year, or until their successors are elected and enter upon the duties of their offices. The duty of these officers shall be to execute and perform the usual functions of like officers in

and perform the usual functions of like officers in other organized bodies, and especially the following, viz

It shall be the duty of the President to call meetings of the Association, and preside at all meetings of the Association or Executive Board, if present, and act as the general corresponding

and financial agent of the Association. It shall be the duty of the Vice President to perform all of the duties of the President, in his

The sence or inability to act. It shall be the duty of the Clerk to keep acou-rate minutes of the doings of the Association and Executive Board, and such other duties as usual-ly appertain to similar officers, under the direc-tion of the President tion of the President.

It shall be the duty of the Treasurer to receive all money belonging to the Association, and keep a correct account thereof; and if it be from the collector, to receipt to him therefor, and pay the same out at the order of the President, under the direction of the Association or Executive Board. all such duties as the law under which this Asso-ciation is organized requires,

VACANCIES-HOW FILLED.

In case a vacancy in any office in these Articles provided for, shall occur, either by death, resigna-tion, removal to a distance, or inability to act, it shall be the duty of the Executive Board to apnoint some member of the Association to fill such vacancy until the next annual meeting; and any office may, if necessary, be filled pro tempore in case of the temporary absence of the regular incumbent.

THE EXECUTIVE BOARD AND THEIR DUTIES. The President, Vice-President, Treasurer and Clerk shall form an Executive Board, and a majority of them may transact business in the name of and on behalf of the Association, but subject to the approval of the Association, when an amount exceeding fifty dollars is involved.

The Executive Board shall report all their do-ings at the next Annual Meeting of the Associa-

E. O. Smith, Esq., Decatur, for Treasurer. George Gage, McHenry; E. O. Smith, Decatur; A. MoFarland, Genereo; S. H. Todd, Batavia; Prof. A. Worthing, Warsaw, for Trustees. George W. Brown, Esq., President pro lem., then introduced Hon. S. S. Jones, President elect, who,

introduced fion, S. S. Jones, Freedent elect, who, upon taking the chair, said: Izidies and Gentlemen — Brothers and Sisters: Feeling deeply impressed with the importance of the duties of the office to which you have elected the duties of the office to which you have elected me, and duly appreciating your partiality, I tan-der you my unfeigned thanks for the honor con-ferred upon me. I feel it an honor to be elected the first presiding officer of the Illinois State As-sociation of Spiritualists, of this our great and be-loved State. I feel that we have this morning en-tered upon duties which are of vast importance, not only to ourselves but to generations yet un-born. Let us go on in this great work, and our efforts will result in a great good, which will be feit in all time to come. We have placed our-selves on a broad and liberal-yea, on a free plat-form. I helleve that the Spiritualisto fillinois have taken the lead in adopting a State platform, contaken the lead in adopting a State platform, con-ferring freedom upon every individual-allowing each and every one to express his or her views without fear of reproach, to say nothing of the

condemnation that is so common from the world. We have no creed nor coufession of faith to bind the free-born mind. The example we have this day set will go to every part of the country. Peo-ple will read and scan our dolngs. They will re-plote that we have adopted Articles of Associa-tion which leave individual rights entirely free and independent; that will give all a chance to be heard, without regard to popular opinions. This work of ours will make its impression everywhere, and its influence will be manifest all over

Spiritualists are rapidly realizing the fact that freedom of thought and the right of expression thereof is inherent in the nature of man, and an inalienable right. Poor, timid souls often seem to feel that they

are the keepers of the morals and consciences of their neighbors, and are so intent on such a supposed duty, that they entirely forget the more re-

sponsible one of governing self. We have set an example this day which will go upon perpetual record, showing that the Spiritualists of the State of Illinois, in State Convention assembled, recognize individual sovereignty as far superior to the popular institutions of the past, which require obedience to musty creeds

and sectarian dogmas. G. W. Brown, President, pro tem.:

Returned thanks to the Convention for the kind-He said it was feared by many that differences

would arise that would produce unpleasantness, Happy am I that perfect unanimity has thus far prevailed throughout the proceedings. It has been perfectly harmonious, and the business that it was supposed would consume a whole day, has been done in one hour. On motion of Hon. Warren Chase, the State Convention adjourned until 2 o'clock P. M.

AFTERNOON SESSION.

The Convention convened pursuant to adjourn-ment, President Jones in the chair. On motion, the Secretary read a letter from Ira

Porter. H. A. Jones, of Sycamore, offered the following resolution, and moved its adoption:

resolution, and inoved its audption: Resolved, The time has come in the life of this Republic when a more carnest effort should be made by reformers to extend the elective franchise to the women of this country; and that the confining of the ballot to the white male inhabi-tant is not republicanism, inasmuch as it does not recognize equal rights for all classes of its citizens; but is an applica-tion of the principles of the aristocracy of feudalism to the in-stitutions and laws of to-day.

Milton T. Peters, of Salem, moved to amend the resolution by inserting after the words "the women," the colored races; which amendment was accepted by the mover.

Dr. Underhill rose and said: Mr. President—We all know that this is an interesting question, not so much in behalf of women as in behalf of men. There is a great revolution at hand. We have robbed women of their rights, and are giving them back what we stole. If you want to educate your wives and daughters let them feel their responsibilities. We are servants to each other, from the highest to the lowest and the lowest to the highest. The President of the United States is the servant of the people, and you, sir, Mr. President, are my servant.

A gentleman rose and said he had entertained the same views expressed by Dr. Underhill for twenty years on this question. Thinks them self-evident to everybody who has given the subject a thought. He thought justice will be done very soon

Thomas Richmond, Esq., of Chicago, said:--I most fully concur in the adoption of that resolu-tion. It is a subject that I have long felt a deep interest in--to see universal justice and right gov-ern the whole human family; and now, since we have known freedom for ourselves, let flis society cover the whole ground. [Hear, hear.] Let overy soul have equal rights, politically, socially and

religiously. Mrs. H. F. M. Brown said a centlem audience said "you had no political reputation to lose." You have a reputation to gain, and if jus-tice is not done, you will lose what political repu-tation you have. You Spiritualists should write upon your spiritual banner, "Unconditional Eman-cipation for Woman." cipation for Woman." Parker Pillsbury said: It is certainly very un-expected for me to speak at this moment, and were it upon any other subject I would not de-tain you for a moment. A gentleman was on the floor speaking upon this question when I came in, and I could not resist the inclination to speak to you myself. I heard of this Convention on my way further Work. I had not before how an one way further West. I had not before had an op-portunity of seeing a Convention of this character for four or five years-during this terrible war through which we have passed. I have heard it to look beyond the affairs of this world. I have disposed to look beyond the affairs of this world. But I see that the affairs of this world are not to be overlooked by you in your efforts to pry into the mysteries of the next. The anti-slavery movement is the climax that made the wonderful discovery that woman has an existence cocqual with man. It was scarcely known before. But the right to hear came with known before. But the right to hear came with the ear; the right to breathe came with the lungs; the right to speech came with the tongue. God gave all the human attributes constituting a re-sponsible and immortal being. God himself gives equal rights, whether we will serve him or the other power. Shall Christianity do less. It has always been held that taxation was a just burghen immored upon the works. just hurden imposed upon the people. The taxa-tion imposed by Great Britain was considered a burden because representation was denied. The same right, the same justice that carried our fath-ers through that eight years' war, demand that woman should bear the burdens of taxation and enjoy the privileges of representation. Another revolution is inevitable unless this principle be should into our Government When the President was assassing the South When the President was assassinated the South itself would have accepted the issue; they would have accepted negro suffrage, but the hour was allowed to pass. Just at that moment God seemed to hold Jamaica up for our consideration. The tyrant did not hate his victim as a slave. He never hated him until he met him on the field of battle, and was obliged to how to his valor. I am glad that you have begun early in this Convention to look to the fundamental principles of right. of right. The question then being put by the President, it was unanimously adopted. On motion of Warren Chase, it was resolved that we elect ten delegates to the National Con-vention of Spiritualists, to be held at Providence, Rhode Island; whereupon the following delegates

any such occurrence ever happened; and as it is, we can seldom repose in the idea that we have we can sold or reveak which he stars and dragging the depths of ocean, in their restless search for the absolute, overlook the treasures which lie about their daily pathway? Yest every principle which is essential to man's happiness, he can know; but it is in vain that the aspires to a knowl-edge of Truth in the abstract. Men search out it is no long-lasting structure, as they fondly deem to many starte as and the search out it. There are no facts, excent those of mithemat. which is essential to man's happiness, he can know; but it is in vain that he aspires to a know! edge of Truth in the abstract. Men search out facts and pile them up with untiring ingenuity into a monument which they call a science, but it is no long-lasting attructure, as they fondly deem it. There are no facts, except those of mithemat-ics, which may not, sconer or later, be supersoded by other contradictory facts. Science therefore is nothing more than a record of gradual changes of the human mind in trying to find absolute Truth. The desire for more light, is the sceret of all hu: man improvement, and we supremely despike the man who says "I will go no further, for I have found Truth, "or who goes back upon established his sole standard... The man who is so bigoted as never to change, and he who presumptuously de-sents or ignores estiled principles, are both far from Truth, and both equally deserving of con-tempt. Every human inlud contains, therefore, some elements of Truth, hut these are acted upon so differently by all the diverse circumstances of organization, ciducation and position, that men must always differ in their underatanding of them. To do to others as we would that others should to to may has here, the godien with the town and that charge and the other and position, that men a God never to be reached, but to be kent in sight.

To do to others as we would that others should do to us, has been the golden rule of every age and nation; it has always been recognized as a standard of action, yet there is no Truth in it; it standard of action, yet there is no Truth in it; it is merely a high, perfect symbol of human excel-lence, which all men profess to adhere to, but which none actually obey. No man can really do unto others as he would have others do unto him, because, first, he cannot always know what he would have others do unto him; and secondly, when he persuades himself that he is following out the wile work her a obstree melidions with out the rule, were he to change positions with the other party, in many cases, he would look on the matter very differently. The precipt in ques-tion must be regarded as merely imposing a prac-tical block upon human ambilion and onpidity; tical theok upon human ambilion and empidity; as placing its weight in the other side of the bal-ance of motives; but there is such a thing as load-ing the right scale too heavily. These men who devote themselves to this or that principle, or generally conceived to be very accurate, conse-leading them, are guilty of this error, and it is leading them, are guilty of this error, and it is not the laws of Nature are harmonious, and are generally conceived to be very accurate, conse-quently, they must, at least, be embodiments of well for mankind that its own selfishness and ig not the laws of Nature are harmonious, and are quently, they must, at least, be embodiments of struct. Al-MI there be a Day of Judgment? Al-MI there be a be been even. It is not well for a man to follow any one principle blindly and ex-clusively, at the expended of every other Truth Hofsthusfel ince the mischlevous errors, and drags himself do wa below, even the average level. Heis thus foil into the most mischlevous errors, and w drags himself down below, even the averagd level. When, a, map, escrifters, every patural duty and affection-home-family and friends-for the sake h of some idea which he calls Truth and regards as all important; he is very likely in undertaking the work of the Almighty, to fast shat he does not need his assistance. Such herces think that c somewhere, in some department, there is, a Truth which, Hesver intelled them to discover and give to the world! For this purpose, the stand a positivesy cadear iffa

sistent of obscure, that exceptise concurrent testi-mony may have established here and there a leading fact, men might be left in doubt whether any such occurrence ever happened; and as it is, which occupied the dawning intelligence of the race-they turn them over and over, study them

ored in Divine Truth, that it can only dwell on high, the central object of your longing endeavors, a God never to be reached, but to be kept in sight forever. . : 11.

Q .--- What did Jesus mean when he said that he

came to testify of the truth "? A.-He meant that he came as a witness, merely; not to reveal new truth; but to examplify in his life, and enforce in his precepts truth which

The world already know. Q_{r} is Law Truth? A_{r} We do not know. The laws of Nature are generally true to themselves; that is, every law produces its legitimate results; and, as far as the laws themselves are concerned, they are true to those consequences. But a law cannot be a truth,

A:-Will there be a Day of Judgment? A:-If you mean by judgment, the penalty for what a person does, judgment is going on all the time, every day... The soil, after death, does not go to immediate happiness or misery; it lives on, with all its pedullar attributes and qualities, and waits for no day of judgment. It does not go to rest in an intermediate state, for it never can rent; being, mind is a livers attive, and means, every heing, mind, a slways, autyes, And, Frans, every day and every hour, the results of its action, "Q:-Will there be a resurrection of the body?"

Al-There is not brough substance this the earth to make holics for all the souls who would call for them at a general resurrection. Q.-Have shiming souls? A.-Animals have intelligence. That intelli-

ss on! stop not thy friend to please: Cease clinging to that darling sin; Turn not aside for love of ease, For selfish pleasure thou might'st win.

Press on! oh sister pilgrim, press! With all thy might and vigor run, To gain the prize of blessedness, Only by labor to be won.

Press on! while war and rapine shed Their lurid fiames the earth around; While fell disease and famine tread O'er aching hearts their ghastly round.

Press on! while from the spirit-world,

The groans of woe and guilt resound; Till darkness from its throne is hurled, Its pining captives all unbound,

Press on lour Order's gospel spread; Though friends and foes 'gainst thee conspire, Alike, the living and the dead,

'T will save from woe and evils dire. Press on! till o'er our ransomed earth.

Our Order spreads its sheltering wing, Till every heart hath felt its worth.

And round the globe its praises ring.

Press on! till o'er the universe Our Order reigns in power and might; While angel hosts its deeds rehearse, For might at last is light and right.

Press onl rob not thy soul of good. That crowns the victors of the race, Blesses the angel sisterhood, And lights thy mother's smiling face.

Press on! press on! the pearly gates E'en now are gleaming on thy sight. Press on! for God, thy mother waits To crown thee victor of the fight, Boston, 1866.

A Curlous Epitaph.

A correspondent of the London Standard sends the following copy of a curious epitaph, taken from a memorial in the churchyard of Lydford, in Devont

Here lies in horizontal position Here hes in norizontal position The outside case of George Routleigh, watchmaker; Whose abilities in that line were an honor To his profession, Integrity was the main spring And prudence the regulator Of all the actions of his life; Humane, generous and liberal, His hand never stopped Till he had relieved distress. Bo nicely regulated were all his actions That he never went wrong, Except when set a going By people Who did not know His key ; Even then he was easily Set right again, He had the art of diaposing his time So well

That his hours glided away In one continual round, Of pleasure and delight, Till an unideky minute put a period to His existence. He departed this life 14 November, 1802,

He departed this life is November, 1802, Aged 57, Wound up In hopes of lieling taken in Aand By his Makét, And of being thoroughly cleaned, repaired, And set a going In the world to come.

tion, and whenever required by a vote of the As-sociation, in a business-like manner, which report, when approved by the Association, the Clerk shall spread upon the records of the Association for future reference.

ANNUAL MRETINGS. This Association shall hold Annual Conventions at such times and places only as the Execu-tive Board shall designate.

The finances of the Association shall consist of voluntary contributions only. S. S. JONES, Chairman. WARREN CHASE, JAMES E. MORRISON, M. D., NES H. & M. BROWN MRS. H. F. M. BROWN, GEO. HASKELL, M. D.,

Committee on Organization

On motion, ordered that the preamble, resolu-tions and articles be severally taken up and acted upon; which was done. On motion of Thomas Richmond, of Chicago,

the preamble, resolutions and articles of organiza-tion were adopted as reported by the committee on organization, as a whole. On motion of Warren Chase, an opportunity

was then given for persons to enroll their names as members of the Association.

MEMBERS OF THE ILLINOIS STATE ASSOCIATION OF SPIRITUALISTS.

MEMBERS OF THE ILLINOIS STATE ASSOCIATION OF SPIRITUALISTS.
S. S. Jones, St. Charles; Warren Chase, South Pans; Mrs. H. F. M. Bröwn, Chicago; J. T. Morri-son, McHenry; George Haskell, Rockford; S. H. Todd, Batavia; Harvey A. Jones, Mrs. Sarah D. P. Jones, Bycamore; A. J. Story, Samuel Smith, Rockford; A. James, Chicago; David Shedd, Rock-ford; A. H. Fisher, Rockford; S. Stelwell, Shir-land; Charlès Dwight, Rockford; Mrs. J. L. Den-nison, Chicago; Mrs. Harriet Dwight, Rockford; Mrs. Mary Todd, Belvidere; Mrs. J. M. Tefft, El-gin; Sophia E. Huntington, Marengo; Sarah O. S. Matterson, Huntley; Mfs. C. L. Smith, Elgin; Lament Spring, Sycamore; Wm. Thompson, Ma-rengo; Mrs. Laura M. Maynard, Morrison, White-side Co.; Lorinda G. Brown, Mrs. Susan Fay, Mary McKenny, Rockforl; Mrs. A. H. Rohinson, Chicago; Mary Dayton, Huntley Grove; S. Aus-tin, Dundee; G. G. Spring, Sycamore, DeKalb Co.; Anna Willis, McLane; Lucia Tyler, Julia A. Carliton, Hampshire, Kane Co.; Mrs. L. J. Cole, Chicago; W. Poynter, Rockford; Lizette Parker, Marengo; Wilson Bartlett, Z. Waxham, Rockford; Phebe Eilis, Manchester, Boone Co.; Bolle Scou-gall, Rockford; Ira Colmon, Shabbona, DeKalb Co.; Joshua King, A. H. Dwight, Rockford; S. Loveit, D. Chapman, Belvidere; K. Parker, Ma-rengo; Elizabeth Powell, Sterling; J. P. Daniels, Manchester - P. O. Address, Beloit, Wis.; W. Needham, Solomon T. Holley, Almira Brearly, Manchester - P. O. Address, Beloit, Wis.; W. Needham, Solomon T. Holley, Almira Brearly, Manchester - P. Co. Address, Beloit, Wis.; W. Needham, Solomon T. Holley, Almira Brearly, Manchester - P. Chase, Mrs. C. O. Whelp-ley, South Pass; Wm. E. Moore, M. D., Rochelle, Ogle Co.; Oliver Woolard, Parks Oorners; War-wick Martin, Chicago; Mrs. L. M. Dummore, May-field, DeKalh Co.; Mrs. L. Thompson, Marengo; H. P. Stone, M. D. Stone, S. S. Fisher, C. Dunn, Rockford; I. Martin, Durand.

REPORT.

The committee on permanent officers for the Illinois State Association of Spiritualists made their report, recommending the following named

their report, recommendation of St. Charles, for President. Hon. S. B. Joner, of St. Charles, for President. Hon. Warren Chase, of South Pass, Dr. Goorge Haskell, of Rockford, for Vice-Presidents. Milton T. Peters, of Salem-P. O. address Chl-cago-for Secretary.

Were elected: George Haskell, S. S. Jones, Warren Chase, Mrs. H. F. M. Brown, R. H. Winslow, E. C. Dunn, Jas. E. Morrison, S. H. Todd, H. A. Jones, Mrs.

H. W. Lee. Ordered that the delegates in attendance be authorized to fill vacancies that may occur, or to cast the whole vote of this Association. • On motion of Warren Chase, the Convention

adjourned until 8 o'clock Sunday morning.

BUNDAY.

Convention met pursuant to adjournment, Pres-

ident Jones in the Chair. The Articles of Association were again read, for the benefit of these who had come into the Con-

On motion, a vote of thanks was given S. S. Jones for his action in procuring free return tick-ets for members of the Convention passing over the Northwestern railway.

Mr, Jones thanked the Convention for the com-

BANNER OF LIGHT.

pliment; but moved that a vote of thanks be ten-Gered the Northwestern Railway Company for Their liberality, which was unanimously adopted. On motion of Mr. Brown, the Convention ad-Journed until 7 o'clock in the evening.

4

EVENING SESSION.

Convention met pursuant to adjournment, President Jones in the Chair.

Hop. Warren Chase offered the following reso-

Infin, which was adopted: Infon, which was adopted: Resourced. That it is the desire of the Illinois State Associa-tion of Spiritualists, that each local organization of Spiritual-ists of other reformers within the State of Illinois, should not only send delegates to the next annual Convention of this Association, but that they also send up statistical reports, showing the general condition of reformatory inversents in their respective localities.

On motion, of Capt. Winslow, a vote of thanks was tendered President Jones for the able and impartial manner in which he had presided over

the Convention. On motion, a like vote of thanks was tendered in Milton T. Peters, Esq., Secretary, Mrs. L. H. Kimball, Assistant Secretary, and W. F. Jamleson, Phonographic Reporter, for the able manner in which they had performed the duties of their respective offices.

motion, a vote of thanks was tendered the citizens of Rockford who had opened their doors to and with unbounded hospitality entertained the delegates to this Convention.

On motion, it was ordered that copies of the pro-ceedings of this Convention be forwarded to the RELIGIO-PHILOSOPHICAL JOURNAL and BAN-NEB OF LIGHT for publication. Convention adjourned sine die.

Letter from Washington.

It is a long while since I have written you, dear Banner, not that you are not remembered, but from not having anything particular to interest your readers.

Our meetings closed for the season with a series of lectures by Bro. T. Gales Forster and J. B. Fergusón. And I venture to say that lectures of equal merit have rarely if ever been delivered hefore any society. Of Bro. Forster nothing need be said, as he has been often and well reported.

But Bro. Ferguson perhaps is not so well known North and West. He was formerly settled over a religious society in Tonn., and I believe our President was one of his parishioners. He accompanied the celebrated Davenports to Europe, and to him, in a great measure, is due the credit of their success. He is one of the coolest. clearest headed thinkers, and is an able advocate of our cause. In stature, he is most commanding. and with his stiff, iron-grey hair brushed back from his brow, one is forcibly renlinded of the great Tennesseau, Gen. Andrew Jackson. Mr. Ferguson is now residing here, and is engaged as Secretary of the Johnson Club,

Recently the Chronicle, the editor of which is a believer in Spiritualism, allowed his columns to be prostituted to the abuse of Mr. Ferguson, on account of political difference, and sneeringly charged him with being a believer in the delusion, and with having gone to Europe as the agent of the notorious impostors, the Davenport Brothers. Such meanness is unworthy a political opposition, and Mr. Forney may see the day when he will regret pursuing such a course, for the Spiritualists of this country are no small body, and they will not much longer disregard such uncalled for attempts to prejudice our cause.

The Fourth was comparatively a quiet day in the Capital. In accordance with previous arrangements, a Pichle by the Spiritualists was held in Georgetown, at the residence of Mr. and Mrs. A. Cridge. The place selected could not have been excelled if equaled. The house is a fine country residence, with ample grounds laid out elegantly, and well supplied with shrubbery, flowers and trees. The company amused themselves in various games, dances, singing, &c., until late in the evening, when on breaking up, the fine song by our sweet singer, Bro. J. G. Clark, called he "Evergreen Hills," was sung. Each of the party felt that they had never before passed so pleasant a Fourth of July, and determined on the next anniversary to again be participants in just such an agreeable and common sense celebration, Mrs. Cridge issister to Prof. Denton, and while

her public notoriety is worthily great, as one of the best mediums extant, it is only conaled by her capacity for anticipating and providing for the wants of just such a company as visited her grounds on this occasion. Long may Mr. and Mrs. Cridge live to do honor to the beautiful faith. a knowledge which they live and practice in their daily lives. Our next lecturing season will commence in Oct. Lecturers desirous of visiting Washington, are requested to write to the corresponding Secretary, (Dr. J. A. Roland,) who so ably conducted the last course. All lecturers visiting us to lecture on Spiritualism, can rest assured of receiving satisfactory remuneration, as all who have lectured before our Society have received just what has been agreed upon.

to attend and speak at a Grove Mass Meeting of Independence celebrators, at Tippecanoe; and I filled the bill and lectured on the evening of the 5th on Spiritualism-as I could not get in enough to satisfy me on the Fourth-but I got in enough of Jefferson and Paine, and the political infidels,

to scare off the clergymen. I found sister Emma Steele there curing the sick and battling with error and for our cause, with her usual frankness and ability. On the 6th, I reached Dr. James Cooper's, at Bellefontaine, and had a rest and treat with one of our truest and best workers in our cause. I was glad to find the Doctor at home and enjoying the reward of his labors, and laboring on as faithfully as ever. Such workers are sure to be blessed. Saturday I reached Cleveland, and received in my letters the sad news of the sudden departure for the upper life of our noble and beloved sister, Mrs. Tuttle, of Hardwick, Vt., and on Sunday it pressed my discourse out of the heart in a manner to wet many eyes in my audience; but it was a digression from my usual course, for I usually bring all my batteries to bear on the head, and attack the intellect instead of the feelings or the heart. But my spirit had followed her to the delightful home to which her life had entitled her, and I could not

but urge others to strive to attain it. This week I have begun to prepare the manuscript of our younger Bro. Beliel W. Stoddard's book, at a quiet and happy home in the country. But the friends will make me lecture one evening at Chagrin Falls, where I have 'so often spoken and where I cannot go on a Sunday. I shall lation over our progress and accomplishments reach Connecticut early in August, and I trust have the pleasure, before I return West, of looking take the heart and pith out of our endeavor enonce more into the office and sanctum of the Banner. I feel as if it would do my oft wearied heart good to meet you all once more, before I turn and return. WARREN CHASE, July 12, 1866.

Delegates from Pennsylvania.

The following persons have been appointed as Delegates to the Third National Convention, to meet at Providence, R. I., the 21st of August, at 10 o'clock A. M. From the Pennsylvania State Society: Isaac Rehn, Philadelphia; Milo A. Townsend, New Brighton; Mary A. Stretch, Philadel. derpinning is knocked away. We ramble about phia; Wm. H. Johnston, Corry; Mr. Wise, Mrs. Wise, Philadelphia; Dr. Geo. Newcomer, Mead- the effect before the cause. Enthusiasm, to be ville; Miss C. A. Grimes, Philadelphia; Dr. B. L. Fetherholf, Tamaqua; Dr. Wm. A. Fahnestock, Marietta; Henry T. Child, M. D., Philadelphia. The Executive Committee are desirious of ap-

pointing delegates from other parts of the State, and if such are appointed their names will be forwarded.

The First Association of Spiritualists of Philadelphia have appointed the following, with power to fill vacancies: Louis Belrose, Julia Belrose, M. B. Dyott, Mary J. Dyott, Miss Moore, Isaac Rehn, Miss C. A. Grimes, Mrs. Mary A. Stretch, Henry T. Child, M. D., Mrs. Danforth.

Delegates have been appointed from each of our Lyceums.

I have learned that all the railroads south of the Grand Trunk, on which Mr. Jones, of Chicago, has made all arrangements for a reduction of the refuse to make a reduction to Religious, Benevolent or Political Conventions or Societies. If this he so, the Western Delegates will find it to their advantage to go by the Grand Trunk Road, as noticed in the Journal.

According to the best information I can get, the fares are as follows: From Pittsburg to Philadelphia, \$11,00; from Philadelphia to New York, via Raritan Bay and Del. Road, leaving Vine-Street Pier 27, foot of Robinson street, at 5 P. M., \$3.00. These are the lowest rates that I know of at pres-Yours, HENRY T. CHILD, M. D. ent. 634 Race street, Philadelphia, Pa.

Sutton, N. H.-Delegates Chosen, etc.

Banner of Light.

BOOM NO. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. C. H. CROWELL, I. B. Bicn. WR. WHITE.

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

BPIRITE ALISM is based on the cardinal fact of spirit-commun-ion and indux; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, weigre and destiny, 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 occuli forces of the universe; of the relations of spirit to matter, and of man to God and tho spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy. *Lon-don Spiritual Magaine*.

Work and Hurrah.

While we give more or less of our time to a survey of the field on which it is easy to see so many changes going forward, let us not commit the mistake of thinking that mere congratulations are to take the place of patient, faithful, quiet, hopeful work, and are to crowd it out altogether. Indeed. we are of opinion that the tendency to self-gratumay readily become such an exaggeration as to tirely; and this is to be watched for and guarded against. Life abounds with valuable lessons to us on this score. In war, it is not the conceiving and combining mind of the commander that indulges in audible satisfaction, but that is left to the mass of the army, to admiring spectators. The master mind remains calm and tranquil, is silent, esteems little the cheers and shouts, but is content to see the work done, being stimulated to accomplish more.

In actual work consists our mission. When we seek to put that aside for something else, the unaimlessly, and therefore discontentedly, by putting genuine, must spring from positive effort; if it is only the evaporation of hopeful, spirits, that are not yet trained to service, it may as well be ridiculed as made a serious matter of.

It is the cause that inspires the work; and after a time we come even to love the work for work's sake. This is more or less mechanical, of course; but it so far answers admirably to what is more or less mechanical in our nature. There are plenty of hours in our lives, when we should be indisposed to do anything whatever; unless the habit of work came along and took us under its charge, fitting us into our place of duty again, and keeping us steadily there, until inspiration and enthusiasm caught us up and poured power into the channels which habit had created.

But this is a too general reflection. What we principally and specially had it in our mind fare, have entered into a coalition, and positively | to say was in relation to the urgent necessity of not losing sight of labor for the glorious cause in which we are all engaged, by reason of our delight over the results which that labor has already accomplished. That must at no time be intermitted. The whole of this h siness is like a chain, each part linked to every other; leave out a link, which never fitted into its place by chance or luck and the strength and continuity of the whole chain is destroyed. So with our devotion to the blessed Wharf daily at 9 A. M., \$2,00; the Neptune line of truths which are to be found in our faith in Spirsteamers from New York to Providence, leaving itualism. If no progress is made but by effort, then we certainly may not relax that effort at any time. It is, in fact, labor-labor, all the while. We can never let go, and must not hope to. We must work on, and work on, and be grateful to feel that that is our privilege. And work will somehow beget an inspiration of its own in time. which is one of its chief compensations How much there seems yet to be done, when we run our eves over the vast field which is not yet occupied. The harvest is abundant, but the laborers are none too many. We want the holiest and truest and strongest men and women to cast in their lots into this advancing cause. We need examples of a devotion more single and sincere than any yet written down in the history of the cause. We require an entire class of devoted, faithful, separated individuals, who are resolved to give their lives to this good work, and contented to receive such pay as love itself so richly returns for its rewards. None should wait for cirvices, but this only indicated that they were hit cumstances to create the occasion for beginning this devotion; let them examine themselves in secret, thoroughly, with prayer, and become satisfied that they are, or are not, capable instruments in the hands of the higher intelligences who are at all times ready to accept them. Spiritualism has gone so far with the conscience and faith of our people, it has worked its influence so far into the organizations of church and creed, it is so vigorous in its influence all about us to-day, that it is far more necessary that we should look around and plan to do yet more and more work, and do it better and better, than that we should rest even for a moment to dissipate our energies in congratulations. Let us give ourselves again to this holy work with renewed spirits, and we shall see it prosper as never before.

The Haunicd House at Newton-Won-Theodore Parker's Definition of Spir-

derful Manifestations. For several weeks past considerable gossin; has prevailed in this city, in reference to "mysterious demonstrations" which were taking place in the made public his views, in one of his discourses. family of a resident of Newton, a beautiful town about half a dozen miles from Boston. We have taken some pains to ascertain if there was any foundation for the many stories about a "haunted house in the suburbs," &c., and have traced the story to the heretofore quiet town above named, and find that, nearly all the residents there are quite familiar with most of the facts in the case.

It appears that the singular demonstrations occurred in the family of a highly respectable gentleman, a merchant doing business in this city, but residing in Newton." He and his wife are esteemed members of the Orthodox church, and are entirely free from suspicion of having anything to do with the manifestations which have been witnessed in their house, and which to them appeared most unaccountable and strange; on the contrary, they are very sensitive in regard to the matter, and are desirous of keeping it from the public as much as possible. But such things cannot long remain a secret, even in the "best families."

For some time past, and generally when the family were all present, articles in the room were observed to move about without any visible cause, and the doors would open and shut in like manner. This soon attracted serious attention and caused considerable alarm, yet the manifestations would continue daily, with increased demonstrations. A carpenter was called in to remedy the trouble with the doors, but his skill failed to have any control over their movements, for they would fly open and close as mysteriously as before; not only that, but, as if in defiance, the vases on the mantle, and other articles in the room, would move about in his presence, and in their gyrations through the 'air would pass near the beads of some of those present, but injuring no one. At one time a pair of scissors arose from a work-basket, near which the lady of the mangyrations through the 'air would pass near the a work-basket, near which the lady of the manslon was sitting, and flying rapidly across the room, close by the head of another member of the family, stuck into the wall. At another time, the sword of their son, who was killed in the war, was taken from its scabbard by invisible hands, and handled in true military style. A sea shell started up from its resting place and went whizzing through the air, and finally struck so heavily against the wall as to banish all idea of "mere imagluation."

We could enumerate various other similar demonstrations, to show that there was indeed sufficient cause for alarm in a family entirely ignorant of any phase of modern Spiritualism. These manifestations were witnessed in broad daylight by the whole family, and large numbers of friends and neighbors.

The true explanation of the affair is this: The son, who had distinguished himself as an officer of one of the Massachusetts regiments, during the war of the rebellion; and being anxious to let his skeptical parents know that he still lives and is able to come back and communicate with them, has taken this means to draw their attention to the fact, hoping thereby to induce them to lay aside their prejudices and in a candid manner examine the facts in regard to spirit communion, Had they done this in the first place, they would have been saved the annoyance they have been subjected to, and would now have the unspeakable satisfaction of knowing that their son exists in spirit-life in the enjoyment of all his mental faculties, even to a fuller extent than while in the earthly form; and that he can visit and communicate with them daily. We trust they will yet have cause to bless their spirit son for calling their attention to such a mighty and important truth. To enjoy so rich a blessing, they have only to comply with the wishes of that son, by procuring a suitable medium through whom he can converse.

We forbeau

JULY 28, 1866.

Itualism. About the time when the BANNEB was first launched into the current of life, Theodore Parker respecting the character, the aims, the work, and the future of Spiritualism. From the lips of such a man, who knew all the creeds only to turn his back on them, a deliberate estimate of our elevating faith and ennobling philosophy cannot but be of most profound interest. We therefore reprint the accompanying summary from the mouth of the distinguished preacher of Boston, satisfied that it will carry a powerful influence wherever it is thoughtfully read. Those who are disposed to speak of Spiritualism with the sneer of ignorance, may here see what so learned and spiritual minded a man as Theodore Parker had to say of it and its claims:"

OF THE PARTY THAT ARE NEITHER CATHOLICS NOR PROTESTANTS.

This party has an Idea wider and deeper than that of the Catholic or Protestant, namely: That God still inspires men as much as ever; that he is im-manent in spirit as in space. For the present pur-pose, and to avoid circumlocution, this doctrine may be called SPIRITUALISM. This relies on no Church, Tradition or Soripture as the last ground and infallible rule; it counts, these things teachers, if they teach, not masters; helps, if they help us, not authorities. It relies on the divine pres-ence in the soul of Man; the eternal Word of God, which is TRUTH, as it speaks through the facul-ties he has given. It believes God is near the soul as matter to the sense; thinks the canon of revelation not yet closed, nor God exhausted. It revelation not yet closed, nor God exhibits a. It sees him in Nature's perfect work; hears him in all true Scripture, Jewish or Phonician; feels him in the aspiration of the heart; stoops at the same fountain with Moses and Jesus, and is filled with living water. It calls God Father, not King; Christ brother, not Redeemer; Heaven home; Re-licion patters. It loves and trusts but does not ligion nature. It loves and trusts, but does not fear. It sees in Jesus a man living manlike, high-ly gifted, and living with blameless and beautiful fidelity to God, stepping thousands of years before the race of men; the profoundest religious genius and we must do the same, for one man cannot live for another, more than he can eat or sleep for him. It is no personal Christ, but the Spirit of Wisdom, Holiness, Love, that creates the well-belug of men; a life at one with God. The divine incarnation is in all mankind.

The aim it proposes is a complete union of Man with God till every action, thought wish, feeling, is in perfect harmony with the divine will. It in his progress, as the Rationalist; not the point God goes through in this development, as the Su-pernaturalist; but ABSOLUTE RELIGION, the point where Man's will and God's will are one and the same. Its SOURCE is absolute, its AIM absolute, its METHOD absolute. It lays down no creed; asks no symbol; reverences exclusively no time nor place, therefore can use all time and every place. It reckons forms useful to such as they help: one man may commune with God through the bread and wine emblems of the body that was broke, and the blood that was shed, in the cause The true explanation of the affair is this: The of truth; another may hold communion through parents above alluded to lost a noble and gallant the moss and the violet, the mountain, the ocean, or the scripture of suns which God has writ in the sky; it does not make the means the end; it prizes the signification more than the sign. It knows nothing of that puerile distinction between Reason and Revelation; never finds the alleged con-tradiction between good sense and Religion. Its Temple is all space; its Shrine the pure heart; its Creed all truth; its Ritual works of love and utili-ty; its Profession of faith a divine life, works without, faith within, love of God and man. It blds a man do duty and take what comes of it, grief or gladness. In every desert it opens fountains of living water; gives baim to every wound; a pillow in all tempests; tranquility in each distress. It does good for goodness sake; asks no pardon It does good for goodness' sake; asks no pardon for its sins, but gladly serves out the time. It is meek and reverent of truth, but scorns all false-hood, though upheld by the ancient and honorable of earth. It bows to no idols of wood, or flesh, of gold, or parchment, or spoken wind; neither Mam-mon, neither the Church, nor the Bible, nor yet Jesus, but God only. It takes all helps it can get; counts no good word profane, though a heathen spoke it; no lie scored, though the greatest prophet had said the word. Its redeemer is within; its salvation within: its heaven and its oracle of God. It falls back on perfect Religion; asks no more; is satisfied with no less. The personal Christ is its encouragement, for he reveals the personal of more the perfect the personal christ is the personal to be perfect as With its eye on the Infinite, it goes through the striving and the sleep of life; equal to daily, not above it; fearing not whether the ephemeral wind blow east or west. It has the strength of the Hero; the tranquil sweetness of the Saint. It makes each man his own priest, but accepts glad-ly him that speaks a holy word. Its prayer in words, in works, in feeling, in thought, is this: Thy will be done; its church that of all holy souls, the church of the firstborn, called by whatever name. Let others judge the merits and defects of this scheme. It has never organized a church; yet in all ages, from the earliest, men have more or less freely set forth its doctrines. We find these men among the despised and forsaken. The world We find these men among the despised and forsaken. The world was not ready to receive them. They have been stoned and spit upon in all the streets of the world. The "plous" have burned them as haters of God; the "wicked" called them bad names and let them go. They have served to flesh the swords of the Catholic church, and feed the fires of the Protestant. But, flames and steel will not con-sume them. The seed they have sown is quick in many a heart; their memory blessed by such as live divine. These were the men at whom the world opens wide the mouth, and draws out the tenenge and withers its impound leaves, but they world opens wide the mouth, and draws out the tongue, and utters its impotent laugh; but they received the fire of God on their altar, and kept living its sacred flame. They go on the forlorn hope of the race; but Trith puts a wall of fire about them; and holds the shield over their head, in the day of trouble. The battle of Truth seems often lost, but is always won. Her enemies but erect, the bloody scaffolding where the workmen of God go up and down, and with divine hands build wiser than they know. When the scaffold-the following with the scaffolding falls, the temple will appear.

BOSTON, BATUEDAY, JULY 28, 1866. OFFICE 158 WASHINGTON STREET,

Truly yours, A. HORTON. Washington, D. C., July 10, 1866.

Turn and Return.

When the strawberry crop was harvested, May and the home visit ended, and I had promised many Equations to stay longer, speak more, and have a convention when I came again. I turned my face northward nearly two hundred miles into cooler weather, at Decatur, Ill., where I lectured the four Sundays of June, to appreciative, but not large audiences, making in the time a visit to Clinton, Davis Co., where I was once snowed in for a week in the coldest of winter; but now it was summer, and we had excellent audiences three evenings. Our old friend, P. B. Jones, had gone, but Bro. Lintner is still there, and Mrs. Liutner and Mrs. Coverdale are still good mediums, and doing good work in keeping up an interest, When June left us I was two hundred miles further north, and still in Illinois, but far away from the cotton fields and ripe apples of Union Co. and my home, but was at the beautiful home of Dr. George Haskell, to share with him and others in the feast of reason and flow of soul, at the mass meeting called at that time and place, and to participate in the organization of a State Society. All of which was entirely satisfactory, and left a happy influence on my spirit, which I hope may last till renewed by similar gatherings elsewhere. The proceedings will enlighten the interested in our doings, and I trust will be an incentive to other States to organize societies for the support and spread of our Philosophy. Scarcely had the notes of the last speakor died away on our ears, when the engine's whistle called all aboard, and we were whirled into Ohioago, and I found my way to the Religio-Philosophical Journal office and the sanctum, and like to have fallen into the basket of wastescraps with the unreadable manuscript. But I did not see the printer who gave his fellow.workman fifty cents extra to set up a short article of mine, because he could not get into the superior condition to read it. The machinery of the Journal establishment seems to, run well in all of its departments, and from all I could see in my short call in the city, the cause is on the ascendant there. I have engaged to return and spend October with them. Bro, S. J. Fluney was dispens. ing good Gospel there this month, in his eloquent style.

July Sd, E had a long run to Mlami 'Co., Ohio,

Our beautiful religion—the first and only religion that ever pretended even to be reasonable. philosophic, scientific, common sense, natural and rational-has received of late a new impetus in this vicinity.

Mr. M. Henry Houghton has been lecturing here with great success. He spoke at Bradford yesterday, and he will speak again there to-morrow evening, at Town Hall. The Bradford people have done a fine thing in building a good and commodious hall, and voting it free for all religlous and political meetings.

The opposition here are in a quandary. There was some heavy tramping down stairs during serwith effect, and proved they themselves were possessed of that diabolism which they have vainly attributed to Spiritualism.

Dr. Ripley is to speak for us the last two Sundays of July.

Last May the Sutton Spiritual Society met to reorganize. Mr. Chas. A. Fowler was chosen to preside in all meetings, receive subscriptions, hire lecturers, and do all other necessary business for the ensuing year.

Frank Chase and John Nelson were chosen to represent our association in the National Convention at Providence in August. I shall exhibit a model of the Spiritual Invention, given me through the mediumship of Miss Emma Hardinge, on that occasion.

One more word to the friends in New Hampshire about the propriety of holding a State Convention. A business organization could be made productive of much good, and just to agitate the public mind a little, by holding a Convention, would bring forth fruit. FRANK CHASE, Sutton, N. H., July 16, 1866.

The Chicago Artesian Well.

With the last number of the Banner of Light, I find a circular of the Chicago Artesian Well Company, proposing that those who believe in the fact of open, reliable communication with the itualism. He is a clergyman, and of course this other world, shall do something to develop the property at Chicago, so that its usefulness may be still further increased, and the public mind affected fayorably by such material results as affected favorably by such material results as may flow from the application of more capital to this wonderful enterprise. Permit, me to testify my faith in the value of the property and the mode by which it was discovered, by investing at least one hundred dollars, which I am ready to pay at any moment when a sufficient sum has been offered from other parties face, to make it worth while to forward the subscription. I do this, not so much because I am aure that it is a good investment, pecuniarily, as because I will be secured to our canse by proving that our the busi-friends in the other world can operate on the busi-ness plane to some purpose when they judge expedient to do so. Allow he to busis, popular subscription in small sums, to be placed

The Way to Meet Them.

An attentive friend and consistent 'Spiritualist of Davenport, Iowa, sends us a copy of a communication to the Gazette of that place, in which a case is cited, and dwelt upon at some length, of a young girl's having become insane, and been found wandering aimlessly about, because she was a medium. And upon such a statement the writer of the communication proceeds to comment pretty much as he chooses on the sin, and wickedness and dreadful danger of believing in Spir-

expedient to do so. Allow me to surgest that a popular subscription in small sums, to be placed in the hands of responsible persons all over the country, until the amount reaches the price of one share, would enable many to be represented who could not do it otherwise. Ten for even twenty persons might own one share, which should be held by some one of the minuter, as their timber in the have at least one, thousand shares made ap some how. Only tipe, number, as the finates in the sake of the future in the should be how. Only tipe, number, as the future in the sake of the future in the shares made ap some how. Only tipe, number, as the future in the sake of the future in the shares made ap some how. Only tipe, number, as the future in the future in the sake of the future in the shares made ap some how. Only tipe, number, as the future in the future in the future in the shares made ap some how. Only tipe, number, as the future in the future in the future in the shares made ap some in the inter in the intervet in the shares made ap some one of the intervet in the intervet and ninety nine more in wanted. The sake of the future in the future in the intervet in the intervet in the intervet and ninety nine more in the intervet. The best in the intervet is respect, for the sake of the future in the intervet while to put down falle how if the in the intervet by the plainest denial.

nentioning names, as the parties are very sensitive on the subject, and are much annoyed by the publicity already given to the occurrence. The wife has been obliged to leave the house on account of the shock given to her nervous system. This is altogether unnecessary, as a simple compliance with the laws governing spirit control would easily obviate all inconvenience or trouble.

Spiritual Papers.

Bro. Hull, of the Monthly Clarion, informs us that Rev. J. G. Fish will soon start a weekly journal in New York or Philadelphia, entitled the 'Sniritual Messenger." Our brother then proceeds to say: "There is room for many more spiritual journals." We admit the fact that there is plenty of room for spiritual journals, but supporting them is quite another story. It has been justly said," the laborer is worthy of his hire;" but our long experience in the publication of a spiritual journal has taught us a severe practical lesson, for we have labored, "in season and out of season," to make the BANNER OF LIGHT accentable to the Spiritualists of America; have sunk \$25,000 in endeavoring to place it on a firm basis; and yet from, want of sufficient support from Spiritualists we are prevented from expanding our business, as we wish, for the advancement of Spiritualism. Automicial and

This condition of things certainly ought not to exist when there are so many Spiritualists in this country, millions of whom are abundantly able to do something toward advancing so glorious a cause-and no doubt many, would if they but gave the subject serious thought. Still we find no fault !! On the contrary, we thank those noble-hearted souls who have stood by us through all our vicissitudes, and who are still determined that the BANNER shall continue to wave until all humanity are completely disenthralled, and woman, the brightest gem in the human galaxy, placed on an equality in every, respect with her-(what nature intended)-true and loving companion MANIme stands blow add We would not say a single word to discourage

Bro. Fish from bringing into the field suction advocate of our glorious Philosophy; but we cannot help hinting that there are two first-class spiritualistic papers already established --- the BELIGIO PHILOSOPHICAL JOURNAL and the BANNER OF LIGHT-both of which need, just at this time, all the patronage; that the Spiritualists show a willingness to bestow on their organsionany guarant And then again, Bro! Hull! hay & MONTHLY, already established, which should be sustained, and which now needs pecupiety aid, to make it a success, il. as main at manying woll noting a tak

the field, friends make than a power in the land, -and you will shen have abored to some purpose. म्मनं एम सी हर 14.19 111

The and with a Piente to the tot Gardner, which is to this place on Weinesdiy August 8th, at Island Grove, Abiristia. The Doc toriggards to have this the placeaptors and ref the season.

-90Summering. s

Most people-that is, of the uneasy and of those who can afford it-are going off during this hot weather. Some really get into cooler localities; but the large majority find not one-tenth of the real comforts and conveniences and modes of enjoyment which they left behind them at home. For a pleasant and refreshing jaunt, commend us to the delicious days of autumn. They are bright and cool-warm enough, and still tempered down by the frosts and winds, And the world is in all its attractions then, Now all things that grow are parched and, wilted. When one arrives anywhere he does not care to move about, but squats in a seven-by-nine room, as hot as a furnace chamber, and sweats and is' fashionable. ' If plenty of room could he had, and easy dresses, be worn, and the airs were cooled, summering would be a pleasure. But as a general thing it is much more comfortable to stay at liome. The start and the

no plat i he Portland Charity.

Boston and Highboring dittes acted in the most generous menner toward the sufferers of Porty land; isonding them money clothing; food, and cooks, withher a thought of anything but their uri gent, whith, "All our, Atlantic cities have maily feated equal generality, "The feeling of sympathy which has been developed by this trying estastroi phe is a grace and ornament to our common net three. We require anon solaring appears three to be the train time Out friende in this dir, and vicinity must bear to thus, in this bolts us all together in one family/"Trials and good for 'us. Sympathy for off, auditer is one thing the further wanted There, is, sone too, much, lays in Her world, 34. More of that will make everything new.

adat se 7.000 JULY 28, 1866.

BANNER LIGHT. OF

Weives in Wool.

The ministers of the several professedly Christian denominations are not all so much better than other folks, whatever they and their partizans assert about it with such strength of lung. Another case of clerical criminality has recently come to the light in the Territory of Oregon. which, if it could only be fathered upon Spiritualism in some manner, would supply a text and a phrase for Orthodoxy to slang from as long as ears remained open to catch the welcome melody.

It appears that a (Reverend!) Mr. Boyakin. whose facilities by reason of his spiritual relation to the victims were all that a wicked heart could desire, has been found guilty of first drugging, and then outraging two young girls. The Rev. Mr. Fulton, of the Boston Tremont Temple, who thinks nothing lower, viler, or more thoroughly wicked than Spiritualism, and publicly thanks God when Spiritualists are disappointed of the use of a hall on a Sunday-Mr. Fulton, we say, may be interested to know that this Rev. Boyakin of Oregon is a brother Baptist clergyman, and that his youthful victims were the daughters of another clerical brother, who of course has the than the common breech-loading rifle. With this sympathy of the whole community, as well as of all who read of this nameless crime. The wretch the Austrians' once. The result so far greatly who was guilty of thus basely abusing the hospitality of a brother clergyman, saved himself from the aroused indignation of the people by fleeing on the steamer which sailed immediately after the discovery was made public. He is fully fifty years of age, and is described as having gray We expect to hear of bloody battles in Europe hair and beard. yet.

Now in view of all these facts, and of the too numerous occurrences of this character which sully the columns of the public journals from time to time, is it not about time for those presses and preachers that have been in the habit of experiences with the Davenports in Hamburg. ascribing "free love" practices of the most lustful and beastly sort to the Spiritualists of the country, both male and female, to cease from revilings which may be so readily turned against themselves. It is a lame and shallow cause, having small security in truth, that is willing to have its merits judged finally by the exceptional conduct of unworthy or weak professors and advocates, and were the devotees of Sectarianism so much superior to Spiritualists as they openly claim, the latter might reasonably expect to find examples of purity, of charity, of forgiveness, of kindness, of long-suffering, and of love among them, which would prove the value and reality of those professions better than all else. As things go, however, the ranks of Theology furnish as bad examples as any that can be searched through. It should teach humility, and silence along with

Emma Mardinge's Return-Her Last

Lecture.

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On Sunday evening, June 24th, an overflowing andience met Miss Emma Hardinge at Cleveland Hall, London, Eng., to hear her last Sunday evening discourse previous to her departure to this country. We find in the Spiritual Times the following allusion to her discourse and departure:

The subject-"The People's Advent"-was treated with more than her usual eloquence. The lady commenced by referring to human as op-posed to divine force, showing how poverty and misery resulted from despotic governments. But God's will, as expressed in the laws of Nature, God's will, as expressed in the investor intuite, she confidently foresaw, as the second and tri-umphant force which would eventually reign. Miss Hardinge next touched upon Astronomy, Geology, and the Powers of Mind; showing the law of progress everywhere made manifest. "Scilaw of progress everywhere made manifest. "Sci-ence," she said, " shows that the formation of a dew-drop is the history of the formation of a world." Returning to the idea of human force, she said, " It is by the right of force that we have the origin of the divine institution of slaves and the degradation of woman. Make the slave as strong and as wise as his master, and he is a slave no longer." The three discoveries—the mariner's compass, the printing-press, and labor-saving machinery, gave her hope for the people and faith in their advent. It is impossible to convey to our readers anything like an adequate idea of the ma-jestic outpourings of real inspiration which marked this discourse. "The People's Advent" would soon be with us were their teachers all endowed

The War in Europe.

Suddenly occurs an entirely new and strange state of things in Europe, which no one would have predicted. Austria has been, badly beaten by Prussian arms in a general engagement, and felt compelled to call in Napoleon as a mediator. meanwhile ceding Venetia to France as a practical basis of operations. But both Prussia and Italy refuse to agree to an armistice, which makes the idea of mediation a nullity. Napoleon could of course stop their fighting if he chose; as it is, he has got Venetia as a gift, and a prize it will be to him, with which to make Italy his dependent and ally, by bestowing it upon her at the right time. Austria will still be assailed, therefore, by the joint armies of Italy and Prussia, and shorn of her fairest provinces.

No doubt it was Napoleon's plan as much as Bismark's to humble the Kaiser, and crowd down his sovereignty into as low a consideration in Europe as possible. That is being done as fast as it can be. The loss of the great battle of Sudow is ascribed to the superiority of the Prussians in using a "needle" gun, which is nothing more weapon they could load and fire three times to adds to Napoleon's power and importance, who will send a Commission to go and take possession of Venetia at once. Austria expresses her determination to carry on the fight with Prussia, however, and may yet retrieve her present ill fortune.

The Davenports at Brussels.

The London Spiritual Times, of July 1st, contains a letter from Baron Holmfeld detailing his The Times adds that the Davenports are now in Brussels, which contains, as John King says, "the concentrated superstition of the ages;" here they have given a press scance and several publio seances, and are succeeding better than they have yet done since they have been on the continent. Later advices inform us that all the seances in Brussels go off with eclat. At one, the celebrated Victor Hugo occupied the seat of honor; and at the termination of the scance, expressed himself suprised and satisfied with the manifestations, adding that they exceeded anything that he could have deemed possible.

The Times thus speaks of Mr. Cooper: "We expect our friend, Mr. Cooper, who has accompanied them, to be at home in a few days. Few have been more self-sacrificing and devoted to the principles of Spiritualism than he has been. We can only again express an oft repeated wish that he may never have cause to regret the part he has taken in our glorious movement."

Renan's New Work.

The Boston Transcript, in introducing the following extract, in regard to Ernest Renan's new work, "The Apostles," says "it is only necessary to announce this volume to insure it readers. Renan is the most fascinating of rationalists, and pleases when he fails to convince. The London Athenœum thus speaks of the seductive influence of his style:"

"The power of its diction is wondroussweet and strong. Picture follows picture, musical cadence follows cadence, epigrammatic casulatry sudden-ly changes into broken accents of love-the vast glory of the antique fades before a dark group of sainted women. Jerusalem the Golden-rapidly nearing her supreme hour-Antioch, and all her marble gods-the waving illy fields of Galilee and the million-voiced life of the Urbs et Orbis-Paul, the proud, learned, passionate, refined con-vert, and the lowly band of peasant disciples, whose only wisdom was to love their Master 'jusqu'à la folie'—all these and a thousand other themes are touched upon in rapid succession with cunning hand; and through the whole there breathes a fervor strange and strong as some heavy exotic perfume-an ardent adoration of something indefinite, dreamy, ideal, which takes our hearts and our senses captive, hushes the loud protest and lulls our doubts into repose. We yield to the spell, and 'shut out thinking.'"

Reduction of Fare to Delegates.

Personal.

L. Judd Pardee is in Chicago, where he will remain some time. The Religio-Philosophical Journal says he is in very poor health, but hopes may recuperate and he in the field again ere long. He can be addressed in the care of that office, Mrs. Nellie L. Wiltsle is engaged to speak in Toledo, O., every Sunday during August, at 101 o'clock A. M., and 8 o'clock P. M. Mrs. W. is a brilliant speaker.

Mrs. S. D. Curtis, the well known and successful healing medium, for many years past located at Sacramento, Cal., has removed to Grass Valley, where she will continue to work in the cause of humanity.

Dr. Edwin V. Wright, who informs us that he vas formerly associated with the late W. Byrd Powell of Cincinnati, is about to enter the leoturing field again, as teacher of his (Powell's) great discovery of physiological incompatibility and the human temperaments, in connection with other important phases of mental and physical science, embracing the modern and ancient phenomena of Spiritualism, Somnambulism, Visions, Clairvoyance, Psychometry, Mental Telegraphing, &c. The Doctor is said to be a good speaker, and by Hudson and Emma Tuttle; "Whatever Is, is will no doubt treat his subjects in a scientific Right," by A. B. Child, M. D.; the second volume manner.

ALL SORTS OF PARAGRAPHS.

The Charlestown Independent Society of Spiritualists had a fine time at a picnic last Tuesday, in Maolis Garden, Nahant. About two hundred were present, and enjoyed themselves in a truly social manner. Mrs. Susie A. Hutchinson was present and gave them a fine speech, fitting the occasion.

The above Society will hold another picnic, on Thursday, Aug. 2d, at Walden Pond Grove, in Concord-a most lovely place, fitted up for the accommodation of such parties. There is in the Grove a good refreshment saloon, a stand for speakers, a place for daucing, boats for sailing, and accommodations for bathing. Fare for the excursion \$1; children 75 cents.

The First Society of Spiritualists of Charles town held their second picnic of the season at Green Mountain Grove, Medford, on the 17th. A goodly company were present, who were richly repaid for the excursion. These social occasions are refreshing to body and soul. The company were feasted intellectually by speeches from Mrs. M. M. Wood, J. H. Bickford, A. C. Robinson, Mrs. N. J. Willis, and others.

19 The ice cream poisoning affair at a picnic at Island Grove, Abington, on the Fourth of July, we are requested to state, was not the result of eating creams sold by the proprietors of the grove. On that day, contrary to usual custom, they had admitted an outside party, who furnished ice creams to some of the visitors, which had a fatal effect in one instance, and injured several others. It has since been ascertained that the cream was poisoned from having been kept in a copper yessel over night, before it was frozen, thereby becoming impregnated with poison from the copper. Such a thing will not be likely to ever happen again in that grove, for the proprietors are careful caterers, and are desirous of serving the public in the best manner.

REMEDY FOR THE CHOLERA. - The recipe for cholera, which we published in last week's BAN-NER, which was used successfully by Capt. Peabody, on board the ship Isaac Wright, should have read: A table-spoonful of salt, and a teaspoonful (not table-spoon) of red pepper mixed in half a pint of hot water.

The Packet Ship Monarch of the Seas, which left Liverpool, March 19th, with six hundred and seventy-four emigrant passengers on board, has not since been heard from. Fears are entertained that all have been lost.

The Postmaster General and the Attorney General, members of President Johnson's Cabinet, have resigned, on account of differences in political opinions.

A Capital Inducement to Subscribe for

the Banner.

scribers to the BANNER OF LIGHT, accompanied

with the money (\$3), one copy of either of the

following popular works, viz: "Spiritual Sunday

School Manual," by Uriah Clark; "History of the

Chicago Artesian Well," by George A. Shufeldt,

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Progress," by Dr. L. K. Coonley; "Poems," by

A. P. McCombs; or the "Gist of Spiritualism,"

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by Dr. P. B. Randolph; "The Wildfire Club,"

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Persons sending money as above, will observe

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tions as above described, must be sent at one

Send only Post-Office Orders or National Cur-

To Correspondents.

[We cannot ongage to return rejected manuscripts.]

J. T. W. E., FORDRAM, N. Y .- We have not heard of any

Business Matters.

weary and disordered bolles into our company, when a few doses of AVER'S SARSAPARILIA

would cleanse their murky blood and restore their health and vigor. Ye muddy victims of bilions

disease, have some regard for your neighbors, if not for yourselves.

JAMES V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York.

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CF MAKE YOUR OWN SOAP WITH P. T. BABBITT'S PURE CONCENTRATED POTASH, of READY

SOAP MAKER. Warranted double the strength of common

Potash, and superior to any other suponifier or ley in market.

Put up in cans of one nound, two pounds, three pounds, six

Terms, \$5 and four three-cent stamps.

OFFICE, Boston, Mass.

Oct. 14.-1v

There is no excuse for those who drag their

our company,

June 16.

B. T. BABBITT.

practical action yet in the matter you refer to.

Jackson Davis's " Morning Lectures."

by Hon. Warren Chase,

and Mrs. J. H. Conant.

bound in good style.

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rency.

Jr.; or "A B C of Life," by A. B. Child, M. D.

SCROFULA, SCROFULOUS SORE Until Sept. 22, 1866, we will send to the address EYES, AND CONSUMPTION of any person who will furnish us new sub-

CURED BY

MRS. SPENCE'S

POSITIVE AND NECATIVE POWDERS.

Scrofula and Consumption are justly. considered as the most unmanageable of all dis-eases, yet they yield as readily to the magio influence of Mrs. Spence's Positive and Negative Powders, as simple cases of Rineuma-tism, Diarrhea. Fever, Dyspepsia, Neu-raigia, Asthma, &c. As a remedy for Scrofu-ia in its mildest types, as well as in the worst and most aggravated forms of Inherited Scrofula, the Positive and Negative Powders surpass all others. The evidence now in my possession, upon this point, is overwhelming. I therefore declare with confidence, that the day is near at hand when any one who persists in treatnear at hand when any one who persists in treat-ing Scrofuln, or Dyspepsia, Neuralgia, Asth-ma, Rheumatism, Fever, or any other disease with the present system of drugging, or upon any other system than that of the only true and scien-tific system of Positive and Negative, will be justly looked upon either as hopelessly ignorant, or criminally obstinate. The day is near at hand when the world will know out a surgeits the when the world will know and appreciate the Positive and Negative Powders just as I do. I ask no more. I ask no craggeration of their merits; and bence I make no exaggeration of their claims. I simply report FACTS-FACTS-FACTS-OVER-WHELMING FACTS, like the following:

Salem, N. H., Feb. 19, 1866.

PROF. SPENCE-Dear Sir : I wrote you some time last fall for a box of your Positive Powders, and, at the time, I mentioned the case of my daughter having the Scrofula in one of her eyes, that had troubled her very much ner cycs, that had troubled her very much ever since she was an infant. She is now fifteen years old. Before she had taken one box of the **Positive Powders** the inflammation had al-most disappeared, and the pain in her eye and head had whally left her. It had got to be so bad that she feared she would have to give up her studies and leave her school. She is now to all ap-mortance areast and are articled it but the **Post** pearances cured, and we are satisfied that the Posi-tive Powders have done it.

Respectfully yours, HENRY T. KIMBALL.

Ossee, Hennepin Co., Minn., Nov. 20, 1865, PROF. PAYTON SPENCE—Dear Sir: The child with Scrofulous Sore Eyes, about whom I wrote in my last letter, is the daughter of Henry E. Lepper and Emma Lepper, who came to this place from Leavenworth. Kansas, some two years ago. The child was afflicted with the sore eyes when they ennet to this ulago and from her we when they came to this place, and, from her pa-rents' account, had been for months previous, and much of the time so had that she could not bear the light, but had to be shut up in a dark room. Ere they had given her two boxes of your Porcders, her eyes, to all appearances, were icell, and have re-mained so to the present time. Yours truly, ROBERT THOMAS.

Cloverdale, Sonoma Co., Cal., May 27, 1866, PROF. SPENCE-Dear Sir : 1 have taken special pains to see all my patients who have been tak-ing the Positive and Negative Powders for their different complaints, and they all, with one accord, join in sending you their names and their heartfelt thanks for their great deliverance from disease.

The first is a young lady, Jenny Boyce, 17 years old, daughter of Wm. Boyce. Hers was a case of **Inherited Scrofalu**, pronounced incurable by every doctor who had been called to see her. It had so affected her eyes that for three years previous to taking the Powders, she was blind, so much so that she could not tell a man from a wo-man across the house. She has taken in all fif-teen baxes of the **Positive Powders**, and now considers herself entirely cured. She can see as well and as far as anybody. She is now going to school and studying with ease. Her health in full has re-turned. Her father and mother feel so much refolced at the great work that the Powders have done, that they say they shall not ccase in giving

done, that they say they shall not cease in giving their continued thanks for such a great work. The next case is that of Mrs, Mary Ann Boyce, the mother of the young lady just mentloned. Hers, also, was **Inherited Scrofuln** of forty years' standing. For the last fifteen years she had a continual discharge out of her cars, and each side of her neck. Under her ears the skin was all caten off. By spells it would break out over her person, and disable her from attending to her family for weeks at a time. She had de-spaired of ever being cured, as all the doctors had told her she was incurable. She has now heren tak-ing the **Positive Powders** only about three months, and yet her improvement is so great that 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 Sosp. No lime is required. Con-sumers will find this the cheapest Potash in market. 84, 65, 66, 67, 68, 69, 70, 72 and 74 Washington street, New York. ing the **Positive Powders** only about three months, and yet her improvement is so great that her friends soy that a miracle has been worked. The next is Edward Whitman, four years old, the son of James Whitman. His disease, also, was **Inherit**. d Scroftla, pronounced incurable by four different doctors. Two boxes of the **Posi-**tive **Powders** cured him entirely, and the father and mother sond their greatest thanks to you for and mother send their greatest thanks to you for the wonderful discovery of such a medicine. The next is a man forty-eight years old, having what he supposed was the Consumption for the last five years. He took ten boxes of the Positives, and was entirely enred, and is now able to attend to his business. I have also tested the Powders in Hendaches, Female Derangements, and other diseases, with satisfactory results in all cases. Yours with respect, ERASTUS CHAMPLAIN.

5

with the liberal and divine sentiments which found eloquent expression from the lips of Miss Hardings. A more pointed discourse we have never before heard; it was full of poetry, yet logical throughout.

cal throughout. "Oh king! oh priest!" exclaimed the lady, "in vain ye wield your authority over a people who know ye, and are as wise as yourselves." The audience manifested their 'appreciation of many parts of the discourse, and felt the magic power of spiritual utterance, when the lady adverted to the mission of Snietualism in the great work of the future. The discourse, which was a lengthy one, was received, as it deserved to be, with admiration and delight.

Some questions put by two gentlemen, relative to the subject of the lecture, were answered by Miss Hardinge, to the satisfaction of the majority of her audience

We trust sincerely that she may have a safe voyage to America, and can only express a wish that the good angels will ever attend her, and that the harvest of her labors may be plentiful.

S. J. Finney.

We copy from Hull's New Monthly Clarion for July, the following note from Mr. Finney:

DEAR BROTHER HULL-I have just seen the fifth number of your Monthly Clarion, and I like it. It has the true ring. I like your sturidy devotion to justice.

Our/yearly meeting has just closed. It was a real, earnest, solid, and enthusiastic affair. Bro. Harrison and Bro. Peebles were with us, and were full of true and divine enthusiasm. Their speeches were practical, earnest, loyal to all re-forms, and full of genuine fraternity: It was the best yearly meeting I have ever attended. You will see from the resolutions passed (and they were passed with enthusiasm, too,) that the So: ciety of Sturgis is on the broad guage track of beginning to fall from off the captives. Many Universal Reform, for addition part of a state of the weaks adopted a Call for a State Convention,

We also adopted a Call for a State Convention, that shall take in all the great and true alms of religious, practical and speculative reforms. The Convention will meet, in all probability, in Bat-tile Creek. But if not in Battle Creek, why then in Sturgis. It is to meet the last Friday, Satur-day and Sunday of July, and as long thereafter as itself shall decide. Blo. N. T. Waterman, of Coldwater, Bro. Perties and myself were appoint-ed in executive committee to settle the prelimina-ries for the Convention. We expect to get united in doing the real needful work of the Hour con-templated by the spirit and genius of the Harmon-ial Philosophy-of the Great Spiritual Movement. Excuse this liberty, and belleve me most cor-dially, your brother, and Belleve me most cor-Sturyis, Mich., June 19, 1866.

dially, your brother, SELD Sturyls, Mich., June 19, 1866.

Passage of the Freedmen's Bureau

Linut stant rite a Bill. as if syst plande The second Freedmen's Bureau Bill, which passed, both houses of Congress, was also . vetoed by President Johnson, and returned to Congress on the 16th of July, where the measure again passed both houses, by the requisite two-thirds vote over the veto, thus making it the law of the AND A CONTRACT OF A CONTRACT O land.

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Staller & conservation and

State Peace Mevenent.

The friends of Peace, in this State will meet Friday, the 27th inst., at three. o'clock R.M., at No. 4 Waverly Place, leading from Bouth' street, near the Bowitch school-house, Boston, to form near the Bowitch school-house, Boston, to form the enormous Buile of \$137,000,000, which is \$30," a State Beace Society, as anxillary to the Univer-sal Peace Society. All interested in the cause of toty of the pist, the receipts for 1800, the heat Peace are invited to attend.

S. S. Jones, Esq., of Chicago, has made arrangements with several railroads in the West for a reduction of fare to Delegates who attend the National Convention of Spiritualists at Providence in August. The Religio-Philosophical Journal says: "The best arrangement, all things considered, that Mr. Jones has been able to effect for the excursion to Providence, is by steamboat from the mission of Spiritualism in the great work of Chicago to Sarnia, from thence by the Grand the future. The discourse, which was a lengthy Trunk Railroad to Boston by way of Portland. Trunk Railroad to Boston by way of Portland, and from Boston to Providence, which will cost for the trip to Boston and return thirty-six dollars. Excursion tickets from Boston to Providence and return will probably cost about two dollars more, making in all about thirty-eight dollars from Chicago to the National Convention and return, by this route. One of the advantages of this routo is, parties can go and return at any time before the first of September." Mr. Jones has also made arrangements for those coming further West, over the St. Louis and Chicago, and the Chicago and Rock Island roads.

Mrs. Gordon in Colorado.

Another correspondent speaking of Mrs. Laura DeForce Gordon's lectures in Nevada City, says: 'This fearless champion of truth gave a lecture here on the evening of July 2, before a large auwho went sneeringly to the hall, returned with serious countenances. A spirit of investigation is excited, and if Mrs. Gordon stays here long she will number converts by scores. The beautiful truths of the harmonial philosophy, are just what is wanted by the liberal minded, sturdy, honest miners of the West. It is seed sown upon good soil. May our talented lecturer live long to preach the gospel of Spiritualism, and when her earth-life is over she will receive a full reward in the glorious scenes of the summer-land,"

ゆくぶだい Sunday Grove Meetings.

The Spiritualists of Malden and Melrose, hold meetings in Lynde's grove, near Lynde's residence, about half way between the two villages, every Sunday at 2 P. M. The first meeting, on the 8th, was opened by Drs. P. and U. Clark. Volunteer speakers from Boston and disewhere are invited, managed and the first state of the I state

i dital at Our Public Oireles. inc. 1 and

These circles have been closed for the season They will be resumed on Monday, Sept. 3d. friends and the public will govern, themselves

It appears from a statement just published that during the past fiscal year the value of the 'imports of foreign dry goods at New York resched largest year, having been \$107,000,000.

The "hot season" has set in in earnest. The thermometer has run up as high 105 in the shade, with still an upward tendency.

"What are your looking after, daughter?" said an old man at a Christmas party. "Looking after a son-in-law for you, father," was the reply.

"Once a Week," for June 16, alludes to the period when Benjamin Franklin was President of the United States!

When General Gregory went to Texas, he visited a lawyer at his office and asked him for a conv of the laws of Texas. The lawyer opened a drawer, took out a large and handsome bowle knife, and gave it to the General.

U. S. Senator Lane of Kansas is dead:

A dandy inquired at a fruit stand, "Are these neaches fit for a hog to eat?" "Try m and see," said the apple woman.

In an old family Bible in Connecticut, the record of a birth is entered in this wise: "Elizabeth Jones, born on the 20th of November, 1785, according to the best of her recollection "1

Live in a manner that you need not reproach yourself when you become aged.

Disraeli believes, and brings up a mass of evidence to sustain him, that the art of printing was known to the Romans, but that they rejected it as unsulted to their civilization, and that the Emperors were bitterly opposed to it, as in it they recognized a powerful enemy to their tyranny.

Genius feeds on adversity, sickens on praise, tarves on success.

The burnt district in Portland has been accurately surveyed, and found to cover an area of three hundred and twenty-seven acres, and over eight miles of streets. So thoroughly burnt is it, that it is believed scarcely ten cords of charred wood could be gathered from the ruins.

A farmer in this vicinity sold this season strawberries raised on three-quarters of an acre, which brought the handsome sum of \$1,011; '

One of the main branches which remained on the great elin on the Boston Common, was blown off recently. The trunk of the tree is hollow, and the rot has extended to the branches. The yeteran old tree cannot stand severe tempests much longer.

The shore end of the Atlantic Cable was successfuly laid on the 6th inst. The old cable was tested; and found to be in perfect condition.

We look for woman to be tender, although, according to Scripture, she was made out of a bone.

"I never shot a bird in my life," said a friend to an Irishman, who replied, "I never shot anything in the shape of a bird, but a squirrel, which I killed with a stone, when it fell into the river, and, was drowned. But is the transfer the gently suggest of the fact Misery loves company, and so does a marriage able young lady.

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ADVERTISEMENTS.

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"TOBACCO USERS" LOSE THAT HABIT by using AROMANIA. Send with address red stamp for "Explanations," or 50 cents for a TUBE, to DR MARKS, Station G, New York. Reference-BAXNER OF LIGHT BLASCH OFFICE. New York. FFICE, New York.

July 28. MRS. H. S. SEYMOUR, Business and Test Medium, No 1 Carroll Place, corner Bleecker and Lau-rens, 3d floor, New York, Hours from 2 to 6 and from 7 to 9 r. M. July 28.-4w

FANNIE M. HANCOX, Medical and Business Clairvoyant, gives Szarcks at her residence, 118 E, 32d street, near 4th Avenue, WEDNENDAY and THUEDAY, at WALL HOUSE, WILLIAMBERGH, N. Y. 4w²-July 28, MADAME OLARKSON has a natural gift of UL telling the Past, Present and Future, at 28 Prince street. July 28.-lw?

DR. URIAH CLARK'S INVALIDS' RURAL HOME, 21.-2w* MALDEN, MASS. July 21.-2**

ERNEST RENAN'S NEW BOOK.

THE APOSTLES. A NEW BOOK BY RENAN, author of "The Life of Jeaus," A being Part Second of "The Origins of Christianity." This work has just appeared in Paris, and a careful English Translation will be ready in a few days.

"This long expected book will be halled by thousands and thousands. Its predecessor-'Life of Jesus -lass created a sreater sensation than any work since 'Uncle Jom's Cabin,' not excepting 'Les Miserables.' It has been translated into svery known tongue, and its sale has been translated into ing 100,000 copies and over in France alone."

Of "THE APORTLES," it may be add that M. RENAW has brought to the work the same enthusiasm, reverence, tender-ness and warmin of heart which he displays in the "Life of Jesus."

and power or its diction is wondrous sweet and strong." "Jerusalem the Golden, rapidly nearing her supreme hour -Antioch and all her marble gods-the, waving filly-fields of Galilee; and the million-voiced life of the Urbs et Grbis-Paul the proud, learned, passionate, reflage convort, and the lowly band of peasant disciples."

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THE APOSTLES.

"There is in it a pathos that stirs the mind to its inmost depths." "The power of its diction is wondrous sweet and strong."

OF LIGHT. BANNER

Message Department.

6

Each Message in this Department of the BAN-REB OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. M. Conant.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. The questions propounded at these circles by

, are answered by spirits who do not anmortals 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; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

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

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

MESSAGES TO BE PUBLISHED IN OUR NEXT.

Theoday, April 17. — Invocation: Questions and Answers; Thomas Kinley, of Manchester, Enc., to frienda; Joseph Cal-row, to his commains; Aielia Gaskins, of Virginia, to her two children; Edward Lawrance, of Clucinnati, to his failer. Thousday, April 19. — Invocation: Questions and Answers; Elizabeth Woods, to friends; Colonel Thomas McCaster, to friends, in Galveston. Texys; John Conners, to his wife Julia, in Campridgeport, Mass.; Ida Taylor, to her mother, in Ho-boken, N. J.

Invocation.

Oh yo pitying angels, whose robes have been whitened by the experiences of human life, draw near unto those who are weary and heavy laden; to those who seek for rest and find it not; to those who sigh for heaven, but sigh in vain; to those who see not the purposes of Infinite Wisdom. Oh, lead them not into temptation, but aid in delivering them from all kinds of darkness, that ye may behold their crown of thorns changing to buds of wisdom and gems of truth; for the Spirit of Eternal Truth has said, "Inasmuch as ye do it unto the least of one of these, ye do it unto me." April 12.

Questions and Answers. CONTROLLING SPIRIT .- The questions you have

received, Mr. Chairman, we are ready to answer. CHAIRMAN .- We have none to-day.

SPIRIT .- We will then answer one that has been received. We believe it to have issued from a sorrowing heart, one who would fain look beyond the clouds, that they might view the sunshine; one who seems to behold a dark shadow shrouding the land, that should be driven far hence.

The question is this: Can the inhabitants of that land of light and love tell us how long it will be ere that system of barbarism shall be done away with, namely, capital punishment? How long shall the sword of Vindictiveness remain unsheathed?

Slowly and steadily the intelligence that exists upon the earth is marching out of the darkness into the light. One by one the errors of the past are laid aside, and one by one the gems of the present are substituted therefor. Nature makes no breaks anywhere. One steady, unswerving revolution marks all things, and this is by no means an exception. It is our belief, however. that this much hoped for and much prayed for time is near at hand. We believe you are even standing upon the threshold of that glorious morning that shall dawn, sweeping away the darkness that has hung like a gloomy pall around this relic of barbarism. It has been handed down from time immemorial. It is old, very old, and you must expect that as it has been with you for area it cannot be swent away in a day, a year, or a century. But know you that the Angels of Mercy and Justice have been for years striving to so draw humanity up upon a standard of benevolence, charity and love? for they saw it was wrong, that no good ever did come of capital punishment, nor ever can. Crime exists to-day, as it always has, and these so-called examples are but prompters leading to darkness, not to light. They but keep alive the spirit of murder. They but foster and cherish it tenderly and carefully. Instead of being what they were intended to be-destroyers of crime-they are indeed the very parents of crime. But be of good cheer. The day is dawning. The clouds are opening. The darkness is fleeing away, and the sunlight of Eternal Justice and Love will soon shine upon you. April 12,

ings he ever heard, or all the musty readings of the Bible, except such as related to those who had talked with the angels. That was beautiful to him.

I beg your pardon, sir, for talking so long. I did n't mean to. I thank you, sir, I would stay have visited the medium Mansfield, who I believe longer, but I-I feel distressed, and think I'd bet-April 12. ter go.

Harrison Stebbins.

I was thinking whether I was what I used to be or not. I used to be Harrison Stebbins, but whether I ought to claim that name now or not is a question with me. [It's the one you will I am anxious to be busy, and feel that now I am he recognized by on this side.] Yes, I see through in a condition to do some good to those I have it. I see through it.

I'm from Belfast, Me. I can't realize I'm here again, speaking, through a body, with a body, It chusetts. I will not trouble you to send a paper does seem so strange. I take it this is what the to my friends, for that I believe is often a guest old resurrectionists refer to. Well, it was like | with them. My disease, I suppose, was consumpthis: I stood by, waiting for my chance, and I could n't help thinking how it was what the resurrectionists meant instead of taking on the physical human body again. As for ever taking that body of miue that was so badly cut up down South, I don't think I ever shall. Now I don't mean to say my folks have got the wrong idea. I think there is an idea beyond it they have not got, and this is it: That's what I was trying te get at. They believe that the body dies, and, on the resurrection morning, it was to be recreated, and we were to inhabit it again. I don't want mine again. I used to have to pay railroad fares and tailor's bills when I was in my body, But I'm a ghost now, and don't have anything of the sort to do. I get along without it bravely I don't mean any harm, Mr. Chairman. I meant to put on the ministerial here, but, somehow or other, I run right into my old style before I knew it. I can't help it; can't be a saint no way, no

Some of the boys said something, just before going into hattle, about praying, and no time to joke when we was on the eve of hattle. I said I never could see the time that I could n't enjoy a joke. For my part, I believe I should crack a joke if I knew I was going down below the next minute. if I felt like it. That's my way, you know; did not mean any harm; would do a fellow a good turn as well as any one; don't know that I ever refused to do a person a favor when it lay in my power. On the whole, I was not the worst fellow hat ever lived. I could n't be long-faced and ministerial, like some folks that you see, anyway. Well, I had no reverence; that's it. The phrenologist once told me, when making an examination of my head, that I had no reverence; that where that bump ought to be there was a hollow. I guess it's so with me. I sat here waiting my turn, and I said to myself, I must be so-must be ministerial. I must come a saint, else it 's no go, anyway. But I see I was myself in spite of all my efforts to be somebody else. God did n't give me any other sort of life to act through, and I've got to use my own; can't help it.

way.

By the way, I'd like to know where that little long-heeled chaplain is, that used to have so much to say to some of us boys. I think his name was Bowen. He used to lecture meagood deal en my want of propriety, so far as religious things were concerned. At one particular time, when one of the boys was dying, he was praying. Said I-I went in-" Hulloa, Jim, you 're going in, ain't you?" And what do you think this little chaplain did? He got off of his knees and marched me out, and went back to his prayers again. As soon as he turned his back, I stole into the room again and had my say out, for I did n't want to be bluff- there could be no outwrought exhibition, such as is ed off in that way. He told me-I think he stepped down from his place-he said to me, "Stebbins, if I am fortunate enough to enter heaven and should meet you there, I shall/think God has made a mistake." I'm going to send him my in the grain of sand, in the grand achievements card. I'm in heaven, upon my word I am, and of art and science, in all the manifestations of if he would like quarters with me in heaven-that nature; in everything there is thought, and you is, if he do n't distrust God's kindness-if he do n't, in the external and in the internal are but atoms and would like quarters with me, I'll save him a aggregated by thought. corner of my shanty, I will. He shall have good quarters, too, mind? Is a man's thought the product of his To all the folks I've a good deal to say, but I mind, or is his mind the aggregate of his thoughts? had to take up my old way of talking in coming here, but to them I'll talk good sober sense. Since individual's thoughts to the things in the external I've been in the spirit-world I've learned a good world. One who is not unfolded in the direction of mind can give you no exhibition of thought. many things about them that I'll tell them if they 'll only just give men chance to speak to The idiot may think, in his internal life, but the them alone; I don't care to speak of them here. thought cannot be expressed in the external or because they might not look so well in print. mirror, because there is no mirror there. you know. You see I've an eye to their welfare as well as my own. But they can avail themaffirm, an immaterial substance? selves of the means that are open to them, and terial, absolutely considered. Everything that is I'll meet them half way, yes, I'll go more than capable of being condensed into form is material. half way; but I can't go clear over, because there

just what my uncle Stephen is, because it's the | God is all merciful, and I shall cease to murmur most beautiful. It's not being infidel to God, the at his decrees. I shall feel it is best for me to real God, but to error, he says, and he knows, for go." I also in my own mind, prayed that I might he has studied a great while; and he says the an- know something concerning the place I was gogels used to talk to him, and he'd give more for ing to. But I was not so fortunate in that respect their teachings than for all the ministers' teach- as I hear many are. Though just before I died there seemed to be a lifting up of the veil that hung between the two worlds, yet I had not such clear visions as many have.

I desire, more than all else, to come into perfect communion with my wife and my mother. I holds forth in New York, and I am very well satisfled that I can use him well; can identify myself clearly. I would like that they should send

something to him, that I may go there to give an answer, after the usual method. If they do this, I think they will not be sorry. At any rate, I shall be very glad to try my powers in that direction. left.

I am Thomas Luce, of New Bedford, Massation, finally hemorrhage. Good-day. April 12.

Circle closed by William E. Channing.

Invocation.

Oh thou source of endless wisdom, Lord of earth and land Elysian, We would bathe our weary spirits In the fullness of thy love.

We would drink the healing waters Flowing from unnumbered altars; Altars where no blood-stained offerings Fill the earth with woe.

We would rise redeemed, redeeming, Losing all our earthly seeming, In the holy words forgiveness Of all earthly sin.

We would dwell with Saints and Sages, Whose great thoughts have thrilled past ages Calling all men to adore thee, Lord of Heaven and Earth.

Hear our prayer, ye Guardian Angels! Be to us as bright Evangels, Bearing our poor sin-stained message April 16. To the throne of love.

Questions and Answers.

QUES.-By a correspondent, in Dayton, Ohio. You have twice affirmed that "spirit is thought." This, in my present state of enlightenment or unenlightenment, I cannot accept. Therefore for the sake of light, more light, I respectfully propound the following questions: Is not thought the product of cerebral activities? If not, what is thought; and what is the function of brain? If ves, is not brain and a supporting organism, necessary to man in every sphere of his existence? ANS .- Thoughts had an existence long before brains had an existence. But thoughts are dependent upon action-so far as the things of this world are concerned-on the brain; the brain being the instrument upon which thought plays. Your correspondent does not seem to understand

that everything which is the result of intelligence is the result of thought. This table is but an outgrowth of thought. Everything that is brought into an external existence has been brought there by thought. Thought is spirit. Thought is life. Thought is God. Thought is everything. Your correspondent is in the dark, because he puts the material at the foundation, and builds up spirit or thought from that material foundation, which is beginning wrong. Mind is superior to matter. Thought is the parent of matter. Without thought presented to you in all nature. We believe in an overruling intelligence, in thought combined and outwrought in its countless forms. God or thought exists in all things; in the blade of grass,

Q .- What relation does though't sustain to

A .- Mind is the mirror human, that reflects, the

Q.-Is mind an element, or as some periodically

A .- We do not believe in anything that is imma-

human body and of those human surroundings of

the individual. One exhibits the mirror of mind

through Orthodoxy, another through Universal-

ism, another through Spiritualism, and so' on,

proving conclusively that mind is shaped or

formed by the physical make up of that individ-

Q.-If an organism is necessary to attain to

A .- Organic life is the order of life everywhere.

Life possesses a countless variety or organisms.

each particular organism giving forth different

manifestations. Cognition depends upon intelli-

gence; upon the unfoldment of the intellectual

faculties; and does not by any manner of means

rest specially with the mind. The mind is but a

mirror through which intellect portrays itself,

Q .- Please explain the passage " Only let your

conversation be as it becometh the Gospel of

Christ, that whether I come and see you, or else

be absent, I may hear of your affairs, that ye fast

antera por la stera

and is not the intellect itself.

self-cognition, will it not be as necessary to retain

ual.

the same?

he is not responsible for his sinful nature, he can- got on the side of life where things are seen in your opinion?

A.-We believe that man possesses a certain responsibility. In so far as you are intellectually and morally unfolded, so far you are responsible and I don't want to put 'em to the trouble," to the law of your own being, but not to the intellectual or moral law of any other being. You are to be judged by the God that rests within the sphere of your own life; no other life. If you, as a physical individual, put your hand in the fire, you will experience physical pain. It matters not whether you knew it would cause you suffering or not, you suffer all the same. So it is when you infringe upon any moral law; it gently reing, that you have transgressed. But it is also absolutely impossible for you to break any of God's laws. You may approximate to it; but break them you never can, because the law is greater than you are. It is more powerful; holds you in its grasp; you do not hold it.

Q .-- Sunday is no Sabbath of God, according to God's law, he having never made a law that man week. There is no such law in the Bible, therefore man cannot break such a law, because no such law exists. Is this your opinion?

A .- It is; and yet the moral and intellectual natures of human beings demand that you should abstain at times from manual labor, giving the body a chance to recuperate, and the spirit a chance to baptize itself in the waters of intelligence and wisdom. In this sense it is a God-ordained day.

Q .- Neither one of the so-called Churches of professing Christians, nor all of them united, are the Churches, or the Church of the Lord Jesus Christ, are they? Give us your opinion?

A.-Every man and every woman is a Church of themselves, and the Holy Spirit dwells within the inner-sanctuary of that Church. There is no you. And if you aint afraid of being tinctured need of your going into grand cathedrals, kneeling on velvet cushions, and lifting up your prayers from frescoed walls to the Great Author of | did when here. Life. You can just as well go out into the fields who never spoke aught but truth, once said, enter into your closet and there talk with your Father, meaning that you should enter into the sauctuary of your own being or soul, and there hold sacred communion with the God of your being. He will be ever ready to hear you. April 16.

William F. Currier.

I look back upon the scenes of my earthly life with mingled pain and pleasure. I am pained when I consider how much I might have gained in spiritual things, if I had only known the way; and I am pleased when I remember that I always tried to serve God to the best of my knowledge.

Early in life I became zealous in the Christian faith. My religion was all to me. It carried me over the dark waters of Time, and when Eternity hove in view, when the things of this world were fading from me, I had a hope that amounted almost to knowledge; but it was not knowledge. I hoped that I should immediately be ushered into the presence of my Saviour, and all those holy ones that had passed on ages before. If my hope had been realized, I should have been miserable; but God in his wisdom, in his boundless love for all his children, knows better how to provide for his children, and so he has instituted a way and means of return. He has spanned the two worlds, and said to all his children, "You are free. Go wheresoever you will, but worship me everywhere, in Spirit and in Truth."

I had heard much of this so-called Spiritualism, but I believed nothing in it. I believed that these spirits that returned, were those muttering, deceiving demons snoken of in the Holy Scriptures. and I so told my friends; and more than that, I near cornectly with them would and

not be responsible before God for his actions, they their true light, and a have a's got any more good being the result of his nature and the natural sound religion-what is in the churches-than I fruits thereof; as apples naturally grow on apple had in me here. I make no pretensions to any. trees, the trees not being responsible. What is thing except honesty. I was honest in saying to my friends when here, "I belleve your religion is a humbug, and I do n't want anything to do with distinctive individuality, and with it comes, the it; and I don't want any minister to pray over me when I'm dead, because I do n't believe in them,

I am from Pennsylvania-Hamorton, Pennsylvania-and my name is William Hixon; "Old Bill Hixon," folks will say, " the Infidel, the most miserable cuss in all parts round there." It matters not what names folks call me now, I sailed across on the plank of infidelity, and I got across safe; and that's more than most of 'em do. Oh, I've seen scores of 'em looking around for their God, and could n't see him. I did n't believe in minds you, by either physical or spiritual suffer- any, so do n't have to spend my time in any such business. I do n't believe in any of your churches now, any more than I did before. The God is the power of life, and if I should want to see him, I'd look in the glass. Why not? If he's in me, as they affirm, then when I see myself I see God.

I'm just the same as I was, and I want my friends to know it; only I'll say that you do n't end when you leave the body; that breath is not shall abstain from labor on the first day of the all there is of you, by any means. I know the life, the spirit, has gone, and I know my body is gone. I haven't got it. There's a separation, complete and entire, between the two, and as the spirit is alive, of course I know there's an existence beyond the grave.

I don't want you to think that I was the worst fellow that ever lived. If a poor man wanted a dollar of me, or a poor woman wanted money to pay her rent, they always got it when I had it; always got it. I would n't cut the throat of my conscience by refusing to let them have the money. Well, if there's any of the folks that would like to talk with me, then manifest it by rising up,

That's what they say in the temperance meetings -manifest it by rising up, and come forward and sign the pledge-and I'll come forward to meet with infidelity, I'll come and talk with you. If you are. I'll stand off-and look at you, same as I

(To the Chairman.)-I'm very much obliged to and pray unto God and worship him there. One you. If I can do you a kind turn in any way, I'll' cheerfully do it. I take it you won't forget me on the other side. [Not if you manifest as you do now.] I shall, if I live a thousand years from now. I'm not one of your weather-cocks, that change every other day; no, not L. Good-day. April 16.

Clara Jordan.

Clara Jordan-that is who I am. I had a lung fever; died when I was eleven years old, which was last year. We used to live in Boston. I was born here, and we used to live here until we moved to Chicago. I have one brother younger than me-Bennie: that's all there was of us. But

I thought my mother would be so glad if I would come. Celia Jordan is her name. My father was in the Commissary Department during the war, and was away when I died, and I thought if I could come-I knew he would be so glad to have me. I want him to know, too, that I got the watch he sent me. It was a watch he bought of a negro; and I do n't know, but I suppose the negro stole it from his master, or somebody. But he bought it of him, and sent it home to me; but my mother never got me the chain, as he wrote her to. She thought she 'd better wait till I was older. I don't want it now. It's just as well. I only thought I'd tell him, to let him know that I remembered it, and so he might know it was me.

I'm tired now. When my father and mother get to know that I can come, when they get this letter, then I'll write again. [We hope they'll give you an opportunity to speak to them] I hope so. Good-by; I'm so tired, I must go now. April 16.

Seance opened by John Wilkes Booth; closed by William E. Channing.

JULY 28, 1866.

Sarah Johnson.

Sarah Johnson, my name. I was twelve years old: lived in Bellows Falls, Vt.

I have tried very hard since I came to the spiritland, three years ago, to come back to my mother. And I have come to her a good many times, but I 've never been able to speak.

A few days ago I was here. I came with a great many that came, and they told me to-day I should come if I wished to. They told me, too, that I should feel perhaps as I did before I died. But I did n't see how that could be; but I understand now.

I don't know what they said I died of, but I know I was very sick, and I felt the most of my sickness in my head and throat. I suffered very much, but I was n't sick a great while.

I want my mother to know I have seen and got acquainted with a great many that died before I knew them-some of her relatives, and some of my father's. My uncle Stephen, that was an Infidel-he didn't believe in ministers, or churches, or the Bible-he was the first that I saw that I knew after I died.

Now we had believed-my mother always said ahe didn't think God was just if it was so with uncle Stephen-as she 'd been taught, that he was damned because he did not believe in any religion, or in the Bible, as he said. He used to say everything was a Bible to him, and that he could get just as much a lesson of Divine Wisdom by going out into the woods and studying Nature, as he could by going into a church. But he was so much better off than all the rest I met! He seemed to be perfectly satisfied, and so joyous! And his home was so beautiful a onel and he took me right to it at once, and I did n't feel homesick at all. I felt as if I belonged there. And he says now, that all the ideas of God, except that which sees him in everything, are entirely false. He said if I should come I must tell my mother

I like very much, where I am, and I would not come back if I could, as I have all I want here. I should like that I could speak with my mother, for then I know she would be happler. I should like to talk with all that I knew, for I know I

And the second of the second second

are laws that govern the spirit's return, and we The spirits that are your guests to-day are matehave to obey orders, you know, in the spiritrial. They are so far removed from that crude material that belongs to external life, to nature world.

Do you suppose it's me that's sleeping in Getin the outer world, that you cannot perceive them. cannot understand them, only as you come in tyshurg Cemetry? I suppose some folks think of me as sleeping there. I would respectfully anrapport with them. If they were not material, nounce my presence elsewhere. If they do n't material forms could not answer to them. helieve it, let them give me a chance to come to Q.-If mind is an element, how is it individu-

alized, and by what means does it attain to selfthem. Now, Mr. Chairman, I beg your pardon most cognition? A .- Mind takes on the characteristics of the

humbly for encroachments made on your rules. I meant no harm. [You have committed no offence.] If I have I'm very sorry for it. I am, upon my word, very sorry, and I 'll pay up in helping you along, well, just as fast as I'm helped along myself. A fellow can't do any better than that, can he? Oh, my age you want, do n't you? Twenty-four. You want the color of my eyes, weight and so forth? Well, the eyes I used to

have, I believe they called them grey; hair brown. When I was in good trim I believe I weighed somewhere between one hundred and forty-five and one hundred and fifty pounds; not very big, April 12. you see. Fare you well.

Captain Philemón Crowell.

Say that Captain Philemon Crowell, from Barnstable, Mass., has died. April 12.

Thomas Luce.

I am very glad to be able to inform my friends, those I have left here on earth, that I am satisfied with the condition into which I have been ushered; find it very much better than I had anticipated.

in one spirit, with one mind, striving together for I had heard much of Spiritualism, and seen the faith of the Gospel?" something of it, but cannot say I was a firm be-A .- An injunction given to the friends of the liever in the doctrine, though I had many dear Intelligence who gave it. It belongs to them, and friends; many of my own immediate family who not to you. It has a special meaning to them, were believers. My hold upon life and the things but little or none to you. I may speak words of earth was very strong. During the first part that shall elevate the people of this day and genof my sickness I felt as though I could not go. eration; but a few generations in the future my But as the disease progressed, I became satisfied words may be like dead letters, because they will there was no help for me. It seemed as if some have no living application then; they belong to kind angel was slowly loosing my hold upon my this age. So it is with regard to the passage in earthly life, and attracting me to that beyond; question. A Same and should n't make 'em any worse. I'm a little In-fidel now, I am. I was n't when I was here. I'm I am ever reconciled to death, I shall feel that an ever reconciled to death, I shall feel that any religion I're ever heard of get, and I're now, nothing in yourself. Automotive many things in others, our

with the God of their being against the influence of such evil ones.

But had I my life to live over again, I would do different in that respect from what I did then, for now I know that God is the author of all things, not of a part. To God we may ascribe everything; and now that is to me a glorious thought.

I once held a conversation with a minister upon this subject. He said to me, "Brother Currier, don't you believe that God is omnipotent?" "Oh yes," said I. "Then how is it that you believe in the existence of sin as a production of the devil?" I answered him this way: "I believe, that God suffers this so to be, for his own glory." He replied, "Then if God descends to such low, miserable means to achieve his own glory, I pray to be delivered from them."

Oh I thought the brother was uttering blasphemy. I went home and prayed all night for him. I experienced many sad hours in thinking of him, for he was a good man, and I did not like to think of him as a blasphemer.

Now I see he was right. Now I see that God rules everywhere, and that all things are moving on, by the will of God, toward their own perfection, toward their own glory. The tree in the forest grows in beauty through the power of God. The flower buds and blossoms by the will of God. for its own glory; and so on. But I did not understand this truth when here, ,

I have left a beloved wife and one child in the city of Portsmouth, New Hampshire. I have been thinking very much of them of late. I have been thinking that it might be my duty, now that I can do so, to return here apprising them of my condition, telling them where I made a mistake here, and urging them to give no heed to what I may have told them when here. Think no more of what I said. Think no more of my request that you would have nothing to do with these things. I was a child then, ignorant, in spiritual things. Now I've grown to manhood.' Now I praise God that I see the light more fully and clearly than I did before. Turn to these things, carefully investigate them for yourselves, and thank God that you live in an age flooded with so much light.

William F. Currier, of Portsmonth, New Hampshire, son of Caleb Currier, I believe my father has communicated through your valuable sheet. April 16.

1.1 141.

William Hixon.

Well, I had no particular religion to carry me over. I sailed across pretty well on an Infidel plank. I did n't so much as get my feet wet; must say, however, that I was somewhat surprised, on getting across, to find that I was still alive, and able to take notes for myself; for I thought when you got done with this body you was wound up, But in that I was slightly mis-taken. I'm always willing to own up to any mistakes that I make, But so far as the infidelity to all sorts of religion goes, I'm pretty, sure I, was

MESSAGES GIVEN AT OUR OIRCLE.

Thursday, July 5. — Invocation: Questions and Answers; Charles Horton, to friends: Ben White, of Boston; Mary N. King, to James Lefaur, of Norfolk, Va.; Oron Thompson, to his daughter. Monday, July 9. — Invocation; Questions and Answers; Frank Robinson, to his father; Annie Sawyer, to her brother John; Sam'l Taylor, to Ben Thatcher, a brother soldier and medium.

medium. *Tuesdaw, Jaly* 10.—Invocation; Questions and Answers; Deagon Fuller, of Hingham, Mass : "Aunt Jean," to David Olichrist, Franklin, N. H.; Hattie Watson, to her mother, in Jerrey City, N. J.

ITEMS BY THE WAY.

NUMBER FIVE. .

BY J. MADISON ALLYN.

Picnic at Woodstock, Vt.

Fichle at Woodstock, Vt. As an item of "general intelligence," allow me to make mention of a happy occasion enjoyed by the friends of Spiritualism in this vicinity on Wednesday Inst, July 4. In a lovely grove near work of the back of the second this most lovely village, nestled in so cosily among the Green Hills of Vermont; a goodly number of "heretics," were assembled, to drink in inspira-tion, social joy, vitality and freedom, from waving

tion, social joy, vitality and *freedom*, from waving trees, genial hearts and angel utterances... Ample provisions had been made for a good time "—evidenced by the well-laden baskets, good seats, and commodious speakers' stand, the latter tastefully adorned with bouquets, arch, motto and pictures; and a beauteous floral pyramid. A like-ness of the earthly form of our destly-loved spirit elster by avery the top of the pyramid mess of the earthly form of our dearly-loved spirit sister Sprague rested near the top of the pyramid —emblematic alike of the purity, heauty and fra-grance of the earthly life of that gifted one, and of the lofty position now hers in the flower-strewn Summer-Land. In fraternal nearness, the Father and the Savious of our country is delay their the and the Saviour of our country had also their appropriate place.

Our dear good brother and father, Thomas Middleton-the indefatigable worker in the cause of spiritual reform, who has done so much to place Spiritualism in this place and throughout Vermont upon its present firm and enduring basis-presided on the occasion. Addresses were given through Mrs. M. S. Townsend, Miss. B. C. Pelton, Mrs. Allyn and myself. Also remarks by the President

Ample justice was done at noontime to the viands provided, and free use made of the tongue in social chat and marry jest. All in all, the day passed off delightfully.

After the close of the exercises at the grove, and while on our homeward way, Nature Raw fit to whe on our nomeward way, rathers haw it to "celebrate" a little in her way-displaying for fireworks the lightnings of heaven, discharging her artillery in roaring thunder, and in addition to the usual programme: presenting magnificent water-works-toelling some_of us, just enough to "make us grow."

water-works-toeffing some of us, just enough to "make us grow," Hist previous notice been given in the Banner (as should have been dobe), many more would have been present. As it, was, several hundred will long remember the happy occasion. "The cause of Spiritualism is spreading rankity in every direction, in this noble, progressive State, and the masses are becoming quite theroughly squared, with the beautiful and soul elevating principles of our love-crowned Gospel. Even the clergy are beginning to acknowledge the pidency of the spiritualistic element, and to regret that-the Ohurch has repudinted that which would have been so ought the beautiful and the pidency of the spiritualistic element, and to regret that-the Ohurch has repudinted that which would have been so opgraators tof the pheopmenal basis upon which Christianity itself rests-repudiated that without which it calinot much longer maintain its prostige and power, seen dis off anti-

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BANNER OF LTOINER. BANNER OF LIGHT.

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

menter from the frence of the arabit of occessive theory at was Resolved, That this Convention and its successors be, and hereby are declared to be, a Permanent National Organization of Spfriusliars, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their successors are officients 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 and substitutes, except such as voluntarily withdraw their names, are hereby declared terms of office, as delegates, shall be elected by their respective local organizations, but whose membership of the National Organization shall not cease until their mares are voluntarily withdrawn, provided that membership, without annual ap-pointment by local organization of Spiritualists. 'Resolved, That the National Organization of Spiritualists. 'Resolved, That the National Organization of Spiritualists 'Resolved, That the National Organization of Spiritualists is the President, Vice Presidents, Scoretary and Treas-urer of this and each subsequent Convention shall designate; and auch oncers are hereby declared an Executive Committee for that purpose; Resolved, That the appointments and records as delegates from

for that purpose ; Described. That appointments and records as delegates from

Resolved, That appointments and records as delegates from local organizations, shall alone constitute the membership in the National Organization of Spiritualists; and all such delegates shall be thereby constituted and remain members until their names are voluntarily withdrawn. *Resolved*, That until otherwise ordered, each local organization, of Spiritualists, or Progressive Beformers, shall be ended to the odelegates in the National Organization, and an additional one for each fractional fifty over the first fifty members.

bers. Resolved, That in adopting these articles, all rights of the National Organization hereby instituted, in any wise, at any ilmo, or in any manner, in the least degree to assume the pow-er to prescribe creeds, articles, or declarations of fails for Spir-jualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are 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 Congregawit: "At a meeting of the Providence Congrega-tion of Spiritualists, held at Pratt's Hall, the fol-lowing resolutions were unanimously adopted: *Resolved*. That the National Convention of Spiritualists be invited to hold their next session in the city of Providence, in the month of August next; *Resolved*. That if this invitation be accepted, we recommend that one diay be devoted to an excursion upon the waters of our Narragemsett Bay. And we tender to the Convention the free use of our hall, a fraternal greeting, and kind hospirality." (Signed) L. K. JOSLIN, See'y. And. on conferring with each other we have de-tions of the set of the

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 thus in session that 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., Secretary, 634 Raco street, Philadelphia, Pa.
M. B. DYOTT, Treasurer, Of Philadelphia. Pa.
MARY F, DAVIS, Vice-President for New York.
J. G. FISH.

J. G. FISH

lice-President for New Jersey.

J. G. FISH, Vice-President for Now Jersey. I. REHN, Vice-President for Pennsylvania. THOM AN GAHRETT, Vice-President for Delaware. J. A. ROW HAN D, Vice-President for District of Columbia. A. G. W. OARTER, Vice-President for Michigan. S. 5. JONES, Vice-President for Michigan. S. 6. JONES, Vice-President for Missochusetts. H. 8. BHOWN, M. D., Vice-President for Wisconsin. MRS, M. B. RANDALL, M. D., Vice-President for Vermont.

Connecticut Convention.

At the Quarterly Meeting of the Rhode Island and Connecticut Association of Spiritualists, in consequence of the resignation of the agent and lack of disposition on the part of the two States to act together, it was voted to dissolve said As-sociation and issue a call for a Convention for Connecticut alone. Accordingly a committee was applied to make the arrangements necessary appointed to make the arrangements necessary for holding a State Convention. After consider-ing the matter it was decided to issue the following call:

STATE CONVENTION OF THE SPIRITUALISTS OF CONNECTICUT.

The Spiritualists of Connecticut will hold a State Convention at Williamite on Saturday and Sunday, the 4th and 5th of August. The object of the Convention is to devise some means by which the Spiritual Gospel may be more general-ly disseminated throughout the State. We sin-cerely hope that all those who are interested in eulightening the people in regard to the great truths and liberating principles of Spiritualism, will try and be present.

A. TABBOX.

A. JEWETT, G. W. BURNHAM,

MRS. M. CLARK.

MRS. L. T. REED, W. W. PERRY,

H. N. BILL, H. READ,

A. PLUMMER.

WILLIAM C. CARGEL, WILLIAM P. GATES,

A. G. DOUBLEDAY, J. C. HOOPER, A. C. SMALL, H. M. KELLY, DR. T. G. SWIFT, H. C. EMERY, M. G. CLARK, S. R. MURDOCK, NORMAN MELONY,

and clevats life, she was ceriainly a fit companion for angeliof a higher spherej and I know some of us will soon meet her fhere, and again chipp her society, which we all loved so much here. She was in the prime of life, but of a very delloate and sensitive organization, which has several times almost pircen up the soul. Her aged mother, three brothers at d one sitter were with her bascheristicas hubband over here departure so suddenly from them to break for their respition, and if those who deeply mourn her cliange of homes are to be bleased by a little before them to preake for their respition, and if those who deeply mourn her cliange of homes are to be bleased by a relinion, I am sure the writer will be one. The new has just reached me, and my heart has sunk too low in sorrow to utter the beautiful thoughts that usually cluster around a destbecemet, but we do know there is a bright, beautiful and joyous home, and such as our sister in habits, and for one I can ask no better society in any world than I have found in Brother and Bister Tuttle and their lore-ly home, with its great. Variety of flowers, both esternal and spiritual. Ohi my brother, how can we enjoy those flowers without that sisters look and to uch and word? Will als not join us again in the garden, even though too beautiful for our eyes, an angel among the earthly flowers? Circeland, O., Jaiy 7, 1866. WAREN CHASE.

Departed, from Newark, N. J., July 4th, 1868, Mrs. Carrie C.

Departed, from Newark, N. J., July 4th, 1865, Mrs. Carrie C. Dorman, clairvoyant physician and splritual medium. For nearly a quarter of a century our sister has practiced the healing art, first as a magnetic subject of Dr. Howe, of Ohio, and latterly other excellent husband, Ames Dorman, of Newark. Many hundreds, and even thousands of persons have been benefited by her clairvoyant prescriptions, and a large and constantity widening circle of friends will mourn her loss. A long and very painful illness, caused by a cancerous formation, closed her life bf usefulness on earth, but she walk-ed to the river's brink with heroic and undaunted spirit, *knowing* that a glorions realm of life immortal was just be yond. With joy she looked forward to the moment when the mortal should put on immortality, and with intenses longing did her heart reach upward to the Simmer Shore on which her spirit-vision had many times stready rested. In beautiful Greenwood the form of Carrie sleeps; in the Home of Love her freed spirit walks in the light and peace of God. Mant F. Davis.

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CONTENTS.

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to such notices. Arootikeosis.—The Angel's messenger has come near, very near to us again, and touched with his anow-while wing one of the purest and best of earth's darguters. Mrs. Rusan K.-Tuttle, heart, lite, and soul-companion of Samuel A. Tattle, pr Bouth Hardwick, Vi, feit the fourth of the angel, and passed, away from the suffering and sourcowing friends to blist beattl-ful Summer-Land, where the 'nowns: never faile, where love never dies, and hearts never grow cold... Mrs. Tuttle was with har hushand, visiting some friends in Central New York, and was faken auddenly with a disease of the bowels, from which side hid 'hong' and then suffred, hid this time it dende all reliof, and on the night of Jum Still, she aruse a beautight angel, and left here earthly form helow with weeping friends. Many of just friends in or hele suffred. I have written two bloss thick, for it was the haplest and most bleased spot I have found in my weary pligrimsgo of life. Joined by her husband in every effort to bleas, beautiff, purify

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L 0. 0. F.

THE AMERICAN ODD FELLOW!

AN ILLUSTRATED MONTHLY MAGAZINE. DEVOTED to disseminating a knowledge of the Sentiments, Principles, Operations and Condition of

THE INDEPENDENT ORDER OF ODD FELLOWS.

Published in New York City, BY JOHN W. ORR, P. G. P. and P. G. M. The AMERICAN ON FELLOW is the Official Organ of the Grand Lodge of the United States. Since the commencient of this Magazine (Jan'y 1, 1862), it has received the most fattering commendations and culogiums from scores of subscribers, and the Grand Lodges of

from scores of subscribers, and the Grand Lodges of California, Michigan, Kentucky, Connecticut, New York, Cannada West, Indianu, New Jersry, Wiscoasin, Mainee, Rhode Island, Oregon, Maryland, New Hampshire, Hilmols Pennsylvania, Ohio, Teunessee, and others, have endorsed and recommended it to the patron-sge of all the brethren throughout their respective jurisdic tions, while the URAND LODGE OF THE UNITED STATES, at its session in 1852, adopted it as an organ for communicat-ing more-directly with the Fraternity at large, and recom-mended it to the patropage of Odd Fellow everywhere. TRUMS-82,00 y-yest; ten copies for \$18,00. Specimen copies will be sent, postage prenaid, on recelt of 20 cents each. Address, JOHN W. OHR, April 21.-tf 50 North States, New York City.

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AND PERIODICALS.

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SPIRITUAL PUBLICATIONS.

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BANNER OF LIGHT.

The Universalist "New. Covenant" Banner of Light. Called to Account again.

this man, innocent (in my opinion) of the crime alleged; and I cannot allow such a slander to be imputed to Spiritualism, or to those unfortunate gress, no vice in the administration of govern-beings who are now innured in cells, where in ment, but that policy sanctions. And yet when

beings who are now immured in cells, where in three or five years at most, they will be reduced to hopeless idiocy. They never claimed that the spirits directed them to kill the children. Not a syllable, not a word of proof appeared in the trial to that effect; and Baker has always disclaimed any knowledge of, or participation in the act. What, I ask, can be gained by such misrepresentation? Among the first elements of Christianity are justice and charity. I invite the "New Covenant" editor to a more careful study of them. Yours fraternally, WM. A. BALDWIN. Battle Creek, Mich., July 7, 1866.

In this murder case referred to, Judge Noyes and W. A. Baldwin, Esq., conducted the defence; and the last named of these legal gentlemen, is the one that administered the above rebuke to Rev. D. P. Livermore, of the New Covenant. Whether this paragraph: "the spirits directed them to kill the children," crept into the New Covenant columns through ignorance, or purposely appeared through malice, we know not. In either case the editor is utterly inexcusable, and can certainly policy, in the very process of doing it loses an do no less than publish W. A. Baldwin's correction-truth, equity, justice, all demand it.. It is a little amusing to see a lawyer exhort a Universalist clergyman to study the "first elements of Christianity." We think Jesus placed both priests thing more-the epithet, "son of perdition!" Uland lawyers below the sinners with whom he timately he went where all policy and compro-'ate.'

Evangelical Christians consider Universalists places." 'better than they ought to be;" and Univerno salist editors, who for years have pitcously whined because Elder Knapp and the Orthodox so maliciously slander them, should be exceedingly cautious relative to the course they pursue toward their peers in intelligence, and their superiors in numbers. Universalism cannot be built up, nor Spiritualism demolished by falsehood and injustice. All the good in Universalism is ours. We cherish it, advocate it, and in obedience to such apostolic injunctions as "grow in grace"-"go on unto perfection "-" add to your kiss. Such cannot escape the "damnation of faith knowledge"-we have added thereto the present ministry of spirits. This intercommunion between the two worlds, through owr senses, our consciousness, our intuitions, and the testimony of clouds of witnesses on earth and in the heavens, we know to be true; and the truth is to us at once an inspiration and an incentive to a holy

Port Huron, Mich.

Some eight years since we delivered a course of lectures upon the Spiritual Philosophy, in the Congregational Church, Port Huron. The majority attending were curiosity-seekers. That phase soon passed away. Thinkers began to investigate, and frequently those that went to mock, returned to meditate. The truth continued to achieve victories. Other speakers visited this city, giving tests and speaking words that startled alike Churchmen and worldly conservatives. Now they are thoroughly organized; Bro. J. L. Newell, President, Dr. S. D. Pace, Secretary, J. H. White, Treasurer; are out of debt, and enjoying a good degree of prosperity. Bro. A.B. Whiting having addressed the friends the Sunday previous, kindly consented to remain over and discourse sweet music at our meetings, thus enhancing the interest, and inspiring our souls with melody. Port Huron needs a "Free church edifice," or an elegant hall, under the control of Spiritualists. Bros. J. H. White and J. H. Hazlett are authorized to move in this matter immediately.

Roger Williams, Garrison, and others, answer. Every great moral chieftain, every reformer whose name and fame have come down to us through the ages, did his work outside any Church organization, and his governing motive-power was Principle. But Selfishness in most cases is the master-spirit-is struggling for personal gain or glory -and to secure it marks out what it terms a 'line of policy," at the expense of principle. I hate the phrase. It is the doctrine of diabolism! There is no flaw in law, no cloak in theology, no crime in statesmanship, no wickedness in Conment, but that policy sanctions. And yet when one abandons the immutable principle of right; when he sinks below his soul's divinest ideal, and declares it expedient to do what is not absolutely right to do, he stands upon the very brink of moral destruction. The policy man, if a sectarist, will attend the fashionable church, pay a pewtax, piously frame his face to all occasions, laugh with the young, pray with the old, put foreign

stamps on American goods, drop a penny upon the plate of charity, that, with the atonement in view, he may take a shilling out. Pursuing this course he gets rich; so did Capt. Kidd, "as he

sailed." This man forgets that James the First lacked the comforts of life; that the apostolic John, after leaning on the bosom of Jesus, hungered on Patmos; that the Nazarene had "not where to lay his head." Carlyle says all saviours, and all that history cares to immortalize, are cradled in poverty. While Emerson assures us that he who gathers too much of the earthly by equal amount of the spiritual. True, the scheming churchman may have gained a smile and a nod-A.'s good will and B.'s patronage; so Judas secured the "thirty pieces of silver," and somemise men are destined to go-"to their own

Principle is plain, positive and pure souled; policy is smooth, talkative and two-faced. Principle is sound and solid to the very centre; policy is polished upon the outside, but hollow and heartless within. Principle has one price for all customers, makes good each contract, tells the client the true state of the case, publishes truths and teaches all the soul's convictions; policy stoops to conquer, joins churches for respectability, secret societies for influence, political clubs for office, and says "Hail Master!" with a Judas hell!"

There are multitudes in the churches, and especially among the more liberal Christian denominations, who are Spiritualists. Their souls speak to our souls silently, yet earnestly, bidding us God speed in disseminating the principles of the spiritual philosophy; and yet, ask them to come out openly, as did Paul from Judaism, and the reply is, "We hardly deem it expedient. We think we can do more good to liberalism for the present, by romaining in the church." Well, every one to his taste. If I wished to lift a basket, however, I would get out of it. If you think you can lift it to the best advantage by sitting in it-why: sit !

Bravery on the battle-field is only the inspiration of physical force-courage on the Mosaio plane of life-and not to be compared with that moral courage that dares to speak the deep soulthought, and what is more, dares to live it, though it cut the brave soul off from the sympathy of every human being. This is principle-this is heroism-defying custom, ay, the world even, in defence of TRUTH and ETERNAL RIGHT. In this, shines with increasing brightness the glory of those old English divines, Rogers and Cranmer, who stood unflinching at the stake facing deaththe grandeur of those ancient martyrs and apostles who went through stripes, tears, famine and persecutions, from scaffolds rapt in flames of fire, to spirit-life, to don their spotless robes in the mighty realm of thought.

This age needs more of the martyr spirit, and a firmer footing upon the foundation-stone of eternal principle. To advocate the gospel of the angelic dispensation, requires true, brave men and women-those whose well aimed arrows hit the mark; whose eyes flash with truth; whose words convince; whose lips persuade, and whose inspirations touch the hearts of the multitude, causing each soul to be baptized from on high, and walk in newness of life, hand in hand with the angels. Illumined by the never-setting sun of Principle, each speaker's theme should be the lessons of this hour, the wants of this day, the eternal truths ever descending from the overshadowing spiritual heavens. Grand, glorious is your work, oh Spiritualists! Be not disheartened for a moment. Undying principles are yours. Lift up your heads, then, for your redemption draweth nigh.

V. Spiritual Grove Meeting. The Spiritualists will hold their Sixth Annual Grove Meeting in the Hickory Grove at Three River Point, N. Y., on Sunday forenoon and after-noon, July 2011, 1866. Speaker-J. H. W. Toohey, of Bostin, Mass. Clay, N. Y., July 12, 1866.

SPIBITUALIST MEETINGS.

SPIRITUALIST MEETINGS; BOSTON.—The members of the Progressive Bible Boclety will meet every Sunday, at 2) p. M., lu No. 3 Tremont How, Itali 23. Evening meeting will commence at 74 p. M. CHARLESTOWE.— The First Society of Spiritualists hold meetings every Sunday in Washington Hall, at 2W and 7M o'clock P. M., under the supervision of A. II. Richardson. The public are invited. The Children's Lyceum meets at 10 A. M. A. II. Richardson, Conductor: Mrs. M. J. Mayo, Giuardian. Speaker engaged :--Mrs. Mary Macomber Wood during July. The INDERENDEM BOCIETY OF Spiritualists. Charles-town, hold meetings every Sunday afternoon and evening, at Meetianics' Hall, corner of Chelsea street and City square. Sects free. Children's Lyceum meets every Bunday at 10% A. M. Dr. C. C. York, Conductor: Mrs. L. A. York, Guardian. Speaker engaged :--Mirs. Suble A. Hurchinson during July. CHELSER.— The Associated Spiritualists of Chelsea have

Dodge, Cor. Bec'y. THE BIBLE CHRISTIAN SFIRITUALIETS hold meetings every Sunday in Winnishmmet Division Hall, Chelses, at 3 and 75 F. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup'l.

invited. Seats ree: D. J. Ricker, Sup T. LOWKLL.-Spiritualists hold meetings in Lee street Church, afternoon and evening The Children's Progressive Lyceum moets in the forencon. Speakers engaged :- Lois Waisbrook-er during July 1. Madison Allyn during August; B. J. Fin-ney during September, October and November.

ney during September, October and November. HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Uall. Children's Progressive Lyceum meets at 10 o'clock A. M. PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Chil-dren's Progressive Lyceum meets every Sunday forenoon at 11 o'clock.

dren's Progressive Lyceum meets every Sunday forencon at 11 o'clock. TAUMTON, MASS.-Moctings will be resumed in September, in Concert Hail, and be continued regularly thereafter every Sunday. Mrs. N. J. Wills will speak during September. MARLBORO, MASS.-Spiritualists hold meetings in Forcest Hail every other Sunday at 13 P. M. Mrs. Yeaw, speaker. WORCESTER, MASS.-Meetingsare held in Horicoultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11% A. M. every Sunday. Mr. E. R. Fuller, Conductor: Mrs. M. A. Stearns, Guardian. Speakers engaged: Mrs. N. J. Willis during July; Mrs. Kneie A. Hutchinson dur-ing September; F. L. H. Wills during October; Dr. W. K. Hipley, Nov. 4; Mrs. Anna M. Middlebrook, Nov. 11, 18, 25 and Dec. 2.

Dec. 3. HANSON, MASS.--Spiritual meetings are held in the Univer-salist Church, Hanson, every other Sunday. Conference the other Sundays. Mediums and normal speakers wishing to make engagements will please address, John Puffer, South Hanover, Mass. Speakers engaged :-- Mirs. Frances T. Young, Aug. 5 and 19; Mrs. C. Fannle Allyn, Sept. 2.

Aug. o and 19; Airs. C. Fannle Allyn, Scpt. 2. FOXBORU', MASS.-Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. PROVIDENCE, R. I.-Meetings are held in Pratit's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock.

at 10% o'clock. PUTNAM, CONN.—Mectings 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.

DOVER AND FOXCROFT, MR.-The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Univer salist church. A successful Sabbath School is in operation

meetings every Sunday, forchoon and evening, in the Univer-salist church. A successful Subbath School is in operation. NEW YORK CITY.—The First Society of Spiritualists hold mentings every Bunday in Dodworth's Hall, 806 Broadway. Seats free. THE SOCIETT OF PROORESIVE SPIRITUALISTS 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 afternoon at 24 o'clock—Dr. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Sec'y, P. O. box 5618, New York. WILLIAMSERG, N. Y.—Spiritual meetings are held one evening each week, in Continential Hall. Mirs. Emma F. Jay Builene is the speaker for the present. All are invited free. MORREANIA, N. Y.—First Society of Progressive Spiritual-ists-Assembly Rooms, corner Washington avenue and Fifth street. Services at 34 P. M.

TROY, N. Y.--Progressive Spiritualists hold meetings in Har-mony liait, corner of Third and River streets, at 10 A. M. and 74 P. M. Children's Lycoum at 23 P. M. Henry Rosseau, Con-ductor; Mrs. Louisa Keith, Guardian.

auctor; Mrs. Louisa Kelth, Guardian. PHILADELPHIA, PA.-Meetings are held at Sansom street Hall every Sunday at 103 and 74 P. M. Children's Lyceum regular Sunday seasion at 23 o'clock. M. B. Dyott, Conduc-tor; Mrs. Ballenger, Guardian. Meetings are also held in the new hell in Phœnix street ev-ery Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor.

VINELAND, N. J.—Friends of Progress meetings are held in the new hall every Sunday at 10³ A. M. Children's Progressive Lyceum holds Sunday seasion at 1 o'clock P. M. Mr. Hosse Allen, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.-Meetings held every Sunday at 10¹ A. M. and 7 P. M., at Ellis Hall, Belleview Avenue.

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

CHIGAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sanday, at Crosby's Opera House Hall, entrauce on State street. Hours of meeting 103 A. M. and 73 P. M.

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

No. 130 Main street, third noor. Sr. Louis, Mo.-The Children's Progressive Lyceum holds regular sessions every Bunday afternoon at 22 P. M., in Mer-cantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Wood Chardian

JULY 28, 1866.

ALGINDA WILHELM, M. D., inspirational speaker, is engaged to lecture in lillhoid until the fail. Address, care of E. Nye, Eeq., box 60, Monmouth, Warren Co., lit. MES. Speak A. Huygenizeos swill speak in Charlestown dur-ing July in Stafford, Conn. Aug. 6 and 121 in Willimantis. Conto, Aug. 19 and 261 in Worcester, Mass., during Heptember. Address as above. I Worcester, Mass., during Heptember. Address as above. Must be and the staff of the stars, every other Bunday until further notice., Address, Ware, Ma. Mas. M. A. C. BROWE will speak in North Dana, Mass., every other Bunday until further notice., Address, Ware, Ma. Mas. M. Will receive calls to speak haif the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampsbire, or New York. Address, Danby, Vt. Mas. Susar E. SLUGHT, trance speaker, will lecture for the

Mas. Susaw E. Sisowr, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Mie., till further notice. O. P. Kucloco, lecturer, Erst Trumbull, Ashtabula Co., O., will speak in Monroe Centre the first Sunday of every month. Miss Lizzig Dorga will not make any other engagements to lecture until further notice. Adoress, Pavilion, 57 Tre-mont st., Boston.

DR. L. K. COONLEY will receive subscriptions for the Ban-ner of Light; and sell Spiritusl and Reform Books. Address, Vincland, N. J.

A. T. Foes will answer calls to lecture. Address, Man-cliester, N. H.

P. L. H. WILLIS, M. D., care Banner of Light, Boston. MES. SOFRIA L. CHAPPELL will receive calls to lecture in New England until further notice, Address, 54 Hudson street, Roston.

MRS. AUGUSTA A. CURRIER will answer calls to speak in New England through the summer and fall. Address, box 815, Lowell, Mass.

ANDREW JACKSON DAVIS CER be addressed at Orange, N. J. Mus. N. J. Willis, trance speaker, Boston, Mass. MRS. SARAH A. BYRNES, 87 Spring st., East Cambridge, Ma.

MRS. REBECCA P. ADAMS will receive calls as trance speaker in any of the New England States. Address, 114 Fulton street, care of John L. Watkins, New York City.

J. S. LOVELAND will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyce-ums. Address, Hamburg, Conn. MRS. E. K. LADD, trance lecturer, 179 Court street, Boston.

J. M. PEEBLES, box 1402, Cincinnati, O.

B. B. FARBLES, DOX 1972, CINCINNALL, O. MES. N. K. ANDROSS, trance speaker, Delton, Wis. MES. LAURA DE FORCE GORDON'S address is Cache Creek, Colorado Territory. MES. FARRIE B. FELTON'S address through the summer will be Cache Creek, Colorado Territory.

he Cache Creek, Colorado Territory. F. L. WADSWORTH's address is care of the R. P. Journal, P. O. drawer 6325, Chicago, Ill. GROBOE BTEARNS, ESQ., having snoounced his readiness to enter the lecturing field and serve the cause of Ilumanity and the Angel-World in the capacity of a normal speaker on such subjects of human interest as are now uppermost in progress-ive minds, it is hoped that Spiritualists and Mcformatory So-clettes will endavor to secure his services at once. Address, Exeter Mills, Me.

Exciter Mills, ale. MRS. MARY A. MITCHELL, inspirational speaker, will an-swer calls to lecture upon Spiritualism. Sundays and week day evenings, in lilinois, Wisconsin and Miscouri during the summer, fall and winter. Will attend Conventions and Grove Meetings when desired. Address, care of box 221, Chicago, 111, LOIS WAISBROOKNE can be addressed at Lowell, Mass., care of Cutter & Walker, during July. Will receive calls to lecture in New England during August and September.

Mus. SUSIX A. Willis, trance speaker, Lawrence, Mass., P. O. box 478.

MRS. H. T. STRARMS may be addressed at Deiroit, Mich., eare of H. N. F. Lewis. Will make engagements to lecture for the summer and fall in Ohio and Blichigan. MISS LOTTIE SMALL, trance speaker, will answer calls to ecture. Address, Mechanic Falls, Me.

lecture. DE. P. B. RANDOLPH, lecturer, box 1714, New Orleans, La. BRLAH VAN SICKLE, LABSING, Mich.

DR. E. B. HOLDEN, No. Clarendon, Vt.

MISS SARAH A. NUTT. Claremont, N. H.

MRS. EMMA F. JAY BULLERE, 151 West 12th st., New York. MES. AMELIA H. COLBY, trance speaker, Monmouth, Ill. MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

MRS. H. T. LEONARD, trapce speaker, New Ipswich, N. H. B. M. LAWRENCE, M. D., will answer calls to lecture. Ad-tress, 15 Marshall street, Boston, Mass.

JONATHAN WHIPPLE, Jr., inspirational and trance speaker. Address, Mystic, Conn.

Address, Blystic, Conn. . E. V. Wilson may be addressed during the summer at Mene-kaune, Oconto Co., Wis., for engagements ucst fall and winter, J. G. FISH, Carversville, Pa., "Excelsior Normal Institute." W. A. D. HUME will lecture on Spiritualism and all progress ve subjects. Address, WEBT SIDE P. O., Cleveland, G.

MES. E. A. BLISS, Springfeld, Mass. MISS BELLE SCOUGALL, inspirational speaker, Rockford, Ill

DR. JAMES MORRISON, lecturer, Mclienry, Ill. MES, ANNA M. MIDDLEBROOM will lecture Sundays and veck-evenings. Audress as above, or box 778, Bridgeport, Ct. MISS ELIZA HOWE FULLER; trance medium, will make en-ragements to lecture for the summer and fall. Apply as early is convenient. Address, LaGrauge, Me.

MRS. CINVENENT. AUTORS, LAUFAUGE, MC. MRS. CLARA A. FIELD will answer calls to lecture. Ad-dress, Newport, Mc. GEORGE F. RITTRIDGE 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. Ad-dress, Hartford, Conn.

dress, Hartiord, Conn. MRS. DR. D. A. GALLION will answer calls to lecture, under spirit control, upon diseases and their causes, and other sub-jects. Address Dr. J. Gallon, Healing Institute, Keokuk, Iowa. MOBES HULL, Milwaukee, Wis.

Mr. & Mrs. H. M. MILLER, Elmira, N. Y., care W. B. Hatch. MES. FRANE REID, inspirational speaker, Kalamazoo, Mich. N. S. GREENLEAF, Lowell, Mass.

MISS B. C. PELTON, Woodstock, Vt. H. B. STORER, S Harrison place, Brooklyn, N. Y.

DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture. DR. H. E. EMERT, lecturer, South Coventry, Conn. CHARLES A. ANDRUS, trance speaker, Grand Hapids, Mick. are of Dr. George F. Fenn. LOUING MOODT, Malden, Mass.

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

QUINCT, ILL.—The association of Spiritualists and Friends of Progress hold meetings every Sunday, at 24 r. M., in hall No. 130 Main street, third floor. ST. Louis. Mo.—The Oblivert CHARLES P. CROCKER, inspirational speaker, Fredonia, N.Y.

DR. G. W. MORNILL JE, trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Blass, J. H. RAFALL, inspirational speaker, will lecture on Spi-itualism and Physical Manifestations. Upper Lisle, N. Y.

ism and Paganism, and that both these are directly traceable to Egypt. This is why the books of Numa discovered nearly five centuries after the death of that Prince, were burnt at Rome. It was because of the injury, says Salverte, "they were capable of doing to religion." These books and divine life. showed clearly that all written religions had a

common Asiatic origin, and that miracle and mayie were synonymous; spanned by a common law. The clergy, either through ignorance or else with designs to blind the people, never mention scholars, authors and books in existence long prior to Moses, never speak of Sanchoniathon the Phosnician writer, or Egypt's wisdom full five thousand years ago. We respectfully invite them to a consideration of the following quotation, from the learned and eminently Orthodox Calmet: " Kirjatt Sepher, or the city of Books or Letters, was so called long before Moses appeared in the world, which proves that there were books before this Legislator, and that he was not the oldest writer that ever was, as the fathers have assert-

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WESTERN DEPARTMENT:

CINCINNATI, OHIO.

J. M. PEEBLES......RESIDENT EDITOR.

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banner of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. FERELES, Cinclinati, Obio; F. O. Box 1092.

Science and Autiquarian Researches.

Science, never fills though exceedingly trouble-

some to theologians, is ever in perfect consonance

with the absolute RELIGION of the soul. To-day

it probes earths and measures stellar worlds, to-

morrow engages in vast exhumations under

Asian skies, bringing into the sunlight of the

nineteenth century the wonders and the wisdom

of three and five thousand years ago. European

files inform us that Prof. Lepsius, spending a

few months in Egypt, has just found a treasure

of greater importance than any since the digging

of the "Rosetta Stone." It is a bi-lingual inscrip-

tion, containing one and the same text, in Egyp-

tian hieroglyphics and in Greek, thus affording

an opportunity for deciphering the former by

comparison with the latter. Other excavations

are going on in Egypt, under the superintendence of that eminent Pressian archeologist, Mr.

Brugsch. He has come into possession of papy-

rus which give much information as to the con-

struction of the cities of Pithon and Ramses, and

upon the manufacture of bricks made by the Jews

employed upon these works. In the valley of

Hamanat, inscriptions upon the rocks bear wit-

ness to the presence in the quarries of eight hun-

dred Jewish stone-cutters. A Constantinople pa-

per says that two antiquaries, while making exca-

vations in Syria, have discovered an ancient Jew-

ish habitation entire; the construction of which

dates several centuries prior to the Christian Era.

Its rooms are furnished after the Egyptian style ;

and they found in them the five books of Moses,

and another very ancient book, containing Hebrew

poetry, completely unknown. Science, and recent

investigations in Egypt and Asia, are laying bare

the superstitions of the past. And at the same

time that these traditions are being swept from

thinkers' minds, papyrus and the precious volumes

of great intellectual chieftains, that were the glory

of the ancient ages, are being brought to light,

bridging the religious ages, and showing that

Christianity was copied and modeled from Juda-

Poets' Wives.

ed."

The wealth of the English tongue has been lavished to exhaustion almost, in painting the glories that cluster around the heads of Homer, Virgil, Dante, Shakspeare. They were truly masters of song, and their grand epics will be as enduring as the ages. But had they no wives? No family walks-no cozy firesides-no social indoor life, nd no ordinary experiences Mooming out

BRO. PEEBLES :-- I notice in the "New Cove nant," of June 30th-a Universalist paper pub-lished in Chicago-A statement that Mrs. Havi land and Baker, who were tried and sentenced last month to solitary confinement for life, "were spiritual mediums, and claimed that the spirits di rected the killing of the children." Now this asset tion is without a particle of foundation in fact. It is well known that I was the principal counsel for the defence of this infatuated mother, and for

fron the blended and harmonial relationships of home associations? Other poets quite as famous, through poverty and perseverance, toiling in earth's cold quarries, have planted their feet upon the pinnacles of a well-earned earthly immortality, looking down as mountains upon monuments, conscious of a soul-majesty gkin to angels. But what of their wices? And others still, as. equally gifted, had started to ascend the mount of the Muses when the Death-Angel withered their garlands, untuned their lute-strings, and frosted o'er their lips. Their early poems, however, live as fresh heart-memories, enchanting the world with their explonious rhythm, and swaying millions with the fire and phrensy of their genius. But what of these poets' wives? Historians, why this neglect? Why their life-songs unsung, their social stories untold? Speak, and tell us why you failed to transfer to your ponderous volumes something more of those noble wives, that helped make the world's poets what they were? Tell us how they cheerfully suffered poverty-how they aided, encouraged, and inspired these heroes of verse with a soothing solace, and an uplifting aroma all divine. Who shall write this forthcoming book that ought, that will be written-The lives of the WIVES of eminent poets? Who can do it so well as a woman? Who, intuitive and perceptive, could so lay have the human heart, and the same time exercise that sweet charity that characterized and quite immortalized the "gentle lady" of Comus?

And right here, writing of poets and poets' wives, rise before us our brother, Hudson Tuttle, whose books are a terror to Theologians of the old school, and whose wife Emma-"our Emma"has given to the world "Gazelle," and other sparkling poems. Of course, nearly every Spiritualist has purchased and read "Gazelle"-the brilliant picture gallery of the rebellion! Mrs. Tuttle has a fine poetic temperament, and is rarely, richly gifted in descriptive and sentimental word-painting.

The world is becoming loaded with books. Some would best serve the race in bonfires. Letters generally indicate character and taste, but seldom reveal the inner life. Autobiographies often hide more than they reveal; while the lives of past and present poets' wives remain in literature almost a blank. This literary hlatus must be filled, and woman must nerve herself for the work, moriting the bay and the laurel. When done, we will say:

"Thy spirit-crows is beaming Like smiles to sunshine wed; Thy spirit robels giteaming, As if it once were spread O'er some lilustrious saint, O'r martyr newly dead."

Healing at the Michigan Convention.

Dr. Pease, who succeeded Dr. J. P. Bryant in Detroit, will be at the State Convention in Battle Creek, the 27th, 28th and 29th of this month, for the purpose of healing the sick by the laying on of hands. Aside from the gift of healing, Dr. Pease is a most excellent man. Let invalids step into the "pool," while healing angels "trouble "-that is, agitate the waters.

Michigan State Convention of Spiritualists.

Remember this Convention, called to meet, in Battle Creek, Mich., the 27th, 28th and 29th of this month. Though the primal object is the formation of a State Organization, other matters relating to the interests of Spiritualism will be brought forward for consideration. In a pleasant, brotherly comparison of ideas, mutual counsel, and concert of action, there is strength,

We have quite long enough fought sectarists single handed; they should now see a brave, united front, and feel our combined power. Let there be a grand gathering there from all parts of the State. Come in groups-come in crowdscome ye rich to impart-come ye poor to get rich.

Bro. S. J. Finney, Rev. J. O. Barrett, and F. L. Wadsworth; will certainly be present; and we confidently expect Bros. Whiting, Whipple, Hull, sister H. F. M. Brown, and other eminent speak-

J. M. Peebles in Chicago, Ill.

Bro. Peebles, of Cincinnati, O., spoke in this ity, on Sunday, June 24th. The day was intensely warm, but the popularity of the speaker called out a large congregation. The morning lecture. "PRINCIPLE AND POLICY," was replete with sharp rebukes of wrong in high places, and earnest in commondation of the true and the beautiful. I send you a synoptical report of it,

Bro. Peebles commenced by relating a historic legend, transpiring in the reign of Louis the XIV., involving Principle and Policy. The French Court being very corrupt at this period, a young and eloquent Catholic divine desired to preach before the same, and proposed a sermon from the text, Reprove, rebuke, exhort." While rehearsing it before delivery, an old Romish priest volunteered this advice: "Have you reflected long and well, my brother? If you preach thus pointedly to the king and his court you forever exile yourself from the holy office in Versailles. This is the last sermon of Lent; be prudent, be cautious, and you shall preach again next year. But for this effort

of zeal and manly courage, who will thank yon? Will the Court? Will the king? None will see you-no, not one." " Except God and his angels" ! replied a voice from behind the screen.

Mortals should ever be conscious that behind the scenes of life's drama are God and his angels. No soul dwells in secret-there is no hiding-place for erring humanity. These men, the French divine and Romish priest, symbolized types of human society-men of principle, and men of policy. The language of this clergyman was that of expediency-will it be prudent? Will you not lose your pulpit and your salary?. This has the true ring of the priest, and is no more characteristic of the past Romish priesthood than that of the popular American Church to-day! When did the clergy of this country lead off in any great moral reform movement? When have they stood manfully in front, fighting for new truths? And when

The lecture in the evening was as interesting as the morning discourse, but we have no report. Chicago, Rl. L. H. KIMBALL.

Delegates to the National Convention.

At a regular meeting of the society of Spiritualists at Schenectady, N. Y., Sunday, July 1st, the following named persons were chosen as delegates to attend the National Spiritual Convention, to be held in Providence, R. I.: Ezra Sprague, William Lee.

SAMUEL ROGERS, President. J. C. SEARS, Secretary.

A Note to all Interested in the National Convention.

The Providence Society of Spiritualists have appointed a committee to arrange for the enter-tainment of the National Convention, which meets in their city in August.

The committee earnestly request all persons whose intention it is to attend the Convention, to inform them by letter at as early a day as possi-ble. Will each please state whether they come as delegates, lecturers, or as both; also, those having friends here and places already arranged, will grant a favor by informing us in the same

Will all Societies sending delegates inform the committee of the names and number selected as soon as possible after the appointments are made? and will they make those appointments at an early day?

By these means, which will inform me just how many are coming, we can better arrange for the accommodation of all.

It is our intention to entertain as many as possible, free-giving lecturers the preference, and to provide places in boarding-houses and hotels con-venient to the hall, where all others can be accommodated at reasonable rates. Please to attend to this, and address, P. O. HULL, Provides

Care of I. Searle, Providence, R. I.

Grove Meeting in McLean, N. Y.

The Spiritualists and friends of progress of MoLean and vicinity will hold their second An-nual Grove Meeting in the village of MoLean, N., Y., on Sunday, Aug. 5th, forenoon and afternoon. Leo Miller will address the great throng that is expected to be present.

Grove Meeting in Comastoia, N. Y. The Spiritualists and liberal minds of Canastota fully in front, fighting for new truths? And when did they seize the standard of Trnth, bear it aloft, and say to the masses, "Come up higher"? Let Bosseau, Copernicus, Galileo, Gall, Spurzheim. Miller will address the gathering.

WASHINGTON, D. C.-The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and 73 P. M., in Union League Hall.

Union League Hall. CINCINKATI, O.—The Spiritualists of Cincinnati have organ-ized themselves under the laws of Ohio as a "Religious Socie-ty of Progressive Spiritualists," and have secured the Acade-my of Music, north side of Fourth street, between Elm and Plumb street, where they hold regular meetings on Bunday mornings and evenings, at 10% and 1% o'clock.

CLEVELAND, O. -- Spiritualists meet in Temperance Hall ev-ery Sunday, at 10 A. M. and 7 F. M. Children's Progressive Lyceum regular Sunday session at 1 o'clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

Sewert, Conductor; Mis. D. A. Edu, Guardian. SAN FRANCIECO, CAL.-Mis. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 74 P. M. Admission free. Children's Progressive Lyccum meets in the same hall at 2 P. M.

LECTURERS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANKER OF LIGHT.

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

N. FRANK WHITE will speak in Seymour, Conn., during July and August. Applications for week evenings must be made in advance, and will be promptly answered. Address as above.

AUSTRN E. SIMMONS will speak in Woodstock, Vt. on the first and fifth Sundays, in Bridgewater on the second Sunday, and in Braintree on the third Sunday of every month during the coming year.

CHARLES A. HAYDEN will speak in Providence, R. I., during Reptember: in Cincinnati, O., during October and November; in Cioveland during Docember: in Philadelphia, Pa., during May, 1867. Will make engagements to speak week evenings in the vicinity of Sunday engagements. Address say above. WARENE CHASE will lecture in Cieveland, O., July 22 and 29; in Windsor, Conn. Aug. 12 and 19; will attend the National Convention in Providence, and speak in Chicago, III., during October: In Davenport, Iowa, during Novamber: in Rock Island, III., during December. He will receive subscriptions for the Banner of Light. Is AAO P. GREENLEAF will lecture in Glenburn, Me., Aug. 5 and 19; in Kenduskeag, Aug. 12. Address, Kenduskeag, Me. MES. M. MACOMERE WOOD will speak in Charlestown dur-ing July; in Willimantic, Conn., Aug. 5 and 12; in Stafford, Sept. 9; 6; 23 and 30; in Chesea, Mass., during October; in Quincy during November. Address, II Deweystreet, Worces-ter, Mass. DE. JANES COOPER will speak at the Grove Meeting at CHARLES A. HAYDEN will speak in Providence, R. I., during

DE. JAMES COOPER will speak at the Grove Meeting at Little Mountain, Geauga Co., O., Aug. 11 and 12. He will have a supply of books, and take subscriptions for the Banner of Light, Religio-Philosophical Journal, and Little Bouquet. J. MADISON ALLYN, trance and inspirational speaker, will lecture in Lowell, Mass., during August in Rutland, Vt., Sept. 2, 9, 16 and 23; in Middle Granville, N.Y., Sept. 30. Will-speak week evenings in vicinity of Sunday appointments and attend funerals. Will also receive subscriptions for the Ban-ner of Light. Address, Woodstock, Vt., care of Thomas Mid-itaton

dleton.
C. FANNIK ALLTN will speak in Londonderry, N. H., July 22 and 29; in Audover, Aug. 5 and 19; in Weston, Aug. 12; in Bridgewater and Woodstock, Vt., Aug. 25; in Itanson, Mass, Sept. 3. Address as per appointments.
LNO MILLER will speak in Rochester, N. Yi, during July; in McLean (grove meeting), Aug. 6; in Canastota (grove meet-ing), Aug. 13. Address as above for evening meetings.
MARY J. WILCORROW will lecture in Northwestern Pennsylvania and Western New Tork till after the Mass Con-vention in Corry. Address, care of A. G. Stilles, M. D., Ham-monton, Atlantic Co., N. J.
DR. W. K. BURLER will speak in Rattor and N. July 29. Add-

DR. W. K. RIPLEY will speak in Sutton, N. H., July 29. Address, Foxboro', Mass.

MISS SUSIE M. JOHNSON will speak in Houlton, Me., during July. Address, care of G. E. Gilman. MRS. FRANCES T. YOUNG, trance speaking medium, will lecture in Hannon, Mass., Aug. 5 and 19. Address, care Ban-ner of Light.

ner of Light. Mas. SARAH HELEN MATTHEWS will speak in Quincy, Mass., during July. Address. as above; in care of Clift Rogers, Esq., or East Westmoreiand, N. H. E. S. WHERLER. inspirational speaker, will lecture in East Kingston, N. H., July 22 and 29; in Quincy, Aug. 19 and 26. Address this office: Mrs. S. A. HORTON will speak in Ludiow, Vt. Aug. 5 and 12t in Ferrisburg, Aug. 28. Address, Brandon, Vt. M. HERT HOUGHTON will lecture in West Faris, Me., and vicinity, during August.; Will speak Sundays and week even-ings. Address as bove, or box 56, Foxboro', Mass. M. Q. Burr, inspirational speaker. will lecture in Middlad

Vicinity, during august, of box 56, Foxboro', Mass. M. O. Bant, inspirational speaket, will lecture in Middle-bury, V., July 25. Address as above, or Carendish, Conn. Mas. LAURA CUPY is lecturing in San Francisco, Cal.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. Addig L. Ballou, inspirational speaker, Mankato, Minn. LYDIA ANN PRARSALL, Inspirational speaker, Disco. Mich. MRS. ELIZABETH MARQUAND; trance and normal lecturer, Channols, Osage Co., Mo.

ELIJAH R. SWACKHANER, Chamols, Osage Co., Mo. B. T. MUNN will lecture on Spiritualism within a reason able distance. Address, Skaneateles, N. Y.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O.

D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J. DEAN CLARK, inspirational speaker, will answer calls to lecture. Address, Brandon, Vi.

MIBS LIZZIE CARLEY. Ypsilanti, Mich.

MRS. F. O. HYZER, 60 South Green street, Baltimore, Md. MRS. LOVINA HEATH, trance speaker, Lockport, N. Y.

EMMA M. MARTIN, inspirational speaker, Birmingham, Mich. ALBERT E. CARPENTER will lecture Sundays and week eve-nings, and also attend funerals. Address, Putnam, Conn. S. J. FINNEY, Ann Arbor, Mich.

MRS. H. F. M. BROWN, P. O. drawer 5815, Chicago, Ill. MISS MARTHA B. STURTEVANT, trance speaker, 56 Elliot street, Boston. MES. M. S. TOWNSEND, Bridgewater, Vt.

A. B. WHITING, Alblon, Mich. J. H. W. TOOHKY, 42 Cambridge street, Boston.

J. H. W. Toohur, 42 Cambridge street, Boston. MRS. JENERT J. CLARE, trance speaker, will answer calls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Com. HEREY C. WEIGHT will answer calls to lecture. Address Caro of Hela Marsh, Boston.

L. JUDD PARDER. Address, care of Thomas Rathbun, box 1231, Buffalo, N. Y.

J. WM. VAN NAMER, Monroe, Mich.

C. AUGUSTA FITCH, trance speaker, box 1835, Chicago, Til.

DR. WM. FITZOIBBOW will answer calls to fecture on the science of Human Electricity, as connected with the Physical Manifestations of the Bpiritual Philosophy. Address, Phila-delphia, Pa.

deiphia, Pa. J. W. SEATER, inspirational speaker, Byron, N. Y., will an-swer calls to lecture or attend funerais at accessible places. EMMA HARDINGE. Persons desiring information of her whereabouts can obtain it by inquiry of Mirs. E. J. French, 8 Fourth avenue, New York. Those who have occasion to write to her can address letters to Mirs. Hardinge, care of Mirs. Gil-bert Wilkinson, 205 Cheetham Hill, Manchester, England. Mirs. MARY L. FEEKCE, inspirational and trance medium, will answer calls to lecture, attend circles or famels. Free Circles Bunday evenings. Address, Eulery street, Washing ton Village, South Boston. Mirs. Life Life (Larg., inspirational aneaker. Address Care

MES. ELIZA O. CLARK, inspirational apeaker. Address care of this office.

MRS. FANBLE DAVIS SMITH, Milford, Mass.

J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170. Mrs. O. M. Brows will answercalls to lecture in the Pacific States and Territorics. Address, San José, Cal.

THOMAS COOK, Huntsville, Ind., lecturer on organization. GRO. W. ATWOOD; trance speaker, Weymouth Landing, Ms. A. A. POND, inspirational apeaker. North West. Ohio.

JULIA J. HUBRARD, trance speaker, care Banner of Light. DR. L. P. GRIGGS, Evansville, Wis,

LYNAN C. HOWE, trance speaker, Clear Creek, N. Y.

REV. ADIN BALLOU, Hopedale, Mass.

MES. E. DELAMAR, trance speaker, Quincy. Mass.

A. P. BOWMAN, inspirational speaker, Bichmond, Iowa MRS. BARAH M. TROMPSON, inspirational speaker, 36 Bank treet, Cleveland, O.

J. D. HASCALL, M. D., will answer calls to lecture in Wis-consin. Address, Waterloo, Wis.

consin. Address, Waterloo, Wis. Di. J. T. Anos will answer calls to lecture upon Physiolo gy and Spiritualism. Address, box 2001, Rochester, N. Y. JUDGE A. G. W. CARTER, Cincinnati, O.

FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas.

WAREN WOOLSON, iranès speaker, Hastings, N. Y. ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.

DE. E. C. DUNN, lecturer and healer, Rockford, Ill.

DE. E. U. DURN, ISCURFA AND DESIGF, HOCKTOFO, III. CHARLES S. MARSH, semi-irance speaker. Address, Wone-woo, Juneau Co., Wis. MRS. ANNA E. HILL, inspirational medium and psychometri-cal reader, Whitesboro', Oneida Co., N. Y. W. F. JAMERSON, Inspirational speaker, care of the R. P Journal, P. O. drawer 6526, Chicago, III.

Journal, P. O. drawer 6320, Chicago, Ill. A. C. EOpinsor, 16 Hathorns street, Balem, Mass., will an swar calls to lecture. Miss. H. Maria Wonthing, trance speaker, Oswego, Ill., will answer calls to lecture and attend funerals.

G. W. RIOE, trance speaking medium, Brodhead, Wis. Mns. M. E. B. Sawrar, Baldwinsville, Mass. Bir, James FRANCIS, Mankato, Minn. JOS. J. HATLINGER, M. D., inspirational speaker, will an swer calls to fecture in the West, Sundays and week ovenings. Address, 26 Court street, New Haven, Coun.