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22NO.

Written for the Bauner of Light. THE FAIBY HOST. BY LOIS WAISBROOKER.

Weary with a day of toiling, On my couch I am reclining, While my thoughts are

Through the open window flying, To the forest, where the sighing Of the breezes Tells me that the day is dying;

To the forest wooing darkness, And the clouds of pitchy blackness Hanging o'er it,

To the clear blue sky between, Like another whidow, Opening from the landscape Of my window's bounded vision,

To some scene perhaps elysian, Some fairy scene.

What is this so brightly flashing? What the rattling, roaring, rushing, That I hear?

Tis a mighty host of fairies Through that open window Coming from afari

Of their eyes I see the glancing, 'Tis their many steeds a-prancing, And their many feet a-dancing, That I hear.

Prancing o'er the tallest treetops, Dancing on the greenest leaflets, Nearer, nearer, they are coming; Of their voices.

Even now I hear the humming:

Hark! there is a footstep On the roof above met Now another, and another! Thicker, faster, they are falling. 'T is the fairles! hear them calling To each other! Now there is a sudden silence,

Followed by the rolling drum. Tells it of still greater numbers? Yes, in myriads,

With resistless force they come! Now again the dance commences: Hopping, skipping, here and there, Lightly tripping everywhere About my ilwelling, While the tales that they are telling

Banish care; And the heavy pealing

Of their deep-toned organ Fills the air.

Telling tales that banish care-For their mission is to bless. Greenest things shall greener grow. Beauteous ones shall brighter glow, And the growing corn shall show Where their feet have pressed. Goodly fairies, that from cloudland Come to kiss the thirsty earth,

# Original Essays INSTABILITY OF RELIGIOUS FORMS.

BY W. H. SPENCER.

The history of all nations, as well as our own in-dividual experiances and foolings, warrant, us in the bellof that may has in his montal constitution a religious element, From the lowest grade of humanity up to the most accomplished scholars and profound thinkers of our race, we find an almost universal desire and belief in the immortality of the soul. This feeling, from its universality, seems not to have been a direct impression upon man, no revelation which inspired his hope and faith, but a natural and necessary outgrowth of his spiritual nature. So firm was thefaith in the immortality of the soul, that it has been, and is, to the present day, among some nations, the custom to deposit in the grave with the dead body, food, drink, clothing and weapons of warfare that might be needed for future use. And it is said that among the Celtic tribes money was frequently lent, upon a solemn promise that it should be repaid to them in another world; and it was also common to put letters in the hands of the dead. with the fullest belief that they would deliver

them to departed souls according to direction. It was natural for people having such unbounded faith in the teachings of God within, to feel some emotion of gratitude to Him for these heavenly gifts; they felt it their duty, in consideration of the goodness of God, to show, by songs of praise and devotional exercises, their appreciation of his beneficence, regard for his will, and fear of his almighty power. To this end societies are organized and rules and forms of worship established. From the very nature of things, man, a finite being, can have but a very imperfect conception of the Infinite Creator. "Our ideas of God are our ideas of man carried out to infinity. The pure ideal is eclipsed in a human personality." Lofty attributes or degrading passions are attributed to Him in proportion as they are incorporated in us. The revengeful savage sees in his God those qualities which he most admires in his fellows: strength, cunning, power-one who wreaks terrible vengeance upon his enemies, and demands bloody sacrifices to appease his wrath. He views the Aimighty through his approbativeness, his dostructiveness; and we could not expect him, through such channels, to form beautiful and lovely conceptions of Deity. Accordingly, in the infancy of the race, we find that men instituted forms of worship in perfect harmony with these degraded ideas; imagining, with every success or misfortune to themselves or their kin, with every victory over their enemies or defeat by them, that a jealous God was personally manifest and interposed an avenging hand in support and defence

of his chosen people. They regarded him a partial and jealous being ves, and that he smiled or frowned. dispensed blessings or curses in proportion as they flattered his pride and vanity by their praises, devotion and self-denial, or satiated his enormous maw by the prodigality of their sacrifices-as if the incense of burnt offerings were sweet in the nostrils of Jeboyah, or that his all-seeing eve was pleased with the bleeding, lacerated flesh of his children! But thus it was, and individuals, clans, tribes and nations vied with each other in acts of worship and self-infmolation; and every chief or ruler to insure Divine pleasure and favor, imposed similar religious duties upon his subjects and inflicted the most barbarous punishment upon all who refused compliance, stigmatizing as delinquents, or condemning and hutchering as heretics and apostates. Thus the chains of intolerance, in the name of religion, were riveted, and the "thus far and no further" was proclaimed as the Divine command. Human Reason, the noblest gift of God, was fettered to blind Faith and ignorant Superstition. Imagination's airy wing was not repressed, and a "thus saith the Lord' was whispered in every breeze, or proclaimed in thunder tones from heaving earth and flaming clouds. Indeed, it causes a gush of melancholy sadness when we read the history of those times, when men, in their ignorance and folly, attributed to Almighty God the horrid butcheries of their own hands; when they shamefully, cruelly mutilated their own fair bodies, beautiful temples of immortal spirits, to please an Infinite Being already perfect. Yet, while we here drop a tear for the weakness and infirmity of human nature, we can but admire the zeal and self-sacrificing spirit of the early ascetics, who, from convictions of duty, could voluntarily sacrifice all the comforts and pleasures of home and society for the dreary desert life of a hermit; of the inflexible will and pertinacity of a Simeon Stylites, and the stoical firmness and fortitude of the grand, army of martyrs. The poor Hindoo will crawl on his hands and feet around an extensive empire, cripple and mutilate his body in the, most shocking manner, vainly believing he is thus explating his sins, and not only this, but, by works of supererogation, he imagines he can liquidate the accumulated sins of his deceased friends. The fact is still more wonderful, when we consider that such manner of worship and mode of doing penance had never been confined to any particular class of people; the rich and cultivated, as well as the poor, and unlearned, encouraged and not unfrequently participated in the foolish and disgusting ceremonies in vogue in their time. Even Socrates, one of the highest stars in the moral firmament, showed at his death his adherence to the doctrines of his life. by requesting a friend not to forget to saorifice a cook which he had vowed to Esculapius. Indeed. most of the greatest men of all ages have imbibed the current religious opinions of their time, and, those who did not owe to this fact their greatness. Man is a progressive being. The belief of our ancestors will not satisfy us; the boy outgrows his father's frock; and they who have had the sa-

has erred in supposing that he had discovered absolute truth. Change is written upon everything. Human institutions must crumble and fill. No barriers can stay the tide of human thought; no pillars of Hercules define the limits of mental explorations.

the "Star in the East" of the Israelites; his laws something good in everybody, and persons are were exactly suited to his time; the temple of his | not totally depraved just because they do not bepeople was large enough for' them to wrship in, and Talmud and the Pentateuch the pnly law and guide they could appreciate. But yould this and polished boots, And, although societies or do for the "heathen world?" The Penian fires must be rekindled, and Zoroaster appared; the and dignified synods may echo the cry, "heresy!" Chinese were in the dark, and Confucits came to give them light. And a greater still wis needed. The bread of Moses was stale, and mensighed for the pure waters of life. And were their sighs unheard? Ab. no! for

God sends his teachers into every age, To every clime and every race of men. With revelations fitted to their growth And shape of mind, nor gives the realm of fruth Into the selfish rule of one sole race.

Jesus Christ appeared; and judging by the uncertain light of partisan history, through a lanse of eighteen hundred years, he appears, in many respects, the most remarkable man of whom we have any record. We are well aware that we are now treading on soll regarded sacred by millions of the great and good; speaking of one whose life and actions excite the deepest emotions of the soul, and whose beautiful teachings are treasured in the sanctum of every heart. The suppression of honest convictions, for the sake of popularity, is the mark of a time-server. We should imitate Christ, and fear not the judgments of men, for they are fallible, but cautiously watch and obey the "still, small voice within." It would be no virtue for Gods to descend to earth, but for men to rise to heaven; to attribute divinity to Jesus is shamefully stripping from his brow those laurels so nobly won by a pure and godly life and moral teachings, for simplicity and beauty unparalleled in the annals of time-a man of the highest type. In the language of Parker, "I thank God so much manliness has been lived out, and stands there a lasting montiment, to mark how high the tides of divine life have risen in the human world. It bids us take courage and be glad; for what man has done man can do. Yes, more.

Josus, there is no dearer name than thine, Which Time has blazoned on his mighty scroll; No wreath nor garland over did entwine So fair a temple of so vast a soul."

Notwithstanding the many times Christ reiter- SOCIAL SYSTEMS OF CHRISTIANITY. ated the fact that he was the son of min, from thirty thousand pulpits in the United States alone the truthfulness of this fact is publicly deble character given him. The many beautiful truths he spoke will live eternally, while the false interpretations or constructions given them, and the scores of sects founded upon these varied constructions, will die with their founders, or be remodeled to the demands of a growing people. We must never accept authority for truth, but truth for authority. 'No man ever made a truth; no man can destroy one. One generation, in the firmness and sincerity of its convictions, believes it has discovered the only true form of worship; but the next generation denies the correctness of their judgment and establishes forms to suit itself Thus it has been, and thus it will be; and, with such facts before us, with the innumerable examples which the history of the progress of religious ideas furnishes us of the unceasing changes time produces in all human inventions and institutions. is it not strange that some will blindly persist in declaring that they, of all others, have at last found absolute truth and the key to eternal bliss? Think you the immortality of the soul hangs by a thread so slender? Does it matter whether we perform ablutions by commencing at the elbow and washing downward, or at the wrist and washing up? Is it necessary, when we utter our prayers, that we face Jerusalem or Mecca? For the eternal happiness of our souls must we believe in the decisions of the Councils of Nice and Constantinople? Will belief in the peculiar doctrines of Luther or Zwingle prevent the consignment of our souls to endless torment by an all-merciful Father ? Away with such wild imaginings, begotten when Reason was in its cradle, and Love and Charity were asleep! Let us "prove all things, and hold fast to that which is good;" apply the rule and the plummet; accept truth not on authority, but because it is truth. Let our religion be, love to God and love to man. Our faith is then not based on narrow, changing forms, but immutable truth. Let the broad earth with its starry dome be our temple, and our brethren all mankind. Evansville, Wis A NATURAL RELIGION WANTED. BY J. W. B. Early in the history of man began the growth of a religious feeling. This sentiment has grown with his advancing years; frequently exhibiting itself as the controlling element of his life. When so doing, much has been sacrificed to feed this one characteristic. Isolation is happiness to the hermit. But to beggar all the possibilities of our nature to feed the one, is, to say the least, supremely ridiculous. And then, when we contemplate religious and wholly Christian, but although the enormities and follies committed by the guidance of one of the faculties, then do we know, in destructive to woman and the social equality and very deed, the work of error that has been wrought. And who can read the history of Hin- great Christian tree of Social Life and Protestant doolsm, Paganiam, Romaniam, Calviniam, or any Progress. Probably the civil law will remove it, asceticism, without knowing serious detriment to in spite of its religious and Christian authority,

gacity to discover this fact, have been the reli- of this class is of any other who cultivate only a gious reformers of the world. But each in turn portion of the elementary parts of their being.

From these premises we urge that too much religion, like too much debauchery, will prostrate and overthrow any people that ever existed or ally separates the sexes and dwarfs both man and that ever may exist. Just so with individuals; a warping tendency is the legitimate fruits of the cultivation of any one religion, to the utter ne-Explorations. If the race, simple fifth was glect of the others, and the individual soon thinks disemed the sure and all sufficient guide. Now his or her religion is right and all others wrong, the compass of Reason' must direct. Mises was These things are not as they should be. There is long to our Church, recite the thirty-nine articles of faith, sit in cushioned pews, wear black coats communities may scoff and cry " Infidel! infidel!" " away with him, he hath a devil!" " crucify him! crucify him!" yet our Great Father, Gol, has not read him out from his party. No, thank heaven! there "the weary find rest and the wicked cease from troubling."

> Though the child, Spiritualism, 't is said, " hath a devil," and is " of the devil," and be " beaten with many stripes," yet doth its paternal progenitor, God, not deny it. Like the rock that was hewn out from the mountain without hands, it is rolling onward and ever onward; and, notwithstanding the imposition of crafty and ambitious persons attaching themselves to it, or the clerical anathemas of professing Christians, it will go ou, " conquering and to conquer," until all "kindred and people and tongues shall confess" that a natural. scientific religion is what meets the necessities of man's eternal happiness.

> When a natural religion is taught, then shall we look for an abatement of fashions, customs, habits and practices which fetter and retard the growth of everything that conduces to the greatest knowledge and most perfect happiness of the race.

> Is it not becoming, therefore, that Spiritualists, as well as sectarists, cease cultivating the arts of selfishness and egotism, and commence practicing more of humility and a broader love, exercising that charity which thinketh evil of no one, but building up a noble and cultivated individuality, diffusing intelligence and love unto all with whom they associate? A true, natural and scientific person will thus live in accordance with Nature's law, free from cant, cunning, bigotry and intolerance, and will finally pass to the higher life, peaceful and quiet, like a fruit that is fully ripe, still progressing, in fulfillment of the Divine law of sternal progression.

Springfield, Ill.,

BY WARREN CHASE.

It is not generally known that the Mahometan

Second of these excrescences is Shakerism, also

wholly religious and Christian, and which sexuwoman, and would, if universally adopted, soon terminate the race, but which is not likely to "leaven the whole lump" of humanity, and never to be more than a mistletoe on a tree, or a fungus on the trunk of Christian sects of larger growth.

Thirdly of these side issues, and also of truly Christian authority and strictly religious, is Bible Communion, or the Oneida Perfectionists, whose social system of family marriage is, in its practical workings, so far as observable inside of their families, an improvement on Shaker and Mormon, if not in all systems of Christian social life. At least, in some respects, it is an improvement of vital importance; for it recognizes equality in the sexes, and knows no distinction in authority of one over the other. It extends the marriage and social relations to the outer bound of the Society, or Church, but no further, and banishes all distinctions of wealth and selfishness in the society between adults, and between children; but as this only claims to be an outgrowth, or mistletoe of Christianity, it cannot outlive the Church on which it has grown, and, with its parent, must go to decay and ruin. But if it finds and establishes new and better truths of social life, they will be saved and reincorporated in the new system that succeeds Christianity, as will all improvements of each division in religious or social life.

There are a few other smaller or less important movements of similar chacrater in sectarian Christianity, but none that I know of worthy of notice as making inroad upon the great social steps of progress, all of which really tend to the freedom and elevation of woman to an equality with man. All marriages in Christian countries are Godestablished and derived from Divine authority; hence the difficulty in defending by divorce the victims of lust, passion and brutal tyranny. But civil law is making steps in many of the States of this nation to rescue victims of God's mistakes, or, rather, the mistaken priests and excited, passional actors in the social drama of life. When divorce is as easy and free as marriage, and the sacred or religious nature of marriage abandoned, life will be on a superior plane and superior condition to any sectarian religious system, and accompanied by laws establishing a perfect equality between the sexes. Chardon, O., July 27, 1866.

GLIMPSES OF OLD THEOLOGY. NUMBER TWO.

BY C. B. P.

Before Solomon was, was the "I am " of Freemasonry, quite as old as Adam and his Eden, and before Abraham came out of Uz of the Chaldees, or Jubal rung out the whack row-de-dow on the harp and the organ. Freemasonry set forth the beautiful system of nature as manifested by the wise Master Builder, with morality and worship veiled in allegory and illustrated by symbols. Though the Bible be as full of hard sayings and of riddles as the Sphinx, it carries the marks from Genesis to the Revelations of St. John, from the congregation of the Lord to the Lodge of the Essence, presenting the mold in which Christianity was cast resting upon the rock of ages. To the unopened and misled vision of modern days, in reference to the Old Theologies, it may appear strange that there was so much mystical gravitation to the centre of earth and of heaven, and to the pillars on which they rested in the authropomorphic religions of old time. In the parable of the Golden Leg and Precions of Miss Killmenzegg, Thomas Hood lets a ray of inspired light fall upon the ancient of days when he sings:

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How I love you; How I love your sparkling mirth! In the fervid heat of summer, How I love your cooling breath: Love to hear your merry footsteps. Pattering, pattering, on the roof. But a something comes a-stealing-As I listen-o'er my frame. Deadening every sense of feeling.

'Tis old Morpheus: He has come to urge his claim.

Back, old Morpheus! come not near me! With your fingers on mine eyelids, With your seal upon mine ear, How can I

The fairles see and hear? Closer, closer still he presses--I must yield to his caresses; I must go awhile to dwell In the land of dream and vision; Land of terror or elysian. Lovely fairies,

I am forced to say-farewell.

# THE INNER CALM.

BY HORATIUS BONAR, D. D.

Calm me, my God, and keep me calm, While these hot breezes blow; Be like the night-dew's cooling balm Upon earth's fevered brow.

Calm me, my God, and keep me calm, Soft resting on thy breast; Soothe me with holy hymn and psalm, And bid my spirit rest.

Calm me, my God, and keep me calm; Let thine outstretching wing Be like the shade of Elim's palm; Beside her deepest spring. ....

Yes, keep me calm, though loud and rude The sounds my ear that greet. Calm in the closet's solitude, Calm in the bustling street.

Calm in the hour of buoyant health. Calm in my hour of pain. Calm in my poverty or wealth, Calm in my loss or gain.

Calm in the sufferance of wrong. Like Him who bore my shame, 1.11 Calm 'mid the threatening, taunting throng, Who hate Thy holy name.

Calm when the great world's news with power My listoning spirit stir; Let not the tidings of the hour E'er find too fond an ear.

Calm as the ray of sun or star and the second Which storms staall in yain, 1.1.1.1.1 Moving unruffled through earth's war, The eternal calm to gain. Gat # Star 1-10 -1

Jewish and Christian Scripture, and only place the Koran or Mahometan creed above it, in the same way as Catholic and Protestant sects place their creeds and doctrines above their scripture. and turn out such refractory members as follow the scriptures when they discover them in conflict with their creed. I will, therefore, count first the Mahometan social system of life as included in the religion of Christendom, and condemn it as terribly destructive to the interest and welfare of woman, and, consequently, of the race of which she is the mother.

Second, the Roman Catholic system of monogamic marriage, by Church authority, which excludes priests and marries the others with irrevocable and God-established wedlock bonds, that can only be dissolved by death, and when one party goes to hell and the other to heaven. This ystem has been better than the Mahometan: but t, too, dwarfs woman, and makes her first. a sub ect and servant of the Church, and then of man as her "lord and master:" and thus it cripples the intellect of the race by making woman a slave to religion, law and a husband, and binding her in life-long subjection.

Third, the Protestant system which, under the ead of the Episcopal Church, established to let Henry VIII, out of matrimony, has made a variety of good steps of progress on the Catholic in divorces, while it has retained mainly the monogamic system of uniting two in one; but for various reasons: untying the untiable, or God-tied knot, which the more consistent Catholic never unties or attempts to untie where God puts together, but leaves it alone to God.

In these various sects, when civil law does not nterfere, they have a variety of causes for divorce, but usually consulting the will and welfare of the husband, and seldom of the wife, many of them terribly oppressive to divorced woman, and some quite liberal in the advanced conditions of sectarian progress.

Slowly, under these advancing steps, is woman rising to a comparative equality with man, but more by the interference and progress in civil and criminal law than by church reform; for in this country the law is in advance, and leads the religion, and slowly compels the religious institutions to reform and conform to advanced moral and social life.

Fourth, there are several small outgrowths from these great systems, like fungus or mistletoe appendages to vegetable forms. First of these is the Mormon Polygamic marriage system, entirely founded on plenty of Bible authority, is terribly progress of the race-a real fungus growth on the the progression of a people was caused thereby. as we are not yet a Christian nation, nor likely to Look, at the devotees of Bacchus, and stell me if be until our Constitution is amended to include they are not a one-idea'd people; and what is true Ohristianity, and let the world know by it out | drama like the Phonician counterpart which ap-

Suppose the Trunk and Limbs of Mari Shared, on the allegorical plan, By the passions that mark humanity-Whichever might claim the head or heart, The stomach or any other part, The Legs would be seized by vanity."

When the ancient Legs or Pillars were naturally and orderly set in the wisdom of sustaining the heaven and the earth, whether the paved work of a sapphire stone, as it were, upon the equinoctial legs, or on those of the passover which sustained humanity, when all this was wrought in temples not made with hands, we can almost pardon the unspiritual multitude for going "a whoring" after them, so dazzled and drunk with the beauty of the letter or symbol of the incorporeal model which so fully informed its tenement of clay in shapes of the earth that seemed too lovely for mortal birth. Who could coldly scan "the Perfection of Beauty" from the omnipresent Architect, the Wise Master Builder, the Geometrician of the universe? without need to call upon the Lord to pardon thy servant in this thing if he should bow in the house of Rimmon; for who could withstand all the fullness of the Godhead bodily, or pass Calypso's isle and nor be crazed by the music of the spheres? It is welly that woman has an order of architecture to herself, when she fully symbolizes it in the higher aspects of Divinity; for the Divinity, though ONE; becomes more by transposition, and pillars are interchangeable in name and sex. The woman, was the inverse of man, and the twain one in themanifestation of the spirit, or the Word made flesh. -the double battery of electricity and magnetism reproducible into one by the transverse beam;: hence the masculine and feminine symbols in the HE-BHE of Jehovah-in Father heaven and Mother earth, and sometimes typified in various orders of the Trinity.

The pillar could be "the Sacred Roll" or angel: of Jehovah containing the ineffable name; and in this mystical correspondence could bring out of Egypt by a pillar of cloud by day and a flery pillar by night, within the vail of the esoteric.

# BANNER OF LIGHT.

peared cloudy in the light of the Sun, yet emitted rays in the night. The philosophical Mason with open vision sees the Mosaie pillar of cloud and fire not as two but as ONE substance, though in more than one significance on the trall of the Shekinah which abode in the cloud. o Saye Dion Chrysostom, quoted by Oliver: "Just so lifs when a candidato is initiated in a cortain mystical Lodge, excelling in beauty and magnificence, where he sees many wonderful sights, and henrs a multitude of voices, where darkness and light alternately affect his senses, and a thousand other uncommon things present themselves before him." The esoteric representations of the Hebrew drama were stumbling blocks to the non-initiated, but to those within the vall the power of God and the wisdom of God, whether Jachin and Boaz, or Gabriel and Michael, were the pillars of the Sanctuary. In the varying types and shadows or changing scenes of the drama, pillars might sustain altars of sacrifice, and the horns of the altar be rooted and grounded on the plains of Ilium, according to the hidden wisdom where "God is the fire of the altar." The cross and balls on the spires of modern churches are emblematical of the ancient phallic angel in the Sun' impregnating the earth, or Eve the mother of all living. Literal and symbolic pillars were a part of the stub and twisted way of the polar heavens, and he was the wise scribe, instructed into the kingdom, who understood the parable and its interpretation, with moral and spiritual significance superinduced upon the physical-who could see the Shekinah or beam of glory through the darkness, and "the express image of his person upholding all things by the Word of his power," so that Hood might

"Suppose the Trunk and Limbs of Man, Shared on the allegorical plan,"

By the passions that mark humanity, in all the fullness of the Godhend bodily, and not be very far from the ancient generation of the heaven and the earth, as may be seen in Philo and earlier expounders of the Word.

Oliver for the most part leads off on the superficies of the symbols as if not to disturb the literal theology, though he admits the esoteric significance, and points directly thereto for the more open vision of those who dive to the bottom of the wells for truth and bring up the pearls of greater price-who discover the secret things of God by "penetrating into dark corners and disemboweling sacred mysteries," tabooed by Dr. Hedge of the liberal church. In the ancient worship, based upon the plastic power of Deity in nature, the "express image of his person" was laid up in the Ark of the Covenant, having also a tabernacle in the Sun. From the gross belief of the groundlings that the symbol or its high priest was God, to the significance as conceived by the philosopher and poet, how wide the range for deceptive and superstitious uses by which the prests of all ages have misled mankind. How many even in this day welcome the touch of Colenso's Ithuriel spear, by which he proves the Pentateuch to be not a literal history.

"In the twenty-eighth degree of philosophical Freemasonry, the emblem occurs which represents lux e ten ebris," or light out of darkness, by compass of Trunk and Limbs of Man with the paved work of a Sapphire Stone, as it were shared on the allegoricalplan; for the device, as in the plate of Oliver and Calmet, is of that combination of the circle, triangle, lily work, &c., of the heavens, which declare the handiwork in the sight of all Israel and the Sun; and how the Lord was in his holy temple when he said he would dwell in the thick darkness. When woman was Egypt and Egypt was darkness, as per Philo-when the Lord went down there to call his Son or Israel out of Egypt, with an outstretched arm, it would appear that the vail or clouded canopy, even to this day, is on the heart when Moses is read-so that our churches afford but very little of "that indescribable Shekinah, or Logos, which our ancient brethren, with all humanity and reverence, have ventured to introduce into the system of spiritual Freemasonry, that emanation of the Deity which was the irresistible agent in the

prospectively and incidentally. Its mission is, primarily, to furnish to all the earth a uniform and natural mode of representing speech. Speech Itself it leaves for the time unchanged. Its peoullarities are these:

Universality, Philosophical accuracy, Simplicity, Beauty, Ease of acquisition, Distinctness,

Adaptability to the use of types. It is universal, in that it is based upon an origin al, comprehensive, scientific classification of all the elements of human speech, without reference to nationality, time, or clime. It is empowered to represent not merely English sounds, but also those peculiar to the Russian, Spanish, Chinese, Hottentot, Cherokee, or any other language now spoken, ever spoken in the past, or to be spoken in the near future. It can, from mediumistic utterances, reproduce sounds, words, or languages, long buried in oblivion-cherished only in the recollections of denizens of spirit-life,

It can reduce to print languages now spoken but not written.

And when the time comes, it can provide for the representation of sounds yet to come into use through the blending of languages, preparatory to the Universal Tongue for which we all pray.

Such is the scope of the Panophonic Alphabet, hat no speech-element can be uttered which it cannot represent. While the primary, simple elements number but sixty-four (which will be nearly sufficient for ordinary practical purposes), there are various principles of modification, which, in their application, swell the number of elements to fifteen hundred or more; so that no shade or neculiarity of expression is unprovided for. In this respect it surpasses by far any other system ever devised for a like purpose-that of A. J. Ellis, the noted English Phonetician, providing for but three

bundred and thirteen elements. It is strictly philosophical, since its forms correspond throughout with the peculiarities of the sounds represented. It is not based upon the or-

dinary Romanic Alphabet, like the above-mentioned, nor upon any other, but upon Nature : discarding entirely all recognized printing forms as arbitrary, unphilosophical and inadmissible. In this age of progressive philosophy and natu-

rainess, any system-whether pertaining to education, religion, or socialism-in order to be received and triumphantly sustained, must rest upon Nature, must be strictly true to her behests. Such is the Universal Alphabet of Nature, given to my interior being by denizons of the interior world-Immortal Educators in Celestial Life-as a need of the age, a natural supply of a natural want, a necessary foundation for that heaven-ordained scholasticism which, as one of the bequests of the New Dispensation, is yet to unfold in its fullness and glory the grand Science of Human Life, and to usher in, through the growth of its benignant principles, the reign of Universal Peace, Happiness, and Mental Symmetry.

Such is the Panophonic Alphabet. Each letter and part of a letter has a fixed and unvarying meaning-fixed by the law of Correspondence All peculiarities of elementary sounds are represented accurately by corresponding peculiarities of sign. Resemblances among sounds are shown by corresponding resemblances among their representatives, differences by corresponding differences. Orthography is thus fixed and simplewords spelling themselves!

Under such a system, learning to read is a pleasure, and "spelling" (in the ordinary sense of the term) is annihilated! No longer " the most difficult of human attainments," they become the most easy! This system - so simple, beautiful and distinct, because natural; so easy of acquisition, because simple; so well adapted to all typic and scriptic purposes of universal man-is a golden key for the unlocking of the Grand Treasury of Wisdom. Seize it, use it, oh Man! and revel in the soul-wealth which awaits thy search.

COURAGE.

quntry's brave, defenders in the years still fresh th the memory of graves and the agony of bitle carnage! and the tender, patient courage our women-liearts, whose chords were torn, pken and bleeding at each sabre-stroke, each let-wound and bursting shelli The augels hqued their songs to catch the echo of this natid's sublime courage epic, whose rhythmic flow sadness thrilled the voice of harmony to tendepess the wide world over. Let us not forget thesessons of those solemn years, but pray for courage to be true, courage to be faithful " to the caus that needs assistance."

# WIAT SHALL BE DONE WITH THE INDIAN?

# BY WILLIAM J. YOUNG.

Th question at the head of this article is frequenty asked, and has never been satisfactorly answired. Most of the Indians west of the Rocky Mourtains differ from the aborigines of the East ern States, in that they have no tribes, organizations, or government. We find among them those called chiefs, but they are merely leaders in their predatory excursions, and have little authority with their followers. A treaty with them is not binding upon others, and is not worth the paper upon which it is written. As well catch a wolf, and tlink, when you have partly tamed and made him your friend, that thenceforth your flocks will be undsturbed by any of the coyote race.

But what can we do with the Indian? Can we civilization? From depths of barbarism as low the prejent civilized races have risen, but in the regularbourse of Nature's progression, it requires many thousand years to evolve civilized races from man as he existed at the commencement of the "strine age." Can we accomplish this in a single generation? Certainly not by any system of treathent heretofore tried, or at present practiced. Gertainly not by allowing Indians and pioneer whites to inhabit the same tract of country in a state of continual hostility. Certainly not by driving the Indians in advance of civilization, and leaving them to follow their old nursuits and modes of life. Neither has it been done by collecting them in large bodies on reservations, and sending a few teachers and preachers among them.

If a chill should be stolen in infancy by the Indians, and in twenty years his parents should grown-up savage, would they, to refind him claim or civilize him, leave him still among the Indians, and send teachers and missionaries to instruct him? The course they really would adopt points to the true method of civilizing the Indians. They must be scattered among the whites, and so few in a place that they cannot follow their present mode of life. They might then be induced or compelled to labor. I cannot give the details of the plan I propose, but instead of sending a few whites to carry civilization to the Indians, I would break up the Indian tribes or communities, and send them among the older white settlements to learn civilization. I would have them forget their kindred and tribe, and, if possible, their language; would have them cease to be Indians.' Would such a course prove successful? I do not know. But something of that kind is the only hope for the Indian, in my opinion.

# Boise City, I. T., June 4, 1866.

# HOW I BECAME A SPIRITUALIST , NUMBER ONE. BY H. SCOTT, M. D.

If my experience shall prove a good to any one, or shall be the means, in some degree, of agitating thoughts that will relax the meshes that environ men's reason and judgment, I shall rejoice. The patient reader who follows me through, may find some of his own experience, reflected. At least he will have a faithful sketch of the progress of my mind, and how I have come up from the in-

less, free minds, who are willing to makin dom of appech and of the press. Division of appechand of the press. The press of the pres for which I stand and rejoice this day. My honored parents were not responsible for the theological creeds that were made for them, and I reverse the memory of them for doing as well as the could that which to them was right, according to the light they walked in.; They have naved be yond the bonds of human tyranny, and are wait ing and watching to welcome their earth friends to the land of perpetual supshine.

ALL DELLAR

ASSTE 13

But here I will, premise, before entering upon the events that have led me to where I am, that I feel, even now, bo doubt that had I found church to some ungentlemanly manifestations of spirits members practicing, what they professed, by living such blameless and charitable. lives as they exhorted others to do, I would be an enrolled member of the church militant. I might have changed my theological views; I might even have held opinions about the Bible that would not be considered Orthodox; but I could have cooperated with the church for the sake of the good that might have been done. But after all, I do not believe that I was born in consonance with Orthodoxy; for my mind does not reach back to a conscious period when I did not want to know the why of everything. I can remember of putting questions, when a little boy, about, God, heaven, hell, eternity, resurrection, life, death and accountability, &c., &c., that were decided to be impertinent; and was always told that I should not be too inquisitive; that the good man knew all about these things; and that I must believe the Bible and the preacher. How well I have believed them, as well as the reasons for my "de generacy," will appear as my tale develops. I stand on a mountain, if not entirely satisfied with myself, yet conscious of trying to do right. The waves frighten me not, and death has no terrors.

# For the Banner of Light. TO MRS. MARY A. CLUTE, OF SYRACUSE, FROM HER DAUGHTER, THROUGH THE MEDIUMSHIP OF MRS. SARAH A.

WAREMAN, OF HOMER, ILL.

Beauteous forms around you stand, Dwellers in the summer-land, Where flowers perennial ever bloom; Where sweetest songs dispel the gloom;

Lancaster, Ohio.

Where truly friends love one another; Where each forgives his erring brother; Where the dove of peace unfolds her wings, Around the weak her mantle flings,

Jesus, who in a manger lay, And had no home from day to day, Bade us seek the humble poor, Whose home in heaven at last is sure.

Be to others just as true, As you would have them be to you. Would, mother, the time were near at hand, That you might view this golden land;

The fragrant flowers, the sparkling water-View them with your loving daughter. Our Father God, sees 't is not best That you enjoy this quiet rest,

Until you have struggled through The work you have on earth to do; Until your spirit has been tried, And by trials purified.

Sit often, mother, at twilight hour; We'll come and aid you with our power. Wheno'er you sit in quiet here, Your Susy, mother, will hover near.

She loves this quiet, peaceful bower, And is always near at sunset hour. If at that time you will appear, She will always meet you here.

To help unfold your inner life. Which with brilliant gives is rife; Develop those beauteous gems of truth That have dormant lain since early youth.

Through you can angels sow the seed; Then not in vain let Susy plend, Your future work keep ere in view; T is Susy, mother, pleads with you.

# Spiritualism in Colorado.

# puritua Denomena.

AUGUST 46.

1866.

# Miss Laufs V. Ellis In Lowell.

this very interesting medium for the manifes-tation of invisible power and intelligence, accompapled by her father, has been giving scances in the out during the past week. The performances were similar to those witnessed at her exhibitions in Bogon. Her father seems to be an artless and bonest man, of limited education, ready and willing to sabmit to the closest scratiny and investigation of doubting skeptics. Her first scance here was at a private residence. A Methodist minister was present; whose extreme skepticism led in the body. He was impatient of all order and regularity, declared the whole thing to be a sham and a cheat, and that he (Mr. Ellis) knew it as well as any body else. This sudden gust of wind ruffled the waters some and caused a counter current, which Mr. Ellis afterward was sorry for, though little to blame. With less degmatism, more science and soul growth, this doubding representative of divinity would be more civil and agreeable. The Methodists generally, I believe, attribute these doings to the devils, thus, unwittingly admitting the spiritual theory of the whole thing. If it is devils' work, then the question is, who is the devil? or who are devils? Is he a fact? Is he an entity or a fiction? If bad spirits or demons can come, surely good ones can. Such disposition of the case amounts to nothing. When ministers get cured of this "devil on the brain," they will be more useful, and able to heal dis. cords, and produce " peace on earth and good will amongst men." If these things are of the devil. he is certainly a much better character than he has had credit for. Perhaps he has taken Burns's advice and "mended."

Miss Ellis's séances were held from Tuesday to Saturday evenings, at the vestry of the Lee street church. Here everything was subjected to the closest scrutiny of shrewd lawyers and doctors, and no deception or trickery could be discovered. The committees reported that so far as they could discover all was fair and honorable. The presiding power and intelligence at these scances says his name, when in the body, was Blake. He says he was wounded at the first Bull Run battle, was taken prisoner and died in a rebel hospital. Mr. "Blake" speaks loud and distinct, and is occasionally quite noisy. He seems somewhat crude and unrefined, but good-natured, vivacious and witty. He is quick of motion and speech, and humorous enough to keep the audience in a merry mood. He beats good time upon the drum and triangle, speaks distinctly with or without the trumpet, performs nimble feats with rings, putting them on and off the girl's fingers, into her ears and mouth or on her nose; ties and unties narrow strips of cotton cloth about the girl's waist and neck, or ties them in knots, more or less numerous, as he is requested. He is facetious, and full of his jokes, exciting frequent laughter and merriment. He plays upon a French trombone, though more after the manner of a novice than a master workman. He performed "Sweet Home" in a very tolerable manner. From first to last the exhibitions were very interesting, suggestive of thought provocative. Other and greater marvels may and will come through this artless and interesting medium.

On Sunday evening last, at a private seance at the house of Mr. Z. Goward, the manifestations were as passable and satisfactory without the cabinet as with it. The spirit, or "devil," as the doubters term it, was asked where he had been during the day. Its said he had been over to the Free Will Baptist church helping to get up a demonstration. It may be so, for I hear they had numerous loud, distinct, and startling raps there during the delivery of a funeral sermon, at the close of which the speaker said, "Who knows but the spirit of Mrs. Morrell is present with us now;", and immediately a shower of very loud rans echoed through the church.\* Be these demonstrations from what source they may, they are worth studying, and the Church must heed them. A little more time, development and harmonization, and," greater things" shall be done through this medium. We hope it may be so that Mr. Ellis will visit us again at some convenient season. D. PARKER Barristers' Hall, Lowell, June 13th, 1866.

creation of the world," as per Oliver.

# THE PANOPHONIC MOVEMENT--WHAT IS IT? BY J. MADISON ALLYN,

Frequent mention has been made in the columns of the BANNER OF LIGHT of the existence of a system called the "Panophonic Alphabet." Many letters have been received by the writer from various parts of the country, expressive of sympathy with the movement, making inquiries as to its exact nature, etc. Some of these letters betray a misconception of the real nature of the work devolvent upon those who shall labor for the spread of Panophonics; and it seems proper, at this time, in order to correct any similar misapprehension which may exist in the minds of others, that I should devote a brief article to the elucidation of some of the leading peculiarities of the system.

I am the more constrained to do this, inasmuch as I perceive that the time must soon come when the Spiritualists of the world will be called upon in their organized capacity to recognize, adopt and establish it; and they must be permitted to become somewhat acquainted with the system-in its leading features, at least-ero being requested .to receive it.

It not a new language. Until the world understands those languages which it now uses; until there is such a degree of phonetic knowledge that the people can analyze the words they employ; antil the people know how many elementary sounds exist in their own language, and can give them with accuracy; until the readers of this article .can tell whether in the one hundred thousand words of English there are twenty-six or forty-one different elements; until the beautiful relationships, correspondencies and progressive unfoldments of speech are comprehended and familiarized; until mankind has used for centuries-long enough, at least, to have outgrown and recovered from the effects of its present absurd and foolish methods (they cannot be called sys; terus) of orthography-used a philosophical and complete system of sound-representation, accurate to the eye as sounds to the car; until, in short, we have farnished and used a correct alphabet, universal in its scope, so that all nations may have a common the orthographic, suggestive of a oneness of language and leading thereto; until we fave established a foundation for a universal lauguage, in a Universal Alphabet, and the world has become familiar, with its use, it is idle and premadupe to think of perfecting a Universal Language, or, having produced it, to expect a phonically ignorant and lingually-unpropared world to recolue and use it. In other words, a Universal Alphabet, adapted to the philosophical representation of those languages already existing, is the

BY ELVIRA WHEELOCK.

Courage makes character sublime. It gives to action vigor, power and intensity, and so makes the labor of achievement grand and imposing. Dignity, self-reliance and determined purpose are elements belonging to the courageous soul. It also possesses strength without fear, trust without weakness, and confidence in its own ability to act successfully when clothed in the double conviction of duty and right. Indeed, there can be no true manhood nor exalted womanhood without this sublime element of courage; for whatever of truth and conviction may dwell in the human soul, without the courage to make it living and active, either through announcement or performance, it will avail but little in blessing humanity. Courage is the motive power in all reforms, bearing them bravely along through conflict and opposition. It makes hearts brave and souls heroic, and through it life is perpetually ieroism.

Who does not thrill with admiration at the thought of Joan d'Arc, whose soul breathed a glorious inspiration, and, through its high resolve and lofty courage, dared what no other man or woman had the faith nor strength to dare. And Madame Roland-heroic woman' going to the and not offend the sensibilities of any. I preguillotine with a smile on her face and a light in her oyel that knew no daunting! ah! beautiful expression of the heroism of a strong-minded woman! And thus it is with all earth's moral heroes and her martyrs-neither fire, torture nor the certainty of death can swerve their souls from their ntegrity to truth and principle. Courage keeps them brave, true and faithful.

Let us, then, love to be courageous, and pray for strength to do and to dare whatever, whenever and wherever internal conviction moves the impulses of the soul to do and dare; courage to brave the battles of wrong in defence of right? courage to march, oldef and commander of our own internal forces; against outward cruelty, injustice and oppression; courage to cross battleblades with our brothers, if thus we can crush the or, if this course did not meet his riews, whether might of slavery; courage to fave the sleet and he would discuss from the desk the claims of might of slavery; courage to face the sleet and hall of scorn and prejudice, when the voice of Spiritualism with a public apeaker of character God within propels our movements; courage to choose our own guiding principles and then to act | suits of a conflict hefore the aiready half awakwith independent truthfulness; courage' to stand alone, if so we must, and the whole world mooking us for our adherence to a principle; and last, but not least, courage, to be merciful and kind when all others choose to bruise and to condemn. Ahl truly, courage. makes therees of us all I It free paniphlet, which I do not cave to do at this lifte the soul to loftlest endeavors and allows no time, on account of the expense." I had my heart failure to discourage, but inspires to nobler effort; believing firmly in the final victory of right, bors; but the free press think best to fimish their Courage nerves the arm to strike for a nation's liberties. It is the master-spirit of revolution, are, under such circumstances subjects for should natural precurses of a selentific and comprehen-sive, world language, and the latter can never he sive, world language, and the latter can never he sive, world language, and the latter can never he sive, world language, and the latter can never he reached except through the latter can never he reached except through the latter can never he ment is too by flought and in contry presses bread ind builts is ment is too by flought are subset of the latter can never he ment is too by flought are subset of the set we'ch do be the task that never and large here is the and subset of the set we'ch do the task that and latter to be of pity or blane, as of the set we'ch do the task that to the task that and latter to children the set we'ch do the task that the task that is the task that are subset of the set we'ch do the task that to the task that the set we'ch do the task that the task that to the task that the task that the task that the to the task that the task that the task that the to the task that the task that the task that the to the task that the task that the task that the to the task that the task that the task that the to the task that task that the task that the task that the task tha

ason to my present s First, I desire to say why I ask the publication

of my sketches in the BANNER, and to give the reasons why I place them upon paper at all. I have been induced to do so on account of incidents which have occurred in Lancaster within the last few months. In December, Miss Jennie Lord spent three weeks with us. In April, Mr. and Mrs. Ferris; and in May, Mr. Ira Davenport, sen., and his daughter, Mrs. Colle, visited our place, The physical manifestations given through these mediums were witnessed by a large number of our intellectual and most respectable citizens, and made a sensation, one of the results of which was to call out the batteries of the pulpits. A few Sundays since, an Orthodox (?) minister said from his desk that the "pretended spiritual manifestations recently given in this community" were tricks, mere jugglery, though he had not been present at one of the scances. On a subsequent Sunday he said it (Spiritualism) was an emanation from the pit of darkness; cooperating fresh with noble enthusiasm and daring deeds of with infidelity, to annoy the church." This I received as personally offensive, because I had; been a

tenor singer in the choir of that church for a quarter of a century, and because the knew my sympathies with Spiritualism. Then it! was that I resolved to publish a reasonable and fair exposition of our faith; an exposition that would inform, pared the introduction so mildly, that it might have been read from any pulpit; but to my surprise and mortification, I. found the columns of our weeklies closed against the subject, though I offered to pay full price for the publication of my articles. The editors were personally willing, so they said, to admit my matter, but they said they were fearful of the popular prejudices. I understood, of course, that they thought they might lose a subscriber or two: (ar fail) at a I next addressed a friendly note to the clergyman, asking him if he would consent to write out what he could say about Spiritualism for the

press, and accept a reply, believing Orthodoxy would be willing to prostitute the public journals, for the sake of having the delusion written down; and ability. I felt that he would not risk the reened public ear, and I have not been disappointed. I know that he, with his advisors, feel that the less that is said the better for their cause. "I can' not, therefore, get the subject before the people of my acquaintance at home, without publishing a set on talking over the subject with my heldiroaders with the pabulahi" they orave." Editors

For years I have been telling the readers of the BANNER that Colorado was an unoccupied field, presenting attractions and conditions of success. Notwithstanding we had few avowed Spirituallsts, I was satisfied that the general independence and liberality indicated the elements of a large success. I promised little, except what I felt able to do myself. This was deemed better than holding out flattering inducements. The results far exceed my most sanguine expectations.

Mrs. Laura De Force Gordon, as announced in the BANNER, made her advent last month, toilworn and dusty, from a trip across the plains in a common wagon. Unorganized as we were, preparations were made for a hearty welcome to the first speaker daring the doubts and difficulties of the field. Mr. and Mrs. Hatch, among the most prominent and outspoken friends of free thought, riably left that to the audience. A committee opened wide their hearts and doors, and welcomed the pioneer missionary martyrs of our glorious Philosophy.

The largest theatre was procured; a small but intelligent audience greeted her first appearance. At night the house was full, and now no house in Colorado is competent to seat comfortably the multitudes who are roused from the Rip Van all who were present. They then tied a cord to Winkle sleep produced by two thousand years application of the lethe of Orthodoxy, She has visited Golden City, the capital of the territory, Central City, Nevada City, and to-morrow goes to Boulder City. (Don't be deceived; everything banjo and bass-viol were played upon; far above is city here from five hundred to twenty thousand inhabitants. We have grand mountains, and gently all who were present. grand ideas, and do everything on a grand scale generally). In dvery place the result is alike, The people are astonished; hundreds are proclaiming that this Philosophy is in harmony with their views, and only astonished that, they have been so ignorant. It was thought by many that she could not sustain the clat of her debut, but they have been mistaken; the astonishment and nterest intensifies and spreads.

We have no public halls here, and shall be com-pelled to take measures to build places for our-serves. But for the fact that we are now passing a financial crisis, we should build this season. To-day we shall organize the first Spiritualist Society of "Colorado, by why of laying the foundation of a solid superstructure.

This press has offered a feeble resistance to the swelling and rolling tide; the pulpit has made a faint attack in a secluded spot, but the disposition is to stand still and see the salvation of the Lord. The Gazette, of Denver, is the only paper in Colorado which has acted nobly, orlitching fully and publishing all well written to thin up to the first the second se our lavor, and receiving in feturn the approbathe half support of dur hearts. I seen at any to the mo-tion and support of dur hearts. I seen at the mo-tion to withdraw our shipport from all papers leading their influence against us.

• I have these facts directly from church members who were present and heard the whole affair.

#### · Physical Manifestations.

We have at last been favored with a visit from Col. Wm. M. Oden; of Cincinnati, who, by request of numerous friends, gave seances for two weeks, which resulted satisfactorily to all honest skeptics who bad the curiosity to go and see.

The first scance he gave, we asked him to arrange his conditions. He stated that he invawas selected of three persons known to be the most skeptical. They decided to arrange Mr. Oden so that it would be utterly impossible for him to move without their knowledge. First, they put heavy buckskin gloves on his hands, sewed them to his coat sleeves, then attached two fire-bugs to his hands, so that they were visible to each arm, and one of, the committee on each side of him held the cords, so that it was impossible for him to have moved without their knowledge. In this unpleasant position for the medium, a guitar, the heads of the audience, occasionally touching

At another scance, a tumbler of water was placed upon the table, and, by request of a geptleman to be sprinkled, the contents of the glass were unceremoniously dashed into his face, At another time; the glass was placed to the lips of one in the circle; some felt themselves touched upon the head and face by invisible hands; names of deceased friends were spelled out by the spirit snapping the strings of the banjo, while sailing around the room. Struct reacted and the district In justice to our Orthodox friends, I would say they beliaved vory gentlemably toward Bir, Oden. I have not heard a sligle instance where they de nounce him (Oden) as 's humbug; alia many of them have been Hberal-minded shough to go and see him and his manifestations, and acknowledge 't is impossible for him to do, what they, witnessed at his scances. In giving a scance to the Turners, where none were admitted save themselves, he submitted (I have been told) to have himself enveloped in a sack prepared by them for the occasion. Manifestations similar to those mentioned occurred | while in this position Being satisfied that he had no hand in the matter, they released him from the sack, though nothing, ppy more startling occurred after his release than while he

was bagged. Col. Oden leaves here for Cincinnati to-morrow

# AUGUST 18, 1868.

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Children's Department. BY MRS. LOVE M. WILLIS. ADDRESS, CARE OF BANNER OF LIGHT, BOSTON.

"We think not that we daily see About our hearths; angels that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy sir." (Liston Hust).

# [Original.] SELFISHNESS :

AND THE TROUBLE IT, BRINGS.

[Continued.] 1. 4141

It was a gay and brilliant scene at the party. All the gay young girls were there, some under the protection of their mammas, but more protected by the purity and grace that almost all young girls wear like a beautiful mantle that rude hands dare not touch. Young men were there, with their faces flushed

with hope, and looking as if the world were full of just such gay scenes, and nothing could come to mar their enjoyment of them. And there were fathers and uncles, and a few grandparents, that stood like protecting guards to keep off all improprieties. titaa t

And Bertie and Kitty Prang looked as lovely as fresh mull and satin could make them, and Gertie was not a whit behind them. Her dress fitted so well, and looked so very stylish, no one suspected that Aunt Jane arranged it all. Good Aunt Jane! how she had toiled and striven | but replied:

to give this pleasure to Gertie. The sacrifice of the gold beads was the first struggle. As she fer to look on." twined them about her fingers, there was one painful thought, that brought the lines to her forehead. She had hoped to give these to Lucy un-

broken, and to tell her of the virtues of the dear old lady that wore them. She thought of the one Lucy, had no idea of turning back to those he prayer that the good woman always breathed, as if it included all others-" May I be just while I am charitable."

"Was it just to dear Lucy to give away this golden relic?" thought Aunt Jane; but she banished the thought in a moment. "Love is before all else. It is for the love of the dear child that I of the soul that even the stupid and the vulgar do this. No; I will not alter my decision. Dear admire. grandmother, help me to be altogether willing to give up all for love," said she, with the painful did not seek Luoy to speak one friendly word to lines still showing themselves. "Oh what a fool her, but managed to keep Christie constantly by I am!" she spoke aloud to herself. " What is a her side, so that he should not seek Lucy. And bauble like this to the happiness of a beloved Lucy dreamed beautiful dreams as she sat watchchild? I dare say Lucy will have something ing the gay scene, and was glad and thankful quite as good. If she does not, the angels will every moment. weave her a chain of purer gold than this."

So the dress was bought, and loving fingers dark stove and by the dim light. Never do hours tolled to finish it in perfect order. Perhaps, think- seem as long as when waiting. Arthur had gone ing of the golden sacrifice she had made, Aunt out, and would not be back until late. He had Jane chose the most glorious of colors-the Bird of Paradise-with which to trim the delicate tulle that formed the garment. And Gertie looked so tall and handsome when all was completed and she was attired in it, that Aunt Jane was proud of her, and of what she had done.

Gertie had been so afraid that Lucy would come home and see the dress and beg her mother to get his mother's words and her anxieties as for the her one like it, that she had called every morning | wind. And good Mrs. Clipp sat there and thought to tell Lucy that she was not wanted at home, for of Arthur, who had taken from her her last dollar, her mother was busy working for others, and and Gertle, who had taken her last treasure; and Lucy thought that her work was increasing, and she had hope for both, and was ready to sacrifice that better days were coming for her; so she for them again. And thinking in the dim light, studied more attentively than usual, and tried to she heard a step, an unusual one, coming up the be very hopeful, spite of the little fears that would yard, her ready sympathies were awake, and sometimes creep into her heart when she thought she took hold of the shawl she expected to need, of Gertie and Arthur.

tered the hall with Christie, and none were more in her face, she opened the door. surprised than Bertie and Kitty. Gertie had not mentioned her new dress to them, wishing to show them that she was quite as good as they, for Gertie's ideas of goodness were formed by the outer garments one wore, and she thought she was valued by her dresses.

astonished that Christie should take her to the party." Sugar to a sugar and the sugar strategic to And Bertle watched as the "nice young man" to revenge herself on her friend, and walted until she saw her alone, when she went up slyly to her, anving:

Bertle and Kitty, too, as if they belonged to a world that was placed before her to pleasa her love of beauty, like the fair roses or lilles in the garden. Lucy would as soon have thought of envying a gorgeous tulip as Bertie Prang, or a dahlin as Gertie. They were all lovely to her eyes, and her loving heart rejoiced in their beauty. Christic soon spied Lucy, and was by her side.

"There is one thing I can bless that baboon for -he has absorbed Gertie, and now I can be with you. Will you dance, Lucy?" said Christie, with enthusiasm. "Let us have a hop. You won't mind if they do look at you and laugh; because if you blunder I will blunder too, and then they can laugh twice."

But there was no need of hiding Lucy's dancing, for it was as natural to her as to the grass that dances in the meadows; and her step was like her character, full of grace and calmness. The very circles that she made seemed to carry in them harmony.

"By 'Jupiter!" said Gertie's attendant, "I'd give a quarter for a turn after that fashion; believe I'll try," and he left Gertie with her crimson face alone.

"Don't dance with him," said Christie; "say you are engaged. He'd look like a toad beside a violet, with you," and Christie hurried back to care for Gertie,

"Shall I have the extreme felicity of dancing with you?"

Lucy could not bear the shadow of a falsehood. so she would not repeat what Christie had said,

"I will not dance any more this evening: I pre-"In-deed!"

And Lucy turned to Mr. Vane, who led her to a sent.

But the nice young man, being disappointed in had left, and he found a companion in a gay young girl, who simpered and laughed enough to please him. And Gertie and the Prang girl stood apart looking on; and they even forgot their fine dresses, and envied Lucy, with her simple attire, but possessing the power to wear those garments

The hours of the evening flew by, and Gertie

Good Mrs. Clipp sat waiting at home, over the gone with evil companions, his mother knew, and she almost dreaded his return. Ever since Gertie came he had left his former studious habits, and had gone step by step into paths of folly. Mrs. Clipp had remonstrated and urged him to a better course, but Gertie had set the first example of selfishness to him, and now he cared as little for to answer a summons to a sick bed. Thump, There was quite a sensation when Gertie en- | thump, rang the loud raps, and with her heart all

> "I thought I'd bring your boy home; he was rather in my way; and here's a little bill of his. Cigars and—and co-forth."

And Mrs. Clipp took from the hands of two stout men, her beloved boy, unconscious, and with the dreadfal stamp of drunkenness on his "My dear," said Mrs. Prang to Bertle," do n't face. The steps went back as they had come, stand staring so; somebody is looking at you; stendy and slow, and Mrs. Clipp heard them, it's that nice young man just from Philadelphia. standing still, looking at the pale face of her boy. I'm sure he wishes to be introduced to you. When all was still again, and the only sound was There, he's turned to Gertie Stevens-little minx1 the ticking of the clock, and the quick, sharp Now I think of it, dear, you'd better not be too breaths that came from her lips, she knelt intimate with her; she's only one of the common down beside him and touched his hands to see if sort of folks. I understand her aunt is only a he were allve; and then prayed as only mothers tailoress: Remember, Bertle, what I say. I am know how to pray. Did any one hear? There was no answering voice, only the continued tick, tick, of the clock. And into Aunt Jane's heart came no answering voice, for it was full to breakgave his hand to Gertie, and seemed to be admir- ing, and she could not hear even if an angel had ing her to her heart's content. Bertie determined, spoken. But Mrs. Clipp was a woman so full of hope that she could not long kneel even in prayer

gan to talk quite glibly about her own parton THE MASS. MEETING AT THREE the occasion.

BANNER OF LIGHT.

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"I've been thinking," said Aunt Jane toher, when they were alone, "that if Arthur could only go to school it would keep him out of mishief. If Gertie had a mind, they could arrange heir studies and use the same books; but she von't. Now could you, darling, spare yours? I know it is hard, but I am so afraid of Arthur's cospan-

ions." And Lucy never hesitated, but sacrifice her own pleasure once more, and Arthur was sent to school.

# "Our Young Men."

I have read with, much interest an articlein a recent number of the "Round Table," heded, 'Our Young Men," in which the writer urge the importance of providing greater facilities pr so- precious burdens-human immortal souls.

sufficient importance to the social element. Our beneficial societies, generally, are narroyed down to the question of "meat and bread "-to the lower wants of our animal nature. Our Tenperance Societies have done much good; but, after all, their treatment is purely symtomatic, and has failed to reach the root of the disease. Man has a certain amount of surplus vitality, which must have vent; if it cannot find a channel through his muscles, brain, or higher spiritual nature, it strikes in, producing incipient insanity; or i turns into a moral small pox, and breaks out through the brute appetites. The true philosophy of reform, I conceive, is not to dam up this "surpus vitality," but to open legitimate channels through which it may flow out, and leave Nature in equilibrium. I know of no broader, deeper channel than our social sympathies. We recognize the "Communion of Saints" as one of the highest joys of heaveh; and I firmly believe that in the communion of souls on earth, next to religion, liss our nearest path to heaven. In social bodies, where there is perfect harmony, we borrow strength and elevation from each other-there is a continual outflow and inflow of the current of human magnetism, which, in the end, induces a healthy equilibrium. The orator borrows magnetic power from his audience, and ascends to the dizziest heights of eloquence, which he could never attain in his own closet. The electric fire that darted from the eye of Napoleon, at Lodi, or of our own Sheridan at the battle of the Shenandoah Valley, fused immense masses of men into an irresistible unit; but it was the large electric volume in those masses, cooperating with that in their leaders, which produced the result-the final victory.

The above are some of the views which have suggested to my mind the enclosed plan for a "Social Union Club," which we propose to or-ganize in this city. I sincerely believe that the proposed organization will meet, in a grand meas-ure, the wants of our growing civilization, and only regret my very limited power of executing what I have designed. Should you deem the matter of sufficient interest to your readers, I The above are some of the views which have matter of sufficient interest to your readers, I shall be much pleased to have it submitted, through your columns, to the favorable attention of the public of your city. H. CLAY PREUSS.

### SOCIAL UNION CLUB.

We, the undersigned, propose to organize an Association upon the plan and for the purposes stated as follows: A commodious building in some elegible locali-y will be provided, which shall contain RIVER POINT, N. Y.

# Reported for the Banner of Light.

It becomes my cheerful duty, according to the vote of the Sixth Annual Association convened at Three River Point, N. Y., on the 20th of July, to report to your readers some of the proceedings on that occasion.

At eleven o'clock there were about three thousand persons comfortably seated in carriages and on seats prepared for the occasion, away from all noise except the singing of birds and delightful strains of music by the Fulton band, as it came floating on the wavelets of the air to our interior consciousness, causing the harp-strings of our inmost souls to vibrate with melody and rhythm as the excursion boats glided to and fro with their

importance of providing greater facilities or so-cial diversions, in order to attract our your men from the haunts of vice and dissipation The views advanced in this article express what I have long deemed to be a serious want in ur so-cial system. Several years ago, when quite a young man, I visited New York City. I remember what an oppressive sense of utter loneliness and islation I felt while standing one hight upon Brodway, that viust artery, ever throbbing with human forms. I stood there, starving for human sompan-ionship, among half a million of my fell, w crea-tures. I had made one unfortunate atempt to "scrape an acquaintance," but was mistken for a pickpocket /\* I felt then, and I feel now, tat with all our boasted civilization, we are yet h a state of social barbarism. In all our reformatory movements, k is very writent to my mind that we have not attached sufficient importance to the social element. Our confidence in one's self and in humanity, served to allay all fear and to unfold the powers of the to allay all fear and to unfold the powers of the mind in all their varied phases, in art, in inven-tions, and in every unfolding truth which shall prove a blessing to the world. Then while we should not blame the past for its peculiarities in ignorance and fear, we should press forward in our highest ideas of right, having the whole angel world to help us, and God himself to be with us, for truth is in the air, and the most sensitive catch it, and a common humanity embraces it, as fast as the climate and the cranium of man is prepared to receive it; then let the church-member remain in receive it; then let the church-member remain in the church if he wishes to until he sees a better way; but as the world is round, the soul is round, and God is round; and as the ripples of the leaves

and God is round; and as the ripples of the leaves and rills send up incense to the summer-land, so also do the aspirations of the people, to be not with living inspirations. The length, breadth and depth of the lecture I am unable to give, had I time and space, spoken as it was with a clear, loud volce, interspersed with many pleasing anecdotes and wittleisms, with which Mr. Toohey seems particularly gifted. The forenoon session closed with an improvised song by Miss Mary Lyons, of Elmira. Then came the familiar greetings, with a general good feeling, while the picnic basket dinner was served by many groups.

note celling, while the picelings, with a general good feeling, while the picelic basket dinner was served by many groups. The time having arrived for the afternoon ses-sion, the Fulton brass band generously and kind-ly came from the boat, took the stand and dis-coursed sweet music. I think the "Star Spangled Banner" and "Old Hundred" never sounded bet-ter. It gave us a feeling of being between the heavens and the earth, and as its last cadence died awayupon the air, the Secretary repeated a poem to the effect that the trials of earth-life serve to strengthen and beautify the spirit, enabling its possessor to go forth fearlessly with high and holy purposes—to smite down all wrongs of Church and State, and banksh from the earth the gloom, the dread and terror of the tomb, to bid men seek what all may find, "Love, Eden, angel-life divine." The afternoon discourse more than equaled that of the forenoom with home thrusts and illustra-tions. One anecdote I will relate, and leave the white we the set down be public divine.

better. They are just as good as your baby, and some of them are motherless, and need just such a mother to love and care for them."

a mother to love and care for them." Verily, I said within my soul, how true; for by experience we know what it is to have home, loved ones, and all we held so dear swept away as by one great withering blast. But the angel powers opened the door of our heart to become world-wide with our sympathies, affection and love. "Tis the only sure antidote for sorrow, to become forgiving and humanitarian; to look upon all as our Father's children, The following Resolutions were adouted:

mains not the elightest doubt. "The but for some leading nind to set the wheel in motion, and a Society is organized in every State to discourage

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Boclety is organized in every State to discourage wars and fightings, and all resorts to deadly force between individuals, States or nations, It gives me pleasure to note the fact that Spirit-ualists, more than any other class, are allyed to this one demand of the hour. Spiritualism means something, when applied to the practical princi-ples of life. Christianity means everything, when its professed followers forsake Moses and practice Ghrist. Ghrist.

Ghrist. The barbarisms of war already are knocking at our gates. The leading minds in the councils of the nation prophesy that ere another year rolls by a civil war, most terrific, is upon us. Look to it, then, men and women, that we do our utmost to avert such a calamity; allow not a moment to upon are a movement in set on foci for the former pass are a movement is set on foot for the forma-tion of societies in your midst, to discourage and suppress all inclinations or tendencies toward in-

suppress all inclinations or tendencies toward in-nugurating another war, so degrading to the name of American civilization. Let its chief corner-stone be the "inviolability of human life." The importance of urging the establishment of societies lies in the fact that concert of action, a concentration of forces, is unquestionably indis-pensable to the accomplishment of any great good, hence the necessity of forming societies as auxili-ary to the Universal Peace Society, that such bodies may not only enjoy the benefit of its aid and counsels, but derive great power from union and combination, which must wield a mighty in-fluence, both here and abroad, in shaping the acts fluence, both here and abroad, in shaping the acts

fuence, both here and abroad, in shaping the acts of statesmen and rulers. The minutes of the National Conventions, lately held, and the Constitution adopted, will be issued in pamphlet form in a few days, also an address by the Society. Other documenta are ready for distribution, and by addressing me, at 67 Purchase street, Boston, as Corresponding Secretary of said Society, I shall be most happy to forward the above to any friend in sympathy with the move-ment, free gratis.

above to any friend in sympathy with the move-ment, free gratis. The Society, as aforesaid, will encourage the formation of auxiliary societies from Maine to Texas, everywhere, in fact, where a spark of interest is made manifest. Any information on the subject will most cheerfully be given. Earnest-ness is the first lesson of the hour. Let every friend of peace be up and doing; now is the time; to-morrow may be too late.

LYSANDER S. RICHARDS. Boston, July 31, 1866.

### Thoughts and Suggestions from Western New York.

If you will put your finger on the map, at the head of Crooked Lake, a fine sheet of water winding among the foot hills of the Alleghanies, near the centre of Western New York, you will cover our location. It is a delightful country, clothed with wheat fields, vineyards, and fruit orchards; and here reside many of your subscribers and friends of the great and glorious Spiritual Philosophy. Years ago we held conventions here, and many of our most gifted speakers were with us. Then came the war, and the gentle voices of love and wisdom from the spirit-land were overwhelmed by the roll of the drum and the thunders of the battle field. We are waking up now, as the nation passes into the far greater, but let us hope, bloodless conflict for the overthrow of mental slavery, and have formed an organization which holds weekly meetings, attended by a few earnest men and women who love Truth more than they fear the censure of the prejudiced and uninformed.

Our "Council of Spiritualists and Friends of Truth" will not send any delegates to the Nationnl Convention, soon to meet at Providence, R. I., but we shall send our good wishes and fraternal greetings. We most earnestly desire that that representative body may be guided by wisdom toward sound, solid, practical results. We want organization-we must have it, not for power merely as an end, but as a means, a medium, through which to attain permanent and practical results, viz: the illumination of the human spirit by the pure and everlasting light of truth-the spreading in the soil of the soul of the golden wheat of those principles of love and wisdom which have rained down on this land of Washington and Lincoln so plentifully for the last nineteen years. Is organization a bugbear to our friends? It is heaven's first and continuous law. everywhere exemplified in nature. Organizations are as naturally the forms or bodies of thoughts and ideas in aggregates of men and women, as they are physically of the human spirit itself. But we must carefully distinguish between organizations proper for our grand Scientific Religion, and the more ancient forms springing out of Judaism. "Westward the star of empire takes its way." Those forms, in one aspect, work toward power as an end; ours should seek power as a means. Those forms tend to crush out individualism, or rather sacrifice it to unity as a source of power; ours should be conservative of individualism, and the largest mental liberty. How shall we do it? Let the largest wisdom of the most illuminated and capacious minds among us advise upon the point. I have very decided opinions upon one point. and that is that the press is the chief right arm of that revolutionary force which resides in the dissemination of the principles of truth. I don't know what the circulation of the BANNER is-it ought to be at least a hundred thousand, but I suppose is not. Suppose it to be that number, and if each copy shall have five readers, then, gentlemen of the BANNER, you have the tremendous responsibility and power of speaking weekly to an audience of a half million of intelligent minds. Free Libraries should be established. Every State organization should provide that every County organization be advised and encouraged to establish a library free to all. Our local organization here is establishing such a library. I merely throw out these as hints, and I wish I could impress our Providence Convention with the importance of what I conceive to be a factthat the press, as a power, is far greater, more direct and immediately effective than the rostrum or the desk, and that a thoroughly systematized and organized effort in that direction is the most important subject which can engage their attention. I would not supersede the living voice of the lecturer, charged as it often is with the lightning of truth, from the spiritual heavens, but I would have the press take up that voice and mul-. tiply it, and send its echoes through every valley. and over every mountain top of the continent. Such results can be attained only by systematic, organized and persistent effort, which should be. thorough and general to be effective. The spirit -. ualistic public is a vast mass of unformed mate-. rial. Let its efforts be concentrated, and fall di-. rectly upon venerated errors, and, like the dead tree of the forest, they will fall to rise no more. Fraternally yours,

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"Has your aunt got those coats done yet? 1 thought perhaps she expected you to help finish them. It must be very entertaining to make coats and vests: do n't you find it so?"

Gertie's blood boiled. For a moment the glory of her dress faded from her vision; but it was only for a moment. She soon raised her eyes, and seeing Bertle's look of scorn she went nast her toward where the young man stood, and began to gaged," and a little sigh came from good Aunt converse with him.

"Do n't you think it is fine boarding a little way out of town? I am stopping with an old ladysuch a funny old creature. Everybody calls her Aunt Jane, and so do I, though of course she is no more aunt to me than to every body else. And we will see many a glad day." she is so clever, but dreadfully common."

"Hem! All!" said the young man.

"Yes, dreadfully common; and I could n't endure her, only she gets me such good bread and butter, and it's a nice place to stay."

"Very," sighed the nice young man. "There's Bertle, she stays in town; but I do n't think it fice at all, do you state

Just then Gertie looked up and saw Lucy, escorted by Mr. Vane, Very eweet she looked in Then she went back to her watching again, and her white muslin, and the black ribbons she in- the clock gave its mournfully slow tick, and the sisted on wearing in memory of the dear little fire died down again, and the mother's heart went baby.

beauty. Do n't I wikh'shie was alobel" Would n't Lord did not mean it should end thus; oh no, oh we have a jolly ...... But that old fellow looks as no," she dozed a little in her chair, to be, awak-If he would keep off inituders. By Jolly, who is ened by Gertle's volce outside, she, though?" she, though?"

"Oh she's 'nohody," shiil Gertie; "a girl that In. I declare the old woman must be asleep," works out. It is astonishing Mr. Vane should take her under his protection. Bertie came near.

Quite a surprise. Miss Stevens, "I had no idea your cousin would grace the occasion. Mr. Swell, that is Mr. Vane's servant you admire so much-Gertie's cousine i No doubt her aunt is around here somewhere; perhaps you can give her a job of work; I fear she saily needs a little."

without action, when there was anything to be done. So she brightened up her fire, and made a strong cup of tea and forced it down Arthur's throat, and then she took up the bill, that had been left, Twenty dollars! How little when the nurse is full; how much when it is empty.

"Twenty dollars! just what I got for the heads, and it is all gone, and this must be paid. Is there anything else to sell? Nothing more. The cow has gone, and now-yes, the house must be mort-Jane's lips as the dreadful word passed through her mind. "It is all I have, and that must go: yet I am not sorry about the beads. The dear child is having a good time, and perhaps she will be happy after this, and then if Arthur does right

A smile of hope passed over her face, and she prepared a bed for Arthur, and undressed him as when a little boy and laid him in it; and she kissed his forehead, and smoothed back his hair. and patted gently his hands, just as she used to years before, and then offered the prayer as of old:

"Dear Lord, keep him till the morning light, and, beloved angels, waken him in perfect peace." back through all the years of care and anxiety "By Jiminy !" said the young minn, " there's a for her beloved boy, and repeating, "Oh no, the

"I can't be kept waiting out here; I say, let me

And Mrs. Clipp apologized and Gertle, scolded; and after a while the house was still, but Mrs. Clipp was not, in bed. She sat all night to watch her boy, and only when the morning broke did she think it a hardship. But she soon roused herself to the old cheerful life, and set herself about her first and only duty, to bless others.

It was late before either Arthur or Gertle were up. Arthur was determined to make light of his Gertie, then; had denied her good aunt in vain. evening's adventures, and scorned his mother's She was conscious of her meanness, but not anx- words of advice, and Gertle joined him in ridiculso words of advice, and Gertle joined him in ridicul-ious to repair the initing the initing the anxieties. Gertle was more irritable than Lucy walked quietly bestle Mr. Vane, full of delight at the gay scene. As her eye sought Ger-tie, it kindled with pleasure. She looked so fair and the day wore on saily enough, until just at the, it kindled with pleasure. She looked so fair never thought of her. She add for it for the sole of the party, never thought of her. She booked so fair asking how she obtained it, of woldering that her mother had not thought of her. She admired was willing to be smules with their usual freshness. Gertle, was willing to be smules with their usual freshness. Gertle, was willing to be smules with their usual freshness. Gertle, was willing to be smules with their usual freshness. Gertle, was willing to be smules with their usual freshness. Gertle, was willing to be smules with their usual freshness. Gertle, was willing to be smules with their usual freshness. Gertle, was willing to be smules with their usual freshness. Gertle, was willing to be smules with their usual freshness. Gertle, was willing to be smules with their usual freshness. Gertle, was willing to be smules with their usual freshness. Gertle, was willing to be smules with their usual freshness. Gertle, was willing to be smules with their usual freshness. Gertle, was willing to be smules with their usual freshness. Gertle, was willing to be smules with their usual freshness. Gertle, was willing to be smules with their usual freshness. Gertle, was willing to be smules with the friends are was willing to be smules with the friends are was willing to be smules with the rest the there, re-

1 st. A. Library and Lyceum Hall. This room will contain the best standard works and the lending magazines and newspapers of the day, and will also be used for lectures, debates, dramatic read-Also be used for fectures, debates, dramatic read-ings, parlor plays, conversations, and all enter-tainments of a literary and intellectual character. Adjoining this hall will be 2d. The Study, which will be exclusively for reading, writing and study, and where the strict-est silence will be observed. Adjoining the study will be

will be

3d. The Game Room, for chess, whist, &c. All betting strictly prohibited. On the opposite side of the entrance hall will be 4. The Grand Promenade Hall. This hall will be

appropriated to dancing, promenades, and a va-riety of gymnastic games and exercises.

The leading object of this Association is to provide a place of permanent evening resort for indices and gentlemen where every variety of re-fined taste may be gratified; which shall, as far as practicable, afford all the facilities for genial ntercourse with the comforts and quiet feeling of

home. Having selected with care and discrimination the proper social elements, we adopt as the funda-mental law of our organization: Perfect and entire social equality and Christian

harmony of fceling. The great advantages to be secured by this As-sociation are as follows:

sociation are as follows: Young men, having a place of pleasant evening resort, where they can gratify their tasts by vari-ous amusements, and also enjoy refined female companionship, will not be so strongly tempted, after the day's toil, to waste their thine, means, health and reputation, by frequenting the drink-ing saloons and other worse resorts.

fuel and lights to each individual member at his own home.

A visit to the hall on almost any night will en-stre us a pleasant, social evening, without the irksome preparation for a formal visit, and the frequent disappointment of not finding the person daited at home.

Many persons, particularly new residents of the city, wanting the requisite facilities for society, and who live to a great extant isolated lives, will here be brought together in bonds of pleasant so-

cial companionship. 'Social equality unless by mutual consent, will be recognized only within the precincts of the hall; so that difference of social position, as now recognized, will cause to be a bar to cordial inter-

recognized, will chass to be a bar to cordial inter-course between persons of congenial tastes. It is proposed to have branches of the Associa-tion in every city in the country, so that members traveling from home, by presenting their proper credentials, can avail themselves of all the facili-ties of the club.

intellectual natures.

How many thousands of young men, under similar circum-standos, deprived of social sympathies and restraints, have plunged into the vortex of dissipation, and become moral wrocks in society.

The following Resolutions were adopted: Resolved, That we tender our sincere thanks to Mr. Toohey for his able lectures to this appreciative audience. Resolved, Than our kindest remembrances to with the Fulton band, for discoursing to us sweet and appropriate music.

Mrs. Lyons improvised and sang a Scotch piece, said to be from the spirit of Burns. Then the meeting adjourned to the last Sabbath of July, 1867.

We dispersed, feeling stronger in our purposes to overcome ignorance with knowledge, folly with wisdom, and cold, calculating intellectuality with love and true spirituality, " to live nearer to thee, nearer, my God, to thee."

MRS. F. A. LOGAN, Secretary.

# NEW PEACE MOVEMENTS.

# [Reported for the Banner of Light.]

The friends of peace in the old Bay State assembled in Boston, July 27th, and formed a radical Peace Society, as auxiliary to the Universal Peace Society. The name adopted is "The Massachusetts Radical Peace Society."

Article Second of the Constitution reads: "Any resident of this State, without regard to age, sex or color, signing a copy of this Constitution, and contributing to its funds, shall be considered a member of this Society, and entitled to speak, act and vote at its meetings."

Article Third, stating the principles upon which the Society is based, is as follows: " As a Society, During the long winter evenings the facilities of the social Hall will effect a material saving in and can never rightfully be taken by individuals or governments. We assume that all wars and all preparations for war, that capital punishment and all resorts to deadly force to adjust inter-individual or international difficulties are opposed individual or international difficulties are opposed to the highest teachings of human mature, to the truest expediency, and to the spirit and teachings of Jesus Christ. We affirm that defensive man-killing is no less a crime against love and justice than offensive man killing. We affirm it to be our solemn purpose, under all circumstances and in all relations, to act on the principle of good for evil, and we deem it our highest duty and privi-lege to suffer rather than to inflict suffering, to die rather than kill."

rather than kill." The following officers of the Society were chosen: President—Joshun P. Blanchard, of Boston. Vice President—Henry C. Wright, of Boston. Corresponding Secretary—Wm. B. Heywood, of Scituate.

Recording Secretary-Miss Margaret E. Bennet, of Gloucester. Treasurer-Robert F. Walcutt, of Boston.

Treasurer-Robert F. Walcutt, of Boston, Executive Committee-Irving Winslow, of Boston, B. J. Butts, of Hopedale. The first meeting of the Society will be held at No.4 Waverly place, Boston, on the 28th day of August, at 3 o'clock P. M. All interested are in-vited to attend. The Universal Peace Society encourages the formation of them any illians maintains not only in

Quibble went to the market the other day and asked the fishmonger the price of: a bunch of perch. "Fifty cents," he replied. "If you could take off a few scents," said Quibble, smelling the cash # I might be induced to purchase ""

HENRY M. SPEWART. Penn Yan, Yates Co., N. Y., July 29, 1866;

The triumphs of electricity over time and distance, of which the success of the Atlantic cablefurnishes the most impressive illustration, recall to mind the following lines, written by Rev. John, Pierpont during the presidency of Gen. Taylor:

"The warrior statesman, laxing down his pen, "The warrior statesman, laxing down his pen, Retires to bed in washing two as ten: The lightning courier leaps along the line, And at St. Louis tells the sale at nine: Ilaiting a thousand mike whence he departed, And getting there an hour before he started."

"The greatest organ in the world," some wick-ed old bachelor says, "is the organ of speech in woman, because 'tis an organ without stops"

# BANNER, OF, LIGHT.

#### A Goodly Gathering. The largest gove meeting of Spiritualists, with

officiated as chairman, Mr. Lincoln, John

Dr. Gardner made an appeal in behalf of the

Spiritullists who suffered by the great conflagra-

tion at fortland, and although not an eighth part

of the nultitude in the Grove were within sound

of his vice, he raised \$110 on the spot; which

We succeedy thank those friends who so hand-

somely hid the claims of the BANNER before

those as embled around the speakers' stand,

which resulted in adding sixteen names to our

list of subscribers. If some of our friends who

BANNER F LIGHT would soon double its present

circulation and become a more potent instrument

in extending a knowledge of the Spiritual Phi-

Our limits prevent a more extended notice of

this, the grindest picnic of the season; in which

all enjoyed themselves to the fullest extent; and

will anxiously look forward for a repetition of

THE STAR OF HOPE.

he has lince forwarded to the care of M. A.

brary, which he opens free to all.

losophy.

the happy olcasion.

# Health and Disease.

The wise Brahmin said, "Live so that the body shall set easy on your soul," which, in modern science, reads: Learn, and obey the natural laws of health. We cannot believe that the present medical schools have discovered all the laws of health and disease of the physical man, any more than the theological and psychological schools have found out all the facts and laws of the spiritual man:

Ever each moves with a halting step, Blowly climbing the eternal height.

There is a natural body, and there is a spiritual body, said Paul, and popular religion accepts the idea; but it enters not into practical religion. In the place of a natural science of the spiritual body, the Church puts the miraculous the supernatural. The popular religious idea is, that saints are naturally sickly, pale, lean, careworn; while the sinners are healthy, fat, and jolly. This springs from the old barbarism, which took the name of Christianity, that the crucifixion, or annihilation of the body, was the straight road to spiritual purification and bliss.

lustrate that the noblest, purest Ohristian life rebody. The popular medical science, Physiology, applied to this.

Will not a broader, more perfect science look within to the spiritual body, and discover more subtle and sure remedies for disease? Do not the majority of diseases proceed from the spiritual body? Not that they originate in the spiritual body, but are fed from it. We shrink from living in a house or neighborhood where small pox or cholera is prevalent, for we know there is ever nassing off and floating in the atmosphere a corruption, which, entering our bodies, is likely to engender disease in them. Yet we voluntarily live in neighborhoods where more fatal diseases and corruption are prevalent, and heed them not We cleanse and physic the outer body to prevent and remove disease, while we are ignorant or careless of the spiritual body. We may consider the diseases of the spiritual body, and the remedies, as subjective and objective, as coming from an inward state, or outward circumstances. Spiritual health represents itself in sound bodies. Is not this the general law? Apparent exceptions there are. But we are more and more inclined to pronounce all exceptions only apparent, not in fact. We say that a man or woman, filled with selfishness, base lust, greed, anger, is spiritually diseased, inharmonious. But this disease, or inharmony, does not confine itself within; it represents itself as disease in the spiritual body, from that it spreads outward to the material. Diseases of the body are mainly symptoms of spiritual disense. Consumption, fevers, irruptions, leprosy, are the outward signs which selfishness, lust, greed, anger, &c., put forth. Hence the regular practice of medicine is mainly a medication of symptoms; the source of the disease all unchanged, so no permanent cure is wrought. The regular practitioner rejects the patent lotions which work only the most superficial cures. Yet, is not his medication superficial also-good until a better is discovered, but not perfect? His remedy cleanses the stream only a little further in than the quack-the source unchanged. Is not the perfection of medication measured by the degree of inwardness of the cure?

Love, charity, meekness, bonevolence-these then, are the sources of health. Hatred, selfishness, pride, greed, anger-these are the primal sources of disease. It one is sick, for a permanent cure let him nourish charity and benevolence within-'tis well, maybe, to use some of the superficial remedies for a temporary relief of pain, but the cure comes only in the first way, from within in one diseased.' Let him "love his ene my, feed and clothe the hungry and naked," and it shall work a greater cure than all the pills and powders in the universe. Because this spirit of love and good-will, which is the spirit of health within, slowly works outward, purifying even the most, material part, ejecting all corruption from the body. Though one work a seeming cure by stimulants, or physic, it is but transient if within abides hatred, lust, greed, &c.; for the corruption of these soon works outward again, feeding the latent corruptions of the body. He who is full and overflowing with charity and good-will, may live all untouched by disease amid corruptions and miasmas which would prove fatal to ninety-nine from every hundred of those who were filled with hatred and greed. Why? Because the power of health, which comes from his charity and active benevolence, is ever throwing off corruptions which enter from without; while in the case of the ninety-and-nine, the power of disease, which comes from their hatred, selfisness and fear, is everstimulating, nourishing all corruptions which enter from without. It is an accepted fact that the presence of a large-hearted, cheerful, encouraging physician, is more to heal the patient than his pills or powders, because the atmosphere of spiritual health flowing from him enters the patient, nourishing the same spirit within him, which becomes a mighty force to throw off disease; yet still we cling to the lesser, unmindful of the greater remedies. So, then, it comes to this: that he who nourishes man in charity and benevolence, is the true physician, not only of the spirit, but the truest healer of the body, since only through a spirit healthy in, love and good will can come a truly healthy body. Again: disease and remedies as objective to country. he spiritual body. Our spiritual bodies are invisible to our material sense, yet they are surcounded by a vast world of organisms, all unseen by the grosser, material eye. We are not half conscious of our surroundings. We shun the visible, material corruption, which would engender disease in our material bodies; but we are careless of the more potent corruptions of invisible organisms, which are all around us, entering our spiritual bodies. Our atmosphere is composed of organized forms; around us are hosts of beings we see not, yet who are constantly exerting a healthy, or unlicalthy influence. Our fleeing from the miasmatic swamp, or the cholera-infested city, is only an escape from the weaker polsons which might assail our material body. But it is no escape from the more potent corruptions invisibly surrounding us, which are ready to assail our spiritual body. How do we attract, and how repel these unseen influences, these most fruitful sources of disease? Like attracts and chooses like. We see this general law illustrated in the social organism; but more perfectly in the physical organism." See how the various organs of the body attract and choose each their own from the great nutritive streams constantly flow- gan Blate Convention, recently held at Battle ing. Swedenborg's doct fine, that all organs are Oreek. It came too late for this week's issue, but made up of similars, embodies the same idea. we ball print it in the next BANNER. It was a We call around us forms, beings like ourselves. Very interesting occasion good for the light of the second second

# This holds good as a general law, not only in the material world of beings and forms buit more particularly in the invisible realm of beings and

forms. orms. The selfish man calls around himself invisible beings in like spiritual condition. So with the man or woman full of lust or hatred; they attract invisible beings in like state of lust and hatred, for our atmosphere is crowded with such hostssome, no doubt, men and women who have lived in human forms on our material plane of life, but the majority are beings who have first taken on forms approximating closely to the human in our atmospheric plane of life. And all these, filled with the diseases which accompany their state of selfishness, pride, lust, hatred, are constantly pouring their poisonous influence in upon the spiritual body of him who, by his like condition, gathers them around. We say spiritual body, because this is most easily influenced by the more subtle poisons of higher planes of life than ours.

How can we escape this invisible corruption assailing our spiritual bodies? There is plainly but one way: ascend to the state of charity, meekness and benevolence, and we attract beings in the like state. But from such comes only an influence of health, hence they impart to us health. ful forces. He who is full and overflowing with love and good-will, is ever accompanied with an with like spirit; while he who is filled with base then, we discern the more inward law of disease and health-that the primal sources of disease are the spirit of hatred, lust, greed, &c.; while the inward sources of health are love, good-will unto all men. So we come back to the saying of the wise old Brahmin, for only those whose lives are rich in love and blessings to all mon, find their bodies to sit easy on their souls. W. A. C.

### New Publications.

THE AMERICAN ODD FELLOW for August is full of good matter, and is, indeed, an entertaining, nforming and progressive magazine. It is carefully edited, and to care is added skill and ability. From its pages we find that the Order of Odd Fel. lowship is prospering greatly, new lodges being started in all quarters, and old ones waking np and doing well. Many who have stood aloof hitherto are now coming into the brotherhood, determined to give it the benefit of their noblest endeavors for humanity.

THE GALAXY, for August 15, is on the counter of Williams and Co. It is the closing number of the first volume. No higher success has so rapidly been attained by any magazine published in this country. "Archie Lovell" and "The Claverings" are continued; Phebe Cary and E. C. Stedman contribute poems; there is an article on Walter Savage Landor; Tuckerman gives a sketch of Bierstadt, the artist; Prof. Biot contributes a chapter, No. 5, on the Art of Dining; and the 'Nebulæ" of the editor are varied, racy and incisive. It is a most attractive number of a magazine that hits the popular favor exactly in the white.

The Angust number of" Our Young Folks" not only brings its usual amount of good reading, but it brings a promise well worth recording. Each number in the future will contain one or more fine engravings on tinted paper. Success to all such laudable efforts to please the young folks.

#### Return of Emma Hardinge to America:

The following note from Bro. Partridge ex-

The following note from Bio. Later of plains itself:--"Please announce to your readers, Mr. Editor, that our eloquent and earnest co-worker, Miss Emma Hardinge, is soon to return to America and make it her permanent residence. She will commence her lectures before the First Spir-itualist Society, in Dodsworth Academy, New York, on or about the first of September. The above Society has become incorporated and organized. Its meetings for lectures are continued

#### The Reverend Child-Murderer. The papers are not yet done talking of the case

of child-nurder in an interior town of Ohio, by onjexception, over held in this vicinity, assemits own father, a "minister of the gospel," who ble at Island Grove, Abington, on Wednesday, carried his severity to that pitch because the Auust 8, by invitation of Dr. H. F. Gardner. The youngling, only three years of age, refused to re- wether was charming-everything the visitors coull desire-hence the immense crowd, numbercase of child-murder in Richmond has been bruit- ingiver five thousand by general estimate, aled abroad, with the horrible details and all; though the superintendent of the grove says there and the spirit of slavery is charged with the re- wer nearer eight thousand. Those in quest of sponsibility. Now we have no protest to make rathhal pleasure were supplied by boat excuragainst every beast carrying its own burden; the slops on the lake, dancing, etc.; while others were manifest evils of the slave system deserve to be grafiled and, we trust, instructed by the eloquent spenches from the lips of the earnest teachers present. Among these we may name G. A. Bacon, wh Weherbee, E. S. Wheeler, Mr. A. James, of Chicago Dr. Gardner, J. H. Bickford, Miss Lizzie the Medina case. If one is a fingrant one, so is Doth, Miss Sarah A. Byrnes, Mr. Joseph Dixon, the other. Nay, worse: for if the "barbarism of of Jesey City, Dr. P. Clark, Dr. G. W. Morrill, slavery" is to be seen in the one, it can only be and A Frank White. All the speeches were of inferred that the gentleness of Christian love more pterest than are usual on such occasions, for they prtook largely of the spirit which should

But nothing like a contrast of this sort was characterize an assembly of Spiritualists, and the what we are after. Our purpose is, in few words, good sed sown caunot but produce happy results. to bring out into full view the interior and essen- The venerable Mr. Dixon gave a sketch of his tial harshness, temper, revengeful qualities, and labora in Jersey City. He is a host in himself, and positive cruelty, that illustrate in this instance- is doing a noble work for the enlightenment of but not more so than in many another-the real benighed souls. He has built a fine hall, in which character of the Calvinism which forms the basis he holy free meetings; and has established a liand groundwork, the life and inspiration, of Orthodoxy. Here, for instance, is a "reverend" minister, who whips his own little child to death, because it persists in refusing to say after him certain phrases, called prayer, which he bids him repeat; a supplication of that character must be frightful blasphemy, according to the standard of ecclesinsticism. The little one is benten till his Blanchald, Esq. skin is bruised and his flesh battered, till his joints are swollen, till his features are disfigured, and till bis sobs and moans take him off into a state of insensibility to pain which is quickly succeeded by death. Killed by its own parent, a minister of Christ's " blessed gospel," because he attend sibilar gatherings would do the same, the would not parrot his prayers! There is nothing in the whole history of the Inquisition more revolting than this; nothing more torturing to him who contemplates the cruelty as well as to the sufferer, There is no fiction in this wickedest of all domestic tragedies. The Grand Jury of the county have examined into the case, and found the facts to he as reported; and upon this information they have brought in a bill against the reverend candidate for the gallows, who has found it necessary to protect himself from the aroused indignation of the community by lodging himself in jail, notwithstanding that bail had been procured for him. He is publicly arraigned as a murderer, therefore, by the officers of the law; and he is to take his trial as such. And be it remembered, too, that his excuse, or defence, is not that he lost his temper, that he killed his child in a fit of passion, or that he was insane, drunk, or in any other way temporarliy irresponsible for his actions; but that he did what he did in all deliberateness, having the fear of God (Calvinistically speak-

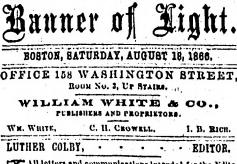
ing) before his eyes," with sole intent to teach his child its religious duty, and believing that any amount of coercion lay within his rightful control, that should compel his tender victim to pray to the Father in Heaven according to his own merciless dictate and directions.

Such is the fell spirit of Orthodoxy. It is at bottom diabolical. Why should it not be, too, teaching and preaching a doctrine of eternal torments in regultal for human ignorance, weakness. misfortune, and ill circumstances in the life that now is? The whole theory of Orthodoxy rests on this notion that God is filled with wrath and revenge toward mortals, and will execute his vengeance unsparingly in the next life, if people refuse to enlist themselves under the banner of some one or other of the Orthodox churches and pastors. this child-murderer being one. It is high time a revolution was wrought, and by a power coming directly from the heavens, teaching only forgive-

peat the words of a prayer after him. Another twelt upon and held up to the moral scorn of all humanely inclined people. But what we do obect to, and what we criticise with all possible plainness, is that those who bear down on the Richmond case shall not be allowed to let up on shines out in the other.

ness, and sympathy, and love.

# The Alleged Bogns Medium.



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

Brintre ALISM is based on the cardinal fact of spirit-commun-ion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, dutles, weilare and destiny, and its application to a regenerate life. It recog-nizes a continuous Divino inspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which givern the occult forces of the universe; of the relations of spirit to inatter, and of man to field and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy.—[Lon-don Spirital Magazine.]

## Housekeeping Troubles.

The daily and political journals find time, now and then, in the intervals of their discussion of the more noisy, if not the more weighty question of politics, to glance at the needs and sufferings of the housekeepers of the land, especially such as relate to the employment and management of servants. There is no mistake that the unhappy terms on which servants and their mistresses exist, occasion more real trouble in our modern life than almost any other; since what tends to throw out of a smooth course those family arrangements which require to be operated without a hitch or a jar, if possible, works far more serious mischief in other and outside matters than a hasty observer would readily allow.

It is difficult, however, to fix the fault where it belongs, distinct as the fault is itself. One side is to blame, and the other side is to blame. It is certainly very hard, and very wrong, that the mistress of a household should have to receive conditions at the hands of those whom she employs, as if they were the mistresses instead of herself; and it is not the less hard that the "help," as in too many instances is true, should be worked with so little feeling, estimated as cattle are, by the amount of work they may be able to perform. There is a wide misunderstanding between the parties, in the first place. It grows naturally out of the state of our society, not yet crystallized into any form which forbids any one, however humble his or her lot, from hoping and striving to rise to a higher position at some time before the tasks of life are over. The notions of employees, too, are exceedingly lax on the subject, as might be suspected of ladies who have no hesitation in underbidding one another for any contented and capable servant who may have once established herself in their neighborhood,

The discussion of this anomalous state of things by the daily journals shows how radical the evil complained of is; and it also shows that they begin to see and appreciate the close connection between morals and comfort, between what is just and what brings happiness. Money age as this has been called, it is the age of ideas also; and many an one is awakened to perceive a hidden cause or element of social mischief, who would never have given himself a serious thought about such things under the old system. In other words, there is a perceptible spiritual awakening to the necessity of understanding the hidden laws of social matters, and a tendency to analyze what used to pass without so much as a challenge. There is no morbidness in these manifestations; it only proceeds from the interior, instead of wholly exterior, look which way we are, becoming accustomed to take of all things that help to make up our lives.

But, practically considered, what shall be done for the housekeeper, fretted and worn almost to death by the trials imposed on her by servants who do not possess her confidence? and what shall be done for servants, ignorant alike of what they owe to their employees and how that debt shall be faithfully paid, thinking chiefly or only of themselves, above their work and its obligations, and making quite as much discontent and discomfort for themselves as they manage to make of outright misery for their mistresses and the family circle dependent for its happiness and health on their skillful management? There is room for arbitration here, which it is difficult to supply with the fit arbitrator. No one seems to know just what to do, or how to go to work. Girls at service in this country do not expect long to continue in that place: they are like the College graduates who keep school a year or two after graduating, to bridge over the interval to their professional settlement. What is really wanted is a class of attached and contented domestics, a part of the family itself, and uniting their fortunes with its own. That class of domestics, however, we cannot have in this present transition period. There are too many changes and break-ups for it. Estates are not kept in families as they were in the days back toward feudalism. To break up a family and throw a faithful servant on the mercies of the world would be cruel. Hence there is no resource left but to do as we are now doing, stepping from stone to stone as we cross the mire, and every now and then getting over shoe in mud by a careless or linsty placing of the feet.

DEDICATED TO ELULAR, THE STAR OF KANAGAWAH LODGE, BY MRS. HENANS. Bright ster of Hope! still let your beams Of radiant beauty shine Upon the enfranchised souls who dwell Beyond the stream of time. Oh, give to them your hand of love

Across the rolling flood, And lead them back, through nature's bowers, To wisdom and to God.

Fling back the shadows by your light, As Moses smote the rock, Till every soul within your sphere Shall feel the mighty shock.

Enter within the cypress shade, And rob it of its gloom, Gilding with radiance all divine The portals of the tomb.

Stand close beside the parting soul, Who fears to cross the tide. Leading beyond all earthly pain, Where loving friends abide.

Strengthen the weak and wounded souls Who falter in the way, And lead them back to wisdom's path

By truth's unerring ray. Be thou a guide, a beacon light, To wanderers on the shore:

And be contented with thy lot.

By-and-by Christianity will announce and ilpresents itself in the healthiest bodies, with rounded limbs and joyful, sparkling eyes. But now the religions school leaves out of its study just what the medical school does-the spiritual invisible host health-imparting, because filled Hygiene and Therapeutics, considers but one lust and hatred, is ever surrounded by a diseasebody, the outer material one, rejecting the idea of imparting host, because their spirit engenders a body within a body. So disease is to be looked fevers, leprosy, and the whole host of ills. Here, for in this one body, and all curatives are to be

# AUGUST 18, 1866.

#### Going in for Flogging.

It is a matter of notoriety that the teachers at Cambridge, in the Alston Grammar school, who flogged a roung lady seventeen years of age, have been sustained by the school-committee, and by a large number of the local "Orthodox" clergy besides. It now appears additionally, that the three teachers who were engaged in that disgraceful business have been reflected by the same committee, thus receiving an open and unequivocal endorsement of their conduct. The school-committee might have had their feelings enlisted, and so their determination to stick to the master of the ferule, through thick and thin, is to be more readily accounted for. By sustaining him, they might have thought they were upholding the character of their own school, and, by parity of reasoning, of themselves.

But there is no way of rationally explaining the preference of the ministers for violence toword a young lady of personal character and responsibility, but on the theory apon which their creed itself rests. Orthodoxy is a creed of violence. It is full of wrath and damnation. It deals out threats and punishments without stint or measure. In fact, it draws its inspiration from the very idea of punishment, and could not get along at all without holding up that feature as the one to overawe everybody it addresses. So the faith crops out at last in the practice. Orthodoxy in this very way makes men hypocrites; for all will dodge panishment when they can, particularly if their ommon sense and reason tell them that it is all out of proportion to their, faults.

It gives us great pleasure to state that Bro. Peebles is convalescent, and will soon be able to sfully attend his usual duties in the great field of areform. Section at

The friend in Wilmington who sent us a communication recently in regard to the doings of an alleged bogus medium, with the request that we publish it editorially, does not think we have done our duty "as faithful journalists," because we did not think proper to insert the said manufacturedto-order "editorial." We respectfully inform the gentleman, who now says he acted only as scribe for the five others, whose names are on the back of the "editorial," that we did not make any mistake in not alluding to them in our paragraph, as we were particularly requested not to do so, in his private note.

Charity covereth a multitude of sins, it is said. Perhans this is the medium's first offence. Would it not be well, before publishing him, to try by persuasive arguments to bring him to a sense of justice by exercising a little lenity toward him? Spiritualism certainly teaches this. We have no doubt of the sincerity of our Wilmington friends duty.

## England Toward Us.

us at the last. The new foreign Secretary admits of course, our Alabama claims; and if matters proceed as now long, it would not surprise us to see our British cousins voluntarily coming forward and offering, by their just actions, to do what will be sure to make a bygone of the past, and secure our perpetual friendship for the future. How much easier at the last it is to do right than follow its opposite; or to set one's self right, after having done a wrong, than to persist in it. England and the United States should have been the closest of friends all through the late war; instead of which she nersisted in exciting feelings in us which it is the hardest of all possible matters to put and keep down.

#### Cholers Increasing.

In a single week there were two hundred cases, all fatal, of cholers in New York and Brooklyn. That is alarming. In consequence of this mortality, the city of New York is for the time shunned by tourists and pleasure seekers, and the business season is in the way of being broken in upon. In Boston we have no cases of cholera but both came from New York, and every pos-In spite of all warnings, New York has the chol-Annotation and M. An discussion and a grant metric of the ex-traction of the process of the tilt of anticipation float a second sec

Forever-ever more.

So shall your heaven on earth begin, By every deed of love, While angels sing your song of praise In worlds of light above.

Nors .- " Telular " is the name Mrs. Conant received from thor Indian spirit friends. With the Indian it means a some-thing to see by, or through. "Kanagawah Lodge" is the name the Indians have given Mrs. Conant's present home at Watertown. "Kanagawah" signifies leacher; and as Mrs. C. has done much toward enlightening and elevating the Indians, it will be readily perceived that the name is not inappropriate.

### Napoleon in a Corner.

Since Bismark has taken his own business in hand, so far as making peace for himself and for Italy is concerned, Napoleon would appear to have been forced to take a back seat. He could not make Russia do as he wished, nor Italy either; the consequence is, that he has lost his prestige in Europe for the present, and probably in this matter; but we still decline publishing the altogether. Another star than his is in the sky medium alluded to, hoping enough may have now, to the north of him. His pretensions to be been said already to bring him to a sense of the arbiter of Europe are very much abated by the success of Prussia. He will do what he can to get out of his dilemma, but he must have a new set of circumstances to help him out. The silent A change is manifestly coming over the minds man of the Tulierles is driven to new expedients. of the English Government in respect to the United His star pales before the one newly risen. Russia States, which will make all things even between snubs him. Italy refuses to hear to him. Prussia treats him with contempt, not even consulting that we have grievances to complain of, meaning, him about the "rectification" of the map. A different master appears on the carpet.

## Enjoying the Season.

The way to make the very most of the season that now is, and is to be for six weeks to come, is to start off on a berrying excursion, or series of them, and enjoy out-door airs, sights, and sounds. It is surprising how much can be got in the way of pleasure, at trifling cost, by those who know how to do it. The year is about to bring in its harvests, beginning with the fruits. , We shall have the late grains and the vegetables by-andby. Then follow the annual autumnal pomps and shows, grand exhibitions of the glories of the bounteous year. It is a grand season, the whole of it. The gradations all through it to its very end are so finely marked, and to a poetic mind are so crowded with suggestions. We cannot afford to let the experience of this season go.

#### Again in the Lecturing Field.

We are pleased to learn that Mr. J. H. Blokford has consented to enter the lecturing field as yet. There were two deaths from it in July, again. Just such a speaker is needed in our ranks. He has spoken, more or less, in this city sible precaution was taken against its spreading. and vicinity, as his business would allow, for the past four or five years; but the pressure from the era epidemid at last. It is said to have worked invisible world and the need of all sorts of reform in among the population irrespective of the clean- now call so loudly for the exercise of his inspiraliness of the locality, and to prostrate all classes | tional gift, that he can no longer hold back. 'He of persons alike. It seems to be proved that it is earnest, eloquent and radical in his speechspreads by contagion only; and all precautionary es; is very fluent, and holds the close sttehtion measures are taken, mainly with reference to of his audiences. His address is Charlestown, prevent actual contact with the influences of the Mass. We hope our friends will keep him hard disease. The above Society has become incorporated and organized. Its meetings for lectures are continued regularly every Sunday morning and evening, and Canferences are held every Sabbath after-noon at 3 o'clock. Its prospects for doing a great work and becoming large and more influential

for good, are truly encouraging. CHARLES PARTRIDGE. New York, Aug. 7. 1866."

# Working in a Double Capacity.

Dean Olarke, of Brandon, Vt., who holds a high position among the expounders of the spiritual philosophy, adds the following to a note just received from him:

ceived from him: As soon as I get fairly into the field, I design to do all I can to swell your list of subscribers, be-lieving that by so doing I can do more toward spreading "the gospel of the new dispensation," than I could by lecturing, even if I had the power of a Demosthenes, the eloquence of a Cicero, or the profundity of a Bacon. I shall be proud to join the seried ranks of bold refarmers, who are bearing aloft the "Banner" in the van of human progress, and hall it as the ensign of social, civil, and religious liberty, which shall yet wave "O'er land and sea"—"O'er the brave and free," throughout the world

#### Good News for Printers.

The Secretary of the Interior has received from a gentleman in New Jersey samples of paper manufactured from sedge grass, a grass which grows in great abundance upon all tide-water flats. The paper is very white and clear, and will undoubtodly prove a good substitute for ordinary writing paper made of cotton or linen rags. It is estimated that it can be manufactured for , twenty per cent less than any variety now in use, and this circumstance alone renders the discovery of great importance to the interests of the

#### A Tost Modlum.

A correspondent writing from Washington city, D. C., under date of August 3d, 1866, says: "I take pleasure in recommending to the favorable consideration of your many, readers Mrs. Abby M. Lafin Ferree as a superior test and reading medium. I have seen her read correctly from rings, trinkets, letters, or anything that has been identified with the party for whom she was reading. In this particular kind of mediumship, Mrs.

A slight disarrangement in our imailing department for a few, weeks, past, in consequence of which several of our subscribers have failed to receive their papers, has been remedied, we think. If, however, they fail bereafter to receive them in season, we hope they will notify us at once.

1011

Michigan State Convention. We have received the phonographic report, by W. F. Jamieson, of the proceedings of the Michi-

F. excels any that I have over met." or hat To Subscribers.

Same

# AUGUST 18, 1866.

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# ALL SORTS OF PARAGRAPHS.

In the account of the spiritual manifestations at Newton, a few errors crept in. It was Nathaniel Bradstreet Shurtleff, and not Champney, who said "he had met his grandfather Beals in spirit-life." He did not say he met his brother Hiram there. He spoke of him, and it was our mistake that he was classed among the denizens of the spirit-world. We should have said, in regard to Mr. B.'s family visiting the medium, that all were present but Mrs. B ...

Our thanks are due to Mrs. T. P. Simmons. of Plymouth, for her present, which reached our sanctum Thursday morning, in the shape of one of the most delicate bouquets of the season. The flowers are emblematical of the soul of the donor.

The Picnic at Walden Pond, Concord, by the Independent Society of Spiritualists of Charlestown, last Thursday week, was a very agreeable and social affair. A party of about two hundred enjoyed themselves as well as could be on an occasion like a gathering in the open air. They were intellectually feasted by Mrs. Susie A: Hutchinson and Mrs. Sarah A. Byrnes, two fine lecturers in the spiritual ranks. In addition to the usual supply on the table and from the basket, a delicious clam chowder was served up. The officers of the Fitchburg Railroad and those connected with the grove were remarkably clvil and attentive to the welfare of the party, which greatly contributed to the pleasures of the day. The proceeds of the excursion were handed over to the the following persons were duly elected delegates treasurer of the Society, for the support of the free meetings.

The same Society will hold another picnic at the same place on Tuesday, August 28th.

of Progress, containing the story of" Regina Lyle." commenced in the October number, 1861, will confer a favor by sending the fifteen papers contain-ing the story to Cora Wilburn, post-office box 62, were duly elected delegates to represent the Ly-Springfield, Missourl.

WHAT IS RIGHT?-We shall print in our next issue an able essay on the above-named subject, from the pen of Prof. Wm. Denton, one of the finest thinkers of the age.

Mrs. Cora L. V. Daniels has been lecturing of late in Corry, Penn.

ANOTHER LECTURER.—At the late Convention at Battle Creek we met Mr. Addison A. Wheelock, of St. Johns, Mich., who proposes to take the field as an inspirational speaker. Mr. Wheelock is a as an inspirational speaker. Mr. Wheelock is a man of good address, has a fine, sensitive organi-zation, a clear, good voice for public speaking, and evinces power and purpose. He delivered a short address before the Convention, and we feel as-sured that he possesses the qualities that will en-able him to do a good public work, if called into use. There is room for him, and we hope the Spiritualists of Michigan will aid him in rallying to the support of the noble stand they have taken. —Reliaio-Philosophical Journal. -Religio-Philosophical Journal.

Avoid the winecup, for it is the key that unlocks the door to every other evil.

The following copy of a written notice appears in a Western paper: "Lost or strade from the subscriber, a sheep all over white, one leg was black and half his body. All persons shall reseve five dol's to bring him back. He was a she gote."

NUISANCES-Horse-railroads in narrow streets.

A letter has been received in this city from Hayti, which announces that the rebellion had been put down, and that the Haytien Chambers have passed a law changing the term of office of the President from a life tenure to four years, and, under the new law, Geffrard has been nominated and confirmed as President.

> LABOR. LABOR. Speed the plow and speed the harrow; Peace and plenty send abrow; Better far the spade and barrow; Than the cannon or the sword. Each invention, each improvement, Renders weak Oppression's rod; Every sign and every movement Brings us nearer Truth and God.

The first of all virtues is innocence; the next is modesty. If we banish modesty out of the world she carries away with her half the virtue that is in it.

Prof. Agassiz and wife have arrived home from

Brazil. They have been absent about fifteen

the Deer Park on the Common has been assigned

Never be idle. If your hands cannot be useful-

The fare on the Metropolitan horse-railroad in

this city has been reduced. A package of twenty

ly employed, attend to the cultivation of your

to this distinguished stranger for a promenade.

mind.

and shall not probably hold, out, much longer. But I want the BANNER in my son's family for some time after I have passed away." The Doctor says he intends to visit our circle as

soon he can after passing to the spirit-world. He has always been a free thinker, and, of course, the object of abuse from the priesthood ever since he entered the age of manhood. During July, the State constabulary prosecuted

826 liquor dealers, 525 of them being in Suffolk and 57 in Hampden county, and 122 of the 148 notified have ceased the traffic. There were 60 prosecutions for violations of the Sunday law, and 35 for keeping houses of ill-fame.

Be moderate in your pleasures.

THE PORTLAND FIRE.-A later and more correct estimate of the number of buildings burned, places it at eighteen hundred, instead of fifteen hundred, as previously reported, and three thousand families rendered homeless. The loss will be over ten million dollars, of which the insurance will cover less than one-half.

### Madame de Stael says: "Architecture is frozen music."

#### Delegates Elected to the National Spiritual Convention.

At a joint meeting of the First Society of Progressive Spiritualists of Cincinnati, and the Progressive Lyceum, held at Bacon's Hall, in the city of Cincinnati, on Sunday, August 5th, 1866, to represent the Society in the National Convention of Spiritualists, to be holden in Providence,

R. I., on the 21st of August: Mr. and Mrs. H. T. Ogden, Mr. and Mrs. Judge A. G. W. Carter, Mr. D. H. Shaffer, Mr. and Mrs. C, H. Walters, Mr. Those having back numbers of the Herald Henry Beck, Mrs. Mary Moulton, Mr. and Mrs. W. W. Ward, Mr. and Mrs. A. Luddington, Mr. and Mrs. J. L. Taylor, Mr. and Mrs. B. Higley, Mr. were duly elected delegates to represent the Lyceum: Mr. and Mrs. A. W. Pugh, Mrs. Henry

Beck, Mr. Leonard Bricker, Miss Lizzie Keiser, On motion, it was unanimously resolved that the respective delegations be empowered to fill all, vacancies which may occur. Of the above number of delegates, perhaps few

or none may be enabled to attend the National Convention at Providence, but the Society and Lyceum fully sympathize with the religious objects and purposes of the National Convention. provided " politics " be kept out of it.

A. G. W. CARTER, Pres. A. W. PUGH, Sec. . . . ..

At a meeting of the Spiritualists and Friends of Progress, recently held in New Orleans. Mr. Spencer Field and Dr. John F. Taylor were chosen delegates to represent them in the coming National Convention, to meet at Providence, R. I., on the DR. J. W. ALLEN. 21st of August.

Prest. New Orleans Religio-Philosophical Ass'n. New Orleans. July 30, 1866.

At a meeting of the Religious Society of Progressive Spiritualists, of Rochester, held Aug. 1, the following persons were elected delegates to the National Convention: Leo Miller, Mrs. L. Miller, Miss Nettle Colburn, Schuyler Moses, Martha A. Moses, William W. Parsells, Charles W. Hebard and James J. Marsh.

C. W. HEBARD, Pres. W. W. PARSELLS, Sec'y. Rochester, N. Y., Aug. 2, 1866.

At the Connecticut State Convention, the following delegates were duly elected to attend the National Convention at Providence: A. G. Doubleday, Lebanon; W. W. Perry, Willimantic; A. E. Carpenter, Putnam ; Mr. --- Crowningshield, East Haddam; G. W. Burnham, Norwich. There were two ladies appointed, whose names I do not remember; if they will send them to me, I will forward them at once. A. E. CARPENTER, Clerk.

Putnam, Conn., Aug. 6, 1866.

At a regular convened meeting of the "Progressive Spiritualists" of Hammonton, N. J., held on Sunday, July 29, 1866, the following named delegates were elected to represent this Associamonths. The Prof. brought back with him a speci- | tion in the " National Spiritualist Convention," to men of a South American ostrich, which he has be holden in Providence, R. I., commencing Aug. presented to the city government. A portion of 21st, viz.: J. G. Fish, Samuel Pratt.

# Connecticut Affairs.

BIANDNER (OF LIGHTL

The Spiritualist State Convention, held at Wil-The Spiritualist State Convention, held at Wil-limantio on the 4th and 5th inst, portrayed a bright prospect for the future, not only in concert of action, but a spirit of enthusiasm seemed to pervade the assemblage; but what most "cheered pervade the assemblage; but what most "cheered us on our way," was the Childron's Progressive Lyceum. That institution must and will grow and spread, until the corners of the earth are gladdened with its effects, because God, truth, harmony and liberty, are its component parts, When these elements exist unlimited, they sway the world. Now, Spiritualists of Counecticut, as we have an organization, and Children's Lyceums are being started in many places, shall we not be come up to the help of eustaining both the organcome up to the help of enstaining both the organ-ization and the Children's Lyceum holds one ask what shall we do, or what is our duty? In answer I would say, send in your names with or without money to the Secretary, to have them or without money to the Secretary, to have them attached to the articles of the organization. We hope all that are able, will let cash or script follow their signature. We want the seed of true Spiritualism sown broadcast in our State, and there are true, worthy laborers who are equal to the task; let us have them and pay them well for their labors. We are able; all we lack is willingness. There is another duty which devolves heavily upon us, yet the duty is light. What is that? It is simply that every Spiritualist family in Connecticut, who is able, should take the BANNER OF LIGHT, and after reading it, if they do not wish to preserve it, carry it or mail it to some person who will not buy one. A great amount of truth might be disseminated in this way which otherwise might lie dormant.

Send your name to H. N. Bill, Willimantic. Secretary, and your money to W. W. Perry, Willimantic, Treasurer, or to the subscriber, and I will guarantee that it shall be disposed of only as the executive committee direct.

GEO., W. BURNHAM, President.

## An Earnest Laborer.

Having known Dr. E. B. Holden for many years, as a worthy, philanthropic, and true man, please permit me to express my satisfaction at finding his name at last in your columns, as a servant of the public. He has labored long and earnestly for the cause of progress and spiritcommunion, seeking neither remuneration nor anplause; and I believe you will confer a favor both upon his many appreciating friends and the public, by inserting this tribute to unassuming merit. Of fine esthetic tastes and capabilities, elevated sentiments, and a high order of mediumship, generous and retiring to a fault, those who patronize his labors in the field of reform, will confer a public benefit, and encourage that species of true, worth that "vaunteth not itself, is not puffed up." Not that he always gives satisfaction, for as ungarnished truth is often less palatable than smoothly turned compliments, he may sometimes fail to win golden opinions, and yet be really the more meritorious from that very fact. His very successful practice as a healing medium, attested to by large numbers of the grateful relloved, is too well known to need mention.

Yours for truth, A. E. WILLIS. Springfield, Mass., Aug. 5, 1806.

# A Capital Inducement to Subscribe for the Banner.

Until Sept. 22, 1866, we will send to the address or any person who will furnish us new sub-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. Shufelde Chicago Artesian Well," by George A. Shufeldt, Jr.; or "A B C of Life," by A. B. Child, M. D.

For new subscribers, with \$6 accompanying, we will send to one address one copy of either days in advance of date. of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Coonley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism,"

by Hon. Warren Chase.

bosset street; Hundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock.

ductor; Mrs. Louisa Keith, Guarillan. PHILADELTHIA, PA.-Meetings are held at Sansom street Hall every Sunday at 104 and 74 r. M. Children's Lyceum regular Sunday session at 24 o'clock. M. B. Dyott, Conduc-tor: Mrs. Ballenger, Guarillan. Meetings are also held in the new hall 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.

Conductor. VINRLAND, N. J. — Friends of Progress meetings are held in the new hall every Sunday at 104 A. M. Children's Progressive Lycoum holds Sunday session at 1 o'clock P. M. Mr. Hoses Allen, Conductor; Mrs. Deborah Budier, Guardian, Meeting held avery Sunday at 104 HAMKONTON, N. J.-Meetings held every Sunday at 10<sup>3</sup> . M. and 7 r. M., at Eilis Hall, Belleview Avenue.

BALTIMORE, MD.—The "First Spiritualist Congregation of Ballimore" hold regular meetings on Rundays, at Saratoga Ball, southeest conner of Calvert and Baratoga streets, at the usual hours of worship. Mrs. F. O. Hyser will speak till fur-ther notice.

ther notice. CHIOAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Croshy's Opera House Hall, entrance on State street. Hours of meeting 104 a. K. and 7 b. M. SPRINGFIRLD, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Frugressive Lyccum every Sunday in the hall. Children's Mr. M. II. Planck, Conduc-tor; Mrs. E. O. Planck, Guardian.

tor; Mrs. E. G. Planck, Guardian. QUNOT, ILL.—The association of Spiritualists and Friends of Frogress hold meetings every Sunday, at 2½ r. M., in hall No. 130 Main street, third floor. Sr. Louis, Mo.—The Children's Progressive Lyceum holds regular sessions every Sunday afternoon at 2½ r. M., in Mer-cantile Hall. Col. Win. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.

Blood, Guardian. WASHINGTON, D. C.—The Spiritualists of Washington hold regular meetings every Sunday, at H A. M. and 75 F. M., in Union League Hall.

Figure meetings every oundary, at If A. M. and I.S. F. M., in Union League ilail. Discinnation of the second second second second second ised themselves under the laws of Ohlo as a "itcligious Socie-ty of Progressive Spiritualists," and have secured the Acade-my of Music, north side of Fourth street, between Ehn and Plumb street, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock. CLEVELAND, O. -Spiritualists meet in Temperance Hall ev-ery Sunday, at 10% A.M. and 7% o'clock. CLEVELAND, O. -Spiritualists meet in Temperance Hall ev-ery Sunday, at 10% A.M. and 7% o'clock. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian. TOLEDO, O. -Meetings Sundays, at 10% A.M. and 8 p. M. Mrs. Nellie L. Wiltsie spenas during August. \_SAR FLANCISCO, CAL--Mirs, Laura Cuppy lectures for the

Schie L. Whithe speaks during August. SAR FURNCISCO, CAL.—Mis. LAura Cuppy lectures for the Priends of Progress in their hall, corner of 4th and Jessie streets, Ban Francisco, every Nunday, at 11 A. M. and 75 P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M. RACRAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein Itall, at 11 o'clock A. M. Children's Lyceum meets at 2 P. M. II. Bowman, Conductor; Mis. Bow-man, Leader of Groups.

### To Correspondents.

[We cannot engage to return rejected manuscripts.]

E. P., MANKOTA, MINN .- Thank you for your suggestion; but our outlays are already too large. When the friends of the cause generally go to work in earnest to extend the circulation of the BANNER. we can do many things that we are unable to at present to promote the interests of our grand scientific religion.

C. C., BUFFALO, N. Y .- \$3,00 received August 7th.

W. C., STRACUSE, N. Y .- \$7,50 received.

Business Matters.

JAMES V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

# **Special Notices.**

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG.

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

IT IS PERFECTLY HARMLESS ! Mrs. Spence's Positive and Negative Powders

POLAND'8 MAGIC BILIOUS POWDERS.

5

THIS PREPARATION is the discovery of the Rev. J. W. POLAND, formerly Paster of the Baptist Church, in Goffs-town, Mass., and a man dearly belived by that denomination throughout New England. He was obliged to leave the pulpits and stinly medicine to save his own life, and his MAGIC POW-DERS are one of the most wonderful discoveries of modern times. It is

THE GREAT LIVER AND BILIOUS REMEDY I which completely throws in the shade an other discoveries in medicine; and it affords him much gratification that they re-ceive the unanimous approduction of all who have tested them: The Magic Billous Fowders are a

POSITIVE CURE FOR LIVER COMPLAINT 1 in its most aggravated form, and an immediate corrector of all

BILIOUS DERANGEMENTS: Excellent for HEADACHE,

CONSTIPATION

PINPLES, BLOTCHES, & SALLOW SEIN, DROWSINESS, DIZZI-NESS, HEARTBURN, PALPITATION, and a most wonderful

Cure and Preventive of Fever and Ague!

(We advise all who are troubled with this fearful mainly to always keep the Powders on hand ready for immediate use.) Here are a few important particulars : Ist.-They are the Great Specific for all Billous Affections.

2d .- They are the only known remedy that will cure Liver Complaint.

3d.-They are the only known remedy that will cure Consti-ation. 4th.—The Powders are so thorough in their operation that one package will be all that the majority of those using them will require to effect a cure.

5th.-They are a mild and pleasant yet the most effectual rathartic known.

6th .-- They are the cheapest and best medicine extant, as hey can be sent by mail to any part of the globe for the price they car 50 cents.

. Circulars, containing certificates, information, &c., sent to any part of the world free of charge.

SOLD BY ALL DRUGGISTS, or by mail on application to C. G. CLARK & CO.,

GENERAL AGENTA. New Haven, Conn.

New Haven, Con Price, 50 Conts por Box. Aug. 18.-12teow

RURAL HOME-CURE

FOR LONG-SUFFERING INVALIDS. DATIENTS who have tried medicines and physicinus in vain, and are in suspense as to what to do, should come at once to my Rural Bone-Cure, Malden, Mass., but a few minutes' ride by steam or hore-cars from Boaton. The Bone is plea-ant, fuely located, cool, quiet, airy, roomy, healthful, and harmonic. Tab supplied with fresh fruits and vegetables raised on the place. Patients furnished board, treatment, and everything needed to guarantee cures, without MEDICINE, Terms equitable and satisfactory. Come at once, or send for a Circular with terms and testimonials of numerous wonder-ful cures. Dit. URIAN CLARK, MARDER, MASS. Aug. B.-2w

Aug. 18.-2w\* ISSN 0110MICTIRIC READING, BY MRS. ABBY M. LAFLIN PERREE. MRS. F. reads from handwriting, hair, gold, silver, or quartis: locates mines or oil wells, if placed en rayport with those engaged in mining or boring for oil. From the au-tograph (handwriting) given a correct delineation of character, showing the leading traits, telling exactly the pursuit or pro-fession in which the person will be most successful. Also, gives directions to those who wish to be developed as mediums or character. 82.00; Directions, 81.00; Dielineation of Character. 82.00; Directions in Rusiness, 85.00. Address P. O. Box 455, WABINGTON, D. C. (enclosing stamp.) \*-AR. 18.

DR. GEO. B. EMERSON

HAS left Boston, and intends in a few weeks, to visit New York. All letters should be addressed, DR, GEO B, EMERSON, LANDRHOVE, VT. 2w\*-Aug. B.

COE'S

**DYSPEPSIA CURE!** 

THIS GREAT REMEDY FOR ALL DISEASES OF THE

STOMACH,

is the discovery of the inventor of Coe's valuable Cough Bal-

sam, while experimenting for his own health. It cured Cramp in the Stomach for him which had before yielded to nothing

The almost daily testimony from various parts of the coun-

try encourage us to believe there is no disease caused by a disordered stomach it will not speedily cure.

Physicians Endorse and Use It!

Ministers give Testimony of its Efficacy!

And from all directions we receive tidings of cures performed.

Sick-Hondache ! It has cured in hundreds of cases.

It corrects at once.

It stops immediately.

One dose will remove.

Readily yields to a few doses.

Will be changed with half a bottle.

Floadacho and Dizziness ! It stops in thirty minutes.

Dyspopelu ! It is sure to cure.

Acidity of the Stomach !

Rising of the Food !

Distress of Eating !

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but chloroform.

Heartburn !

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Bowen's "Picture of Boston," published in 1830, contains the following: "Washington Coffee House, by Lewis Boutell, at 158 Washington street. One line of the Roxbury hourly's start from this house." There was another line which started from the Marlboro' Hotel. The fare was twenty-five cents. The city has grown rapidly in thirty years, and now numbers nearly two hundred thousand inhabitants, with railroad tracks through all its principal streets. The old Washington Coffee House, once the hotel of the city. rested upon the site where the BANNER office is located.

has recently located in Medford, Mass.

tickets can now be had for \$1,00.

Among the great benefactors of mankind may be included the distinguished Swedish chemist who invented the Universal Safety Match, advertised in our columns to-day:

The mass meeting at Three River Point, N. Y., July 29th, was an interesting affair. A brief report will be found in this issue of the BANNER. We call attention particularly to the very able and truthful remarks of Bro. J. H. W. Toohey.

"Daughter," said a fond mother, whom the oil speculation had made ristocratic, "has Mr. Brown proposed yet?"." Yes, ma," exclaimed the daughter, "he proposed that we go down this evening and get some raw oysters."

It is pleasant to witness the cheerful manner in which a believer in Spiritualism calmly contem-, plates his approaching exit to the spirit-world. We talks the matter over with as much deliberation and coolness as if he were only journeying to meet some friends not very far off. This is because he possesses a knowledge of whither he is going, and is happy in the possession of that knowledge. Is it so with the creedist? By no means. When his hour comes, and the uncertainty about his future condition stares him in the face, he would make any sacrifice could be but feel convinced as to the future.

Our venerable friend, E. K. Frost, M. D., of Galesburgh, lows, thus writes:

H. E. BOWLES, M. D., President. C. P. HILL, Secretary. Hammonton, N. J., Aug. 2, 1866.

The Michigan State Association of Spiritualists, at its recent session, elected E. Whipple, Mrs. S. Mrs. B. S. Greenlow, who has been for many D. Fobes, S. J. Finney, L. B. Brown, H. N. F. years a successful clairvoyant physician in Maine, | Lewis, and J. M. Peebles, to represent the interests of the spiritual movement in Michigan in the "National Convention," soon to assemble in Providence, R. I. Said delegates were authorized to fill any vacancies that may occur by substitution.

DELEGATES FROM THE CORRY ASSOCIATION. -Judge Lott, Lottsville, Pa.; O. Messenger, Wrightsville; G. Newcomer, M. D., Meadville; A. Walton, Mrs. P. Phdlps, Columbus; Mrs. R. A. Northrup, Miss Olive H. Fraser, Lynnan C. Howe. Wm. H. Johnston, Corry; Charles J. Fox, Esq, Jamestown, N.Y.; any one of whom can cast the absent vote of the delegation, or appoint substitutes who will be governed by the resolutions of the Association.

FIRST SPIRITUALIST SOCIETY OF CHICAGO .---Warwick Martin, Wm, M. Butler, G. A. Shufeldt, A. James, J. R. Robinson, James E. Coe, F. L. Wadsworth, Mrs. Rachel Martin, Mrs. J. R. Robinson, Mrs. C. L. Dennison, Mrs. H. W. Lee, Mrs. C. A. Dye, Mrs. H. F. M. Brown, Miss Emily Tallmadge.

FIRST SPIRITUAL SOCIETY OF ROCK ISLAND, ILL.-Mr. and Mrs. W. T. Norris. 1 .....

#### To the Public.

As I find by letters of which I am in constant receipt, that the inference has been drawn from my note in a recent BANNEB that I shall not attend the Providence Convention, I would say to friends who make the inquiry, that I intend to be present at the sessions of the Convention as one of the people, but not as a delegate. data et

Also, that I have perfected my present arrangements for lecturing, and will make no further engagements. Boston, July 12th, 1806;

# Simple, and Efficacious Remody for

One tablespoonful of magnesia in a wine glass of cold water. Give three doses in half en hour, fifteen minutes between each dose. Apply a mustard plaster over the stomach and bowels, keeping it on fifteen minutes. and of substate

I have, successfully treated Asiatio cholers (be-"Xon will find inclosed \$5,00, 'I want you to send the BANNER another year, although I do not expect to read anything half so long. I am nearly 76 years of age, have become quite infirm,

For new subscribers, with \$9 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead." by Dr. P. B. Randolph; "The Wildfire Club," by Emma Hardinge; "Blossoms of Our Spring," by Hudson and Emma Tuttle; "Whatever Is, is Right." by A. B. Child, M. D.; the second volume of "Arcans of Nature;" "Incidents in My Life," by D. D. Home; or a carte de visite photograph of each of the publishers of the BANNER, the editor, and Mrs. J. H. Conant. acout via

For new subscribers, with \$12 accompanying. we will send to one address one copy of Andrew Jackson Davis's " Morning Lectures."

The above named books are all valuable, and bound in good style.

Persons sending money as above, will observe that we only offer the premiums on new subscribers-not renewals-and all money for subscriptions as above described, must be sent at one 1 **2000 (** 1011 2245 () 1011 (2245 () time.

Send only Post-Office Orders or National Currency, and the supported manufally but and

# SPIRITUALIST MEETINGS.

Bosrox.—The mambers of the Progressive Blide Society will meet every Sunday, at 24 p. M., in No. 3 Tremout Row, Hall 23. Evening meeting will commence at 74 p. x.

will meet every Sinday, at 25 P. A., in No. 3 Fremont, how, Itali 23. Evening meeting will commence at 78 P. M.
This Inperisebury Sociart of Spinitrualists, Charles-town, hold meetings every Sunday afternoon and evening, at Mechanics' Hail, corner of Chelsea street and City square. Bents free. Children's Lyceum meets every Sunday at 10% A. M. Dr. C. C. York, Conductor; Mirs. L. A. York, Chardian. Speakers eugsged: Hearth A. Byrnes, Mug, 12 and 19; N. S. Greenleaf, Aug. 20
CHRISSA. — The Associated Spiritualitie of Chelses have discontinued their meetings until Sept. 2d. Miss Lizzle Doten will address them cach Sunday during that month, and Mrs. M. Macomber Wood for the month' of October. The Children's Progressive Lyceum has also adjourned, null Septsmber. J. B. Dodge, Cor. See'Y. THE Bisze Charstan Spintrualizer hold, meetings every Sunday in Winnishmet Division Hall, Chelsea, at 3 and 75 P. M. Mirs. Mick, Ricker, regular speakers. The public are invited. Seats free. D.J. Ricker, Sup't. DownL. — Spiritualists hold meetings in Lees treed Church, afternoon and evening. The Children's Trogressive Lyceum meets in the forenoon. Speakers cugaged: --J Madison Aliyn during August 8, 3. Flinkey during Spietmeet, J. Madison Aliyn during August 8, 3. Flinkey during Spietmeet, J. Madison Aliyn during August 8, 3. Flinkey during betweet and the and November.

Novembera i to the standard standard september, October and ILAVERBILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular micetings at Mule Hall. Ohidren's Progressive Lycens meetings in Leydes Hall, Sunday afternoon and evening, one-half the time. Chil-dren's Progressive Lyceum meets every Sunday forenoon at 11 o'clock.

11 o'clock. TAUETOR, MASS.-Méctings will be resuméd in Reprember, in Concert Jiali, and be continded taguiarly thereaster every Bunday. Mrs. N.J. Wills will speak during September. Woncestra, MASS.-Méctingsare held in Mortleuftural Wall everysishiday afternoon and avening... Childreit a Progressive Lyceum meets at 11% A.M. every Sunday. Mr. E. R. Fuller, Conductor: Mrs. M. 'A. Stearns, Guardian, 'Speakers ergaged t Mrs. Busie A. Hutchingen during September I. N. Li. Wills during (clober: Dr. W. K. Hipley, Nov. 4; Mrs. Anna M. Mid-diebrook, Nov. 11, 18, 23 and Dec. 32

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Are, Spence's Fonitive and Negative Fowders know no such thing as fail in the cure of Ohilis and Fever, and all other Fevers. For the Prevention and Cure of Cholera this great Spiritual Remedy should be kept constantly on hand. Mirs. Spence's Fonitive and Negative Powders are the Greatest Family Medicine of the age, ready for any emergency of sickness, and fast finding their way into every house throughout the lund. See Prof. Spence's advertisement in another column.

Sce Prof. Aug. 18.

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The Rev. Isaac Aiken, Pastor of the Beaver-Street Methodist Church, in Alleghany, Pa., states that he has been permanently cured of Dyspepsin, after 15 years suffering, by the use of Cos's DISPERSIA CURE. This is but one of a thouand who have had the same experience.

MRA. SPENCE'S POSITIVE AND NEGA-TIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass. June 16.

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B. T. BABBITT, 64, 85, 66, 67, 68, 69, 70, 72 and 74 Washington street, New York. Oct. 14.-1v

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BECOND EDITION.

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SCIENTIFICALLY CONSIDERED,

PROVING MAN TO HAVE BEEN CONTEMPORARY WITH THE MASTODON; DETAILING THE BISTORY OF HIS DEVELOPMENT FROM THE DOMAIN OF THE BRUTE, AND DISPERSION BY GRIAT WAVES OF EMIGRATION FROM CENTRAL ASIA.

BY HUDSON TUTTLE.

ERNEST RENAN'S NEW BOOK.

# THE APOSTLES.

IHE APOSTLES. , A NEW HOOK BY RENAN, author of "The Life of Jesus," A being Part Second of "The Origins of Christianity," This work has just appeared in Paris, and a careful English translation is published this week. "This long expected book will be halled by thousands and thousands. Its predecessor – Life of Jesus – has created a preater sensation than any work since 'Uncle Tom's Cabin," not excepting 'Less Mistrables." It has been translated into severy known tongue, and fits sale hus been tormalisted into every known tongue, and fits sale hus been commons, reach-ing 100,600 copies and over in France shore." Of "Tile APOSTLES," It may be sald that M. RENAN ras brought to the work the same enthusiasm, reverence, tender-ness and warmth of heart which he displays in the "Life of Jesus."

ness and warmth of heart which he displays in the "Life of Jesus." "There is in it a pathos that stirs the mind to its immost depths." "The power of its diction is wondrous aweet and strong." "Jerusalem the Golden, rapidly nearing her supress hour -Antioch and sli her marble gols-the waving flip-fields of Galilee, and the million-volced life of the Urbs et Orbis-Praul the proud, learned, passionate, refluce convert, and the lowly band of peasant disciples." "Thereaftes a fervor strange and strong as some heavy ex-ote perfume-an ardent advation of something indefinite, dramt, ideal, which takes our hearts and our senses captive." "These capture is a strong as some heavy ex-ote perfume-an ardent advation of something indefinite, "rabibised in one elegant 12mo. cloth-bound volume, uniform with the "Life of Jesus," at the LOW PRICE OF \$1.75.

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The Act by mail, postage free, on receipt of pites. For sale at the BANNER OF Lit(IIT OFFICE, 188 Washington arrest, Boaton, and at our BRANCH OFFICE, 848 Broad-way, New York. Boom 5. July 21.

# The Children's Progressive Lyceum.

Alte CHINICH'S TTOETCSTICE LYCCULII, FIPTH EDITION-JUST 188CED. A MANUAL, with directors for the ORGANIZATION AND MANAGEMENT OF HUNDAY SCHOOLS, adapted to the Bodies and Minds of the young... BY ANDREW JACKFON DAVIS. Price, per copy, 80 cents, and 8 cents pissarc, if sent by mail; for 12 copies, 89.40; for 100 cupies, 603.00; glit, per copy, \$1.00. Address, BELA MARSH, No. 14 Bromneld street Boston.

# BANNER OF LIGHT.

#### Department. Message

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

Mrs. J. H. Conant,

6

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 inortals, are answered by spirits who do not an-

nounce their names. We ask the realer 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.

## Our Public Free Circles.

These circles, in which the public have heretofore manifested so deep an interest, will be resumed on Monday afternoon, Sept. 3d.

In the meantime, those who have sent us queations to be answered at these circles, are informed that their requests will be duly attended to, although the questions and answers will not appear in print until some time in the future, as they accumulate more rapidly than we can publish them. The cause will be readily understood, when we state that we hold three sessions each week, and publish weekly the reports of but two scances.

#### Invocation.

Spirit of divinest love, our Father, and our Mother, too, may the words which are uttered on this occasion, and the thoughts that are breathed unto thee, be redolent with the fragrance of spiritnal truth. May eternity, whose skies beam across the river of death, come as near to these mortals as the pulsations of their own life. Let them know that the unseen visitors who throng this place to-day, are as near to them as the zephyrs that fan their cheeks. Let them understand that life is one vast, unbroken chain, stretching from eternity to eternity, having neither beginning nor end. Oh, let them understand, too, that its shades and fogs, its sunbeams and 'sorrows, are begotten of its joys; that all its hells are the foundations of its heaven. Father Spirit, accept the aspirations and praises of thy children. Accent all their songs of gratitude, and answer their every prayer, giving unto each their portion in due season. But most of all, Eternal Life, give unto thy children the consciousness that they are ever under thy protection, are over encircled by thy love; that they will never fall, never die, never cease to be; that thy love can bless them forever, and thy love sustain them forever. Hear our prayers, and let the dew of thy holy spirit rest upon these mortals, inspiring them to holy deeds, holy thoughts, making them forget the darkness of earth, and remember the glory of that summerland, whither all are tending. April 26.

#### Questions and Answers.

CONTROLLING SPIRIT .- Mr. Chairman, if you have any inquiries, we are ready to answer them. QUES.-C. Houghton, of Fairfield, Ill., writes; " Please ask the intelligences at the public circle, if they know anything about a disease called the milk sickness, in Southern Illinois? If not, will they please inform themselves, and suggest a cure or preventive?"

Ass.-Nature furnishes an adequate means of cure for all the ills of life; and this is by no means an exception. The old adage is as good now as ever-" An ounce of prevention is worth a pound of cure." Then to prevent this evil, resort to free bathing, free exercise in the open air, and total abstinence from all kinds of food that tend rather to break down the physical constitution of man, than to build it up. This is the very best means of prevention that we know of.

Q .- By J. Bailey, of Florence, Mass.: I wish to inquire at your circles, what trait of character, in your opinion, does a great passion or love for

it is there, that it exists in the atmosphere. And again, take a plate of silver, drop it in nitric acid. Soon its identify is lost. But is the silver gone? No, its life remains, and can be restored to its former form again. The chemist can do it; can tell you exactly how it is done. Shall you say because the silver has changed its form it does not exist? You ought not to, certainly. So it is with regard to the spirit. Have you a right to question with regard to that life beyond the tomb, simply because you cannot see it? No, you have

no right to. Death is but a name for change, and the spirit-world is but another name for that world that exists in the midst of your human life. Now friend, if you would inform yourself concerning that life which you must sooner or later participate in, avail yourself of the means around you. You've taken the first step-take the second. When you have taken that, take another, and another, until you stand upon the mountain of knowledge, thanking God that you ever took the first step. April 26.

## Capt. William Fosgate.

Haven't I seen you, sir, in Winchester, N. H.? I have been there frequently-no, I'm mistaken; I was thinking of Winchester in this State. I believe I never passed through the one in New Hampshire but once.] Did n't I see you there then? [It is possible. I may have seen you and not known who you were.] No, you could n't, because I saw you, and you did n't see me. [That may be. I was there last summer.] Yes, sir, so was I: and traveled all the way here, trying to get into some sort of a state whereby you could

recognize me, see me, but have never been able I have a father and mother, brothers and sister there. I have a wife also, sometimes in Winches-

ter, sometimes in Concord. I have been here before, but never could do as I wanted to. I suppose I halled from the 14th

method of coming back when I was on the earth, believed nothing in it, still I'm very glad to come, very glad to come, glad for many reasons; because I hope to shed some light upon my family; because I hope to heal the wound that my death has caused.

My mother said to me when I left her, "Willlam, now do take care of yourself; for if you should be killed, I should lose my only staff." Well, I did take care of myself; but I have learned to believe that we are in the hands of a Power that deals with us as it pleases, regardless of our wishes. I had no thought but what I should come home again. I surely had no thought of coming home this way. So it is. The wheel has kent turning, and I'm here to day where I can speak. But I have learned to believe in the existence of a Power that cares for us for our good, and that we are made to do whatsoever is best for us at all times.

I am very auxious to make some manifestation to my wife-oh! so anxious! But she is in the dark, and it's very hard, you know, to approach persons who are in such and conditions. I first learned that I could come back by being attracted to a lady who I knew was one of this sort clairvoyant, somnambulic, or something of the sort. I believe slie used to describe diseasesperhaps you know her? [In Winchester?] Mrs. Metcalf. [Ob, yes; I called there. ' There 's where you may have met me.] Very likely.

Well, as I was going to say, I first learned it was real, that we could come back, by being attracted to that lady; but I got no satisfaction, except the knowledge I could come. But I've kept the track of you, and I've got here at last. I hope to shed light upon my friends, and make them happier, and myself happier, also.

I did n't suffer in passing on, none at all. I think I went out very quick, and was suddenly surprised to flud myself on the other side. I still toward them, only I am more strongly attracted far-off place, and prohibited me from visiting my friends. I think death is not a something to be feared, but to be loved; for it releases us from sorrow, and gives us that freedom we are always yearning for here, but are never able to get.

strange way. I wanted to come near my own earth-home, but I have learned that we cannot always have all we would wish to have. . We must be willing to take the conditions of human life as we find them.

Won't you please direct to Mary E. Landon, Memphis, Tenn.? [Yes.] Oh, I'll be so thankful to you? Won won't forget the name? Through her I will reach all the rest. April 26.

# Theresa Gillespie.

I am Theresa Gillespie, twelve years old. Died in Cambridgeport a year ago.

I want very much to talk with my father and mother. I don't know how I shall find a way to talk with them, but I want to very much.

I came here with Ida Whitney when she come, and I tried to speak then, but I was n't able to They said I had n't confidence enough.

I am so very happy in the spirit-land, that I would n't come back no way, only I want all the folks here to know that I can come, and how happy I am, tool

I have met my guardian spirit, Theresa, in the spirit-land, too. They 'll know who she is. They are not Spiritualists. [Your father and mother?] No, sir. [Do they belong to the Church?] No. sir. You'll print my letter, will you? [Oh, yes, certainly.] Good-by. April 26.

#### Circle opened by Theodore Parker.

## Invocation.

Spirit of all Life, may we bear to these mortals the assurance that there is no death. Grant that we may prove to them that death is but another

name for changing life. If there be any here who now mourn the loss of loved ones, grant it may be our privilege to bring that angel home so near to their human consciousness that they shall know no separation; that they may understand that death is but the chiming of bells that ushers in New Hampshire; lost my body-not my life-in the morning of real life. Our Father, and our battle; and, although I knew nothing about the Mother, too, send thy ministering angels here over all the land. Let them enter every household, and lay their soft hands upon every brow, wipe away every falling tear, or change it to a gem of priceless value. Let thy servants be recognized by thy children in mortal. Let them know that in this age thou hast blessed them by the opening

of this angel-world, which others sought for, but did not get. Oh Life of our Lives, accept our thanks, receive our praises, and give us all the gifts thou seest that we need. And unto thee we will ever ascribe all honor, and glory, and praise, forever. Amen. gen had April 30.

#### Questions and Answers.

QUES .- In the second chapter of Acts, thirtyfirst verse, it says: "His soul was not left in hell, neither his flesh did see corruption." First Cor-inthians, fifteenth chapter, fiftieth verse, says 'Flesh and blood cannot inherit the kingdom of God." These two verses seem like a contradiotion. Will the presiding spirit please explain? ANS.-It would be difficult to harmonize all the contradictions that exist in your so-called Sacred Record. And also as it is rendered to you, it would be exceedingly difficult to define the real meaning of the ontire Record; for beit understood that where you have one sentence perfectly rendered, you have ten very imperfectly rendered. And yet it is your Holy Book. We have nothing to say more than we have said. We cannot answer the question.

Q .- Can you explain how Mrs. Denton sees things psychometrically, by objects placed in her hands-sees the transactions of years ago?

A .- There is no separation in life, not anywhere All atoms are bound together by an 'immutable law. - So if the psychometrist holds any atom within his magnetic influence, he can by virtue of that magnetic life determine the precise locality from which that atom, as an atom, has originated. remember all my friends, and feel just the same All atoms have a soul, an inner life. The table has its soul, the grain of sand, the rolling worlds to them than ever. Death has n't sent me to some in space have their souls; human bodies have their souls, and by that life the usychometrist de-

try to roll away the stone of blgotry' from their senulchires. Seems to me as though they 're dead and buried, a good deal more than I am.

I went out in the 2d Connecticut Rifle Corps, and I got pretty hardly used in a rebel prison, and I feel it pretty sensibly in coming back here; feel it pretty sensibly. It has brought the old feeling right back again to me.

I have no ill will toward any of my enemies: never saw the time I would n't do them a kindness if I could. I suffered as much as any one, but I never saw the time that I felt as though I would like to deal as harshly with them as I've heard some of the boys say they would. I have heard that some of my folks have said they should like to see every rebel drawn up in line and shot for what they had done to our men. They'd better take that back. It won't do any good. It's a very bad spirit to meet a bad spirit with, and I don't think it will work any good to you or anybody.

I am very well satisfied with the place I've found, though I had a hard time getting to it. And I know, those who treated us as they did will have the worst of it; it's a long road to travel on, and it-will be hard; too. They'll suffer all they deserve, so they need n't, feel afraid they won't get their just due, for they will. I met one of our keepers we was under here, that has himself died of some disease he contracted during the war, and he told me that there was no need of wishing any bad wishes upon such as he was He said if ever a man had been through hell he had, but he thought he was doing justice in treating Union prisoners the way he did. He finds out his mistake, and he gets terribly whipped for it. So it will be with all of them.

I sent my watch and things home; my watch to my brother, and some little things to the rest of the folks, to remember me. But I see they have not got them. Do n't amount to anything; I do n't care anything about it, only that they would like something that came direct from me before death, I suppose. I am ready to do all I can to prove I am safe in heaven, for I am in heaven. I am hanny and well off when I'm away from a physical body; but now I'm here I feel about as bad as I did when I was leaving my own. I'm used upmust go. April 30. e de la contrata de la composición de la contrata d

## Carrie Eldridge.

Twant my mother-her hame is Louise Eldridge-to write a letter to me or to father, and send it to Mr. Mansfield, and father will answer it. I am Carrie. My father has come here, too. He was shot, and my mother says she should be reconciled if she could only know how he was shot, and whether he suffered long or not. If she will write a letter to Mr. Mansfield-send a letter to father or me, my, father will answer it and will tell her all about how he died, and all about me, and ever so many other things that she wants to know about. We 've been there, and I reckon I: could send a letter to her myself. (But father will, at any rate; and he wants her to send it right away, so he can have the chance to tell her what she wants to know. She can drop, it in the box right there in Chatham Square close by, and he will get it by the next mail; get an answer right quick, because we'll be expecting it. [Your letter won't be printed for some time.] Well, when it is, when she gets it-she must not wait, father says, to think it over, and ask everybody about it, for father knows what 's best, better than anybody she could ask.

1112123 I'm eight years old-most nine, now. [Were you from New York?] Yes. I have been to see Mr. Mausfield ever so many times, and I know we can both go there, and father can answer her letter. [Can you tell the street your mother lives on,?] Yes, sir, on Walker street. [What number?] I din't sure; I may get it wrong if I tell you. But it is not far from the north corner; just a little ways on the right hand side as you go down, and the name is on the door; so you can't miss it. Oh, I wish I had the letter now, so I'd

# AUGUST 18, 1866.

Clarz Stiles, to abuer Stiles, in (Baltimore, Md. 1) Jerry Har-ringan, to Tom and Mary, Hugh Thomas, to Dr. Sam'l Thom-sa, of Galveston; Sam'l Berry, Sih Masa. Co. (J. Wm. J. Philips, of the 7d New York, to three comrades, C.; Wm. J. Mondey, Jaly 2. – Invocation; Questions and Answers Capt. Hobt. Paimer; to his wife Elfa; John S. Floyd, to his mother and sisters; Uhariotic Bilackborn, to Elizabeth Bell. Jemes Wells, and Bersey Wells; Jerry Colgan to Michael. "Twesday, Jaly 3. – Invocation i Guestions and Answers Rawin Coles, to Mary Coles, in Princeton, Ind.; Atabella Burnet, to her father, Geo. Burnet, in New Orleans, La Patrick Reagan, to bis brother, Jas. Beagan, in this city." Thursday, Jaly 6. – Invocation; Questions and Answers Chartes Horton, to thends; Ben White; of Boston; Mary N. King, to James Lefaur, of Norfolk, Va.; Oren Thompson, to his daughter. Mondey, July 9. – Invocation; Questions! and Answers Frank Hobinson, to his father; Anne Sawyer, to her brother John; Bam'l Taylor, to Bern Thatcher, a brother soldier and medium.

nedium. "Tuesday: July 10.-Ihvocation; Questions and Answers; Descon Foller, of Hingham, Mass.; "Aunt Jean," to David Ulchrist; Franklin, N. H.; Hattle Watson, to her mother, in Glichrist (Pranklin, N. H.; Hattle Watson, to her mother, in Thursday, July 12.-Invocation; Questions and Answers Harriet Hubbard, to'Mrs. Amy Hubbard, of Philadelphis, Pa. Fpliraim Wingate, to: Sarah Jane, hfs wife; Georgianna Gold smith, to her mother, in New York City.

1 James

#### DONATIONS IN AID OF OUR PUBLIG FREE CIRCLES. RECRIVED FROM Mrs. Tomlinson, New Haven, Ct.....

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Charlestown Free Meetings	D.00
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WHILE THE DAYS ARE GOING BY.

There are lonely bearts to cherich While the days are going by: There are weary souls who perish While the days are going by...... If a smile we can renew, As our journey we pursue, Oh, the good we all may do, While the days are going by i

There's no time for idle acorning While the days are going by; Let'our face he like the morning, While the days are going by. Oh, the world is full of sighs, Full of sad and weeping eyes; Help your fallen brother rise While the days are going by.

All the loving links that bind us, While the days are going by, One by one we leave behind us, While the days are going by. But the seeds of good we sow, Both in shade and shine will grow, And will keep our hearts aglow While the days are going by.

#### **Obituaries.**

Passed to the Celestial Spheres, from West Garland, Me., the 21st of May, the freed spirit of Sanford R. Oakes, clairvoy ant physician, aged 31 years.

the zist of also, the free spirit of sample a constant of a constant of

It is partings were all kindly and full of the tenderest solici-tude to parents, relatives and friends, but more especially to the "sweet ministering angel" who watched by his bed through hours of care and grief, and who was no bin the bright guiding star of his love. May the concloumness of his pres-ence and the assurance of his continued affection strengthen lier, to submit cheerfully to the higher powers, sand may all who mouth derive consoliation from the giorions faith which is "as an anchor to the soul, both sure and steadfast," and pray that he may continue his mission to earth to ald the many who need his nipherations. B. R.

In Kansas City, Mo., July 10th, 1866, just as the day began to dawn in the cast, the Rev. Samuel A. Henderson peacefully passed through the shadow of Death, fearing no evil. His disease was rhoumatic congestion of the lungs. His age was 48 vears and 5 months.

Pagas and 5 months.
Years and 2 months

cultivated flowers and house plants indicate? May it not be supposed generally to manifest a refined taste and an amiable disposition? and should not the custom be encouraged, as having a good influence?

A .- Flowers are said to be the emblems by which the angels talk. There is much truth in the saying. The inhabitants of the spirit world-most of them-delight in the beautiful. All that is beautiful to the senses, is appreciated by the masses that are unseen to you. They love the flowers that have an existence upon your material earth. So, then, those in the form who are fond of flowers, become very closely allied to intelligences beyond the tomb; and, by the medium of flowers, are very apt to come into clear, distinct rapport with angels. It is well, if you would keep the company of angels, to cultivate flowers. Learn to love them; keep them with you. Learn to worship them; for all that is beautiful is worthy of worship, as is all that is good.

Q.-By J. T. Hoyt, of Bellevue, Mich.: Did Jesus go into the temple and kick over the money changers, and take up a whip or scourge and lash the money dealers out, as the Bible represents? If so, would it be right for his followers to imitate his example?

A.-We believe that the Record so declares; and furthermore, we believe that if Jesus did enter the temple and drive out the money changers, it did not militate against his divine character. But it should be remembered that all the sayings, all that is recorded within the lids of your Bible, has a double meaning; a spiritual meaning and a material meaning. Now it is very possible that the spirit of that which is recorded was the existent life. What we mean by this is, that possibly it may have been a spiritual, not a material allegory. The spirit of truth is to-day constantly entering your so-called houses of God, your sanctuaries of divine worship, driving out the spirit of gain, reproving, through the consciences of those who have gathered there, all such that carry there the influence of their material doings in the outer world. The spirit of truth is everywhere present, and it is that divine life that you should recognize. Forget the body, and remember only its doings; for by so doing you will make less mistakes in life.

Q.-By J. E. H.: In what sense was Jesus of Nazareth the only beloved son of God?

A.-In no sense whatever, in our opinion.

O .- By the same: In what sense is it true that no man cau come to God except through Christ? A .- No man can come to an understanding of truth except through truth. No man can know what truth is, except by walking in truth. This is what is meant by this passage, we believe.

SPIRIT .- A friend in Western New York, asks this question of us: "How am I to know there is a life after death, since I cannot sense that life?" These, we believe, are the precise words which he has placed on paper and locked within the lids of his desk, and asked us to answer. We will do 50.

How, do you know that silver exists in the atmosphere? You cannot see it, cannot feel not come so far from all who knew me, from all this coming back; but I want very much to come. it; and yet it is there. The chemist will prove that who were so dear to me. I thought it was will thought it would be no harm for me to come to

Captain William Fosgate. Now good-day, sir, with the best of wishes of your friend. April 26.

# Walter Richard."

I went out in the same regiment, was killed in the same battle. Walter Richard, my name, from Canterbury. I'd be very glad if you could do anything for me.

I am now sensible that I can come back; never believed I could return to earth after death, when I inhabited a body I could call my own. I used to hear about it, but never believed snything in it. If you can do anything for me, I'll be glad to have you.

I've a mother there; she will be proper glad to hear from me. [We shall publish what you say.] I am twenty-six years old. I should be to-day, if I was on the earth. I suppose it is the body that claims to represent that record, is it not? [Yes.] Then if I was in the body, I should be twenty-six to-day. I'm celebrating my birthday in coming back here. I tried to celebrate the birth of my spirit into the spirit world, but I could n't do it. I was too green at the business then. It takes some time to learn to do that.

If I can only reach that dear old mother of mine, informing her that I am happy, that the grace of God is free, and we drink it in everywhere, I shall be 'well satisfied. I want her to know about this, as she feels had because I was outside of the Church; did n't experience religion. She feels very had. There is no need of it. I'm very well off indeed; would n't change places with any one on the earth-not those who think themselves the very best; none of your priests, none of the highest in the land. So I guess my hell aint yery deep. I'm greatly obliged to you, sir. [You are wel-

come.] My mother's name is Abigail. [Shall we send a paper to her?] If you like; do n't like to trouble you, but would like to have you send a a copy containing my remarks. April 26.

# Mrs. Robert Davis.

I have been in my present life little more than one year. I am aware of the feeling of estrangement that existed between yourselves and the people that occupy that portlob of the country from where I've come, but I have thought that your way was open to all: that you never shut the: door on any. So I've come, hoping that'I may reach my friends at the South.

I am from Richmond. Perhaps' I shall be better recognized if I say I am Mrs. Robert Davis. I wish to talk with all I've loft, but particularly with my friend Mary Eliza; for she has hoped I would come; has wondered why I did n't come, if spirits cán return.

There have been many things in the way of my coming back. At first I felt as though I could

termines of the past.

Q.-How does the psychometrist retain that power?

A .- Life - Individualized life - never departs from the atom as long as it is an atom. The pebble upon the seashore has an individualized life. just as much as you have. That life is seen by the spirit, is recognized by the psychometrist. There is a direct line leading back to the material source from which that atom has been born. Therefore it is very easy to determine its surroundings. So long as it holds a material, individualized ex-

stence, so long that magnetic life exists with it. Q .- How is it that objects taken from great lepths can be influenced by things on the surface? A .- Simply because all atoms are connected You, as a spiritual and physical and intellectual atom. influence all other atoms, particularly so far as your soul-life is concerned. This is true. also, of every other atom existing in the universe. SPIRIT .- It may seem strange to some that we have so little respect for your Bible; but be it understood your speaker had not the slightest respect for it when he was here. He did not believe it any more the word of God than any other book. The same life that belonged to your speaker on earth, belongs to him to-day. He exists as a distinct individuality to day, as he did in the past. He follows in the same wake in life, and in many respects has not changed his opinions, though in many he has. But where he believed that the Record was not true liere, he now knows so; therefore he speaks as he does. He asks no pardon. If he offends, he is sorry. But he knows that the time will come when you will worship the spirit, and not the book. April 30.

William L. Trusell.

Is this Mr. White? [I am not; he is absent.] I supposed it might be, because I understood that he was Chairman, or Superintendent, of these circles. Well, I will pay my respects to you.

I am William L. Trusell, of Danville, Vermont. I'm glad to meet you, glad to meet you, [shaking hands with the Chairman], glad to meet every one of you who are believers in Spiritualism, I died a Spiritualist, and I've come back to tell my friends how gloriously happy I am; and I never, never experienced one single pang of disappointment. I'm glad to be here, to meet that freethinker and rank Infidel, Abner, Kneeland, for I believe if there was an honest and free soul in all the world, he was one. I feel as though I had renewed my life, and should live and be William Trusell for a thousand years to come,

Tell my friends how gloriously happy I am; that I've come back here singing my songs of rejoicing. I lived here fifty-nine years; but when I look back upon it, it seems like a dream, compared with this glorious state. Good-by; go 'on your way rejoicing. April 80. 1 . . . the

# Orin Gordon.

I am Orin Gordon, from New Haven. I have no folks, that I know of, that believe anything in

miss it. Oh, I wish I had the letter now, so I'd go right there. How long before my letter will be printed? [A number of weeks.] How many? [Six or seven.] That's a good while. [Perhaps he'll let you send it sconer if you ask him.] Who shall I ask? [The superintendent of the Circle.] Well, I will, and if I do, if he says yes, can it go right away? [Yes.] He says no. Well, then, I must wait. Good afternoon. April 30. Samuel Pepper. I want to know if there's any way by which I can make communication to my people that I have

can make communication to my people that I have left? I am from Amesbury, and my name is Samuel Pepper. [We shall print your letter and ] send the paper to Amesbury.] , Well, what I want is this: the privilege of coming back, not here, but there. My wife has just joined me, and she has told me so much what she 'd heard about Spiritualism, that we've both come here together, and want to manifest there.

I am not used to this, and I don't know what to say. I want to go there and talk. I want to do as others do, who go to their friends and talk. [Try, when you go from here, to find some medium there.] Yes, we'll go there. [Did you know Mr. Archibald Lewis?] Yes. [He'll tell you all about it. He's lately gone over to your side of life.] He will? oh yes, I'll ask him. I'm obliged to you for your information. April 30.

# Circle closed by Abner Kneeland.

# MESSAGES TO BE PUBLISHED.

11 ....

MESSAGES TO BE PUBLISHED. Thursddy, May 3. - Invocationi Questions and Answers; Henry Cardiner, from Goldsboro', N. C., to this brother Joel i Mary Alice Reinhardt, to her mother, in Trenton, N. J.; Char-lotte Goodno, to her daughter Ellen, in Boston; Olive Pope, Monday, May 14. - Invocation: Questions and Answers; John Heughs, to his friends; Charlle O'Brien, to his brother James; Angle Russell, to ber father and mother; Wm. Har-ris, to friends, in Concord, N. H. Tueaday, May 15. - Invocation: Questions and Answers; Stephen Alger, to his friends; Unerhouse and Answers; Stephen Alger, to his friends; Josephine Jones, to her pa-rents; Angle Russell, to ber father and mother; Wm. Har-ris, to friends, in Concord, N. H. Tueaday, May 15. - Invocation; Questions and Answers; Stephen Alger, to his friends; Josephine Jones, to her pa-rents; Mar, Alice Clark, to her husband, sisters and brother. Thurday, May 11. - Invocation; Questions and Answers; Barah Jané Gates Jeenhie). of New Bedford, Mass, to her father, and the friends; Rev. Arthur Fuller, to his friend Adams; Naoia (an Indian girl), educated in our schools, to mu'l Jones, of the 2d Illiaois Graviry, to Chaplain Brown, of Vermont, also to friends in Frinceton; H.', Blary Richard-son, to her children; Willie Johnson, to his father, William Johnson, of Charleston, S. C.; John Andrew, to his parents, at Racine, Wis; Ellsha Smith, to Ellza. "Tuesday, May 22. - Invocation; Questions and Answers; Dr. Albert Gurnay, Jor New York City, to his father, Gro. D. O., to her parents. Morder, May 22. - Invocation; Questions and Answers; Mary Ellen Kearner, of Boston; Googa, to his father, Gro. D. Prentice, of Louisville, Ky.; Fanny Chase, of Georgetown, Jonday, May 23. - Invocation; Questions and Answers; Mary Ellen Kearner, of Boston; Googa, to his father, Gro. D. Prentice, of Louisville, Ky.; Fanny Chase, of Georgetown, Jonday, May 23. - Invocation; Questions and Answers; Mary Ellen Kearner, of Boston; Groza, Jannes T. Bins, and Jac

Born into the Higher Life, from his home of many years, at Confu, N. Y., May 17th, cur much esteemed brother, Hiram Jones, aged 49 years.

Corfu, N. Y., May 17th, cur much estoemed brother, Hiram Jones, aged 49 years. We read that "an honest man is the noblest work of God." Our brother was eminently worthy of the application of this proverb [or, by hits strict integrity and unrightness of deal-ing and sympathetic department, he merited and received the approbation and confidence of the whole community, which was abundantly manifested by the general attendance and deep interest witnessed at his funeral, which was altended by the writer, at the Baptist Church, its use having been freely endered for the occasion. Brother Jones was, about nine years ago, developed as a healing medium, and faithfully executed the gift bestowed up-on him. Freely he received and as freely gave, often walking miles to relieve, the suffering and heal the sick. His doors were always open to the poor and needy, and his house the home of timerant aposites of the New Dispensation. Benesth his humble, roof for years the cannext seekars for spiritual truth of the vicinity were wont to gather in their weeky cir-cles, and there, as I can bear willing testimony, the 'windows of heaven have been opended' and the alife logitation that beavenly inheritance our bother in and threadilton is "lagit by encoursed in general, and his heavenly bless-fings. Such unselfs he generality and fulful coperation dh not and cannot fail to receivel the present reward, and his daftion that heavenly inheritance our bother has entered, as we have feneratedly had the astisfiction of boing assured by himself. While such as him pass, to the more real life and bighter en-joyment in the ningel-world, may their number to indefinitely while such as him pass, to the more real life and bighter en-joyment in the engel-world, may their number to indefinitely multiplied on earth, and the Car of *Prograss* foiled on with greatly accelerated speed. Keyley accelerated speed.

Enjoyed within the veil. Amanda C. W. Powers, of Farming

Entored within the vell, Amanda C. W. Powers, of Farming: ton, Michigan, June 21st, 1865. Before her marriage she was Amanda C. Wilcox, of Great Barrington, Mass, born Aug. 18th, 1818. The following is an extract from a letter just received from ther bushand at "My Dear Priend-1 with you could have been here to see a Spiritualist, take leave of the world! She taiked with me about going to the spiritand with as much freedom as she would about going to Masschuseta, her nuity Shate, to visit her friends, teiling us not to mourn, but to rejoice. Just before and Charley (our sons) on the other shell. Or for the see Frank my coming. It afforts me great consolation at this hour to know and feel that I shall like and sull be with those I lore, and Charley (our sons) on the other side. 'Of course I do, she said, 'having had so many evilpnces that titley live and swalt my coming. It afforts me great consolation at this hour to know and feel that I shall like and sull be with those I lore, onlid, believe the doctrine of Calviniam, it is ao regument to the attributes of justice and will be with those I lore, the diricult in doctring, and feit a, but assumice that an aboud, after leaving the body, remain with her husband and children, to-coursel and the full fruition of all her boyed is now being realized." Long have I know her as an dococate of a happy future, then was ber asing from G fuellow the lower is now being realized." Long have I know her as an dococate of an all her boyed is now being realized." Long have I know her as an dococate of an lower, tem-perance, equality and liberty to kill. She was a loving, item-and found it before sine left the body. Bhe does and lower heaven, within the vell, and abe find it ther, because an carried its with her. Beiten datas, fully 28, 1866.

Boiton / Mass., July 28, 1668. 31 august 19 1

D. Prentice, of Louisville, Ky.; Fanny Chase, of Georgelown, Monday, May 28, - Invocation: Questions and Answers; Mary Ellen Kearney, of Boxbury, Mans. to Ubbn Moran; Jounde Kashburn, of Auguna, Me. , Ginarjes MoQuade, who Jounde Skashburn, of Auguna, Me. , Ginarjes MoQuade, who Jived on High street, Boston; to his brother James; Nathan Finandars, of Virginis, to Alexander Finandars, James T. Bins, mod quit twelve years old; and his Rather, who was not that a sand Jacob Forsylin. Therday, May 27, - Invocation; Questions and 'Answers; In annah Jane Wesselhof, of Lordeyn Rath, to his parents, in 8t. Louis tand have briened at the form of the Street of the state of the street and street the street of the street o

# AUGUST 18, 1866.

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# BANNER OF LIGHT.

# Third National Convention.

To the Spiritualists and Reformers of the World: At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS, held in Philadelphia, by adjourn-ment from the 17th to the 21st of October, 1805, it

ment from the fifth to the sheet of Courses, accessors be, and Resolved. That this Convention and its successors be, and hereby are declared to be, a Permanent National Organization of Spiritualitate, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their respective offices until the next Annual Convention, and their respective offices until the next Annual Convention, and their respective offices and substitutes, except such Resolved. That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared in or office, as delegates, shall be elected by their respective iora or office, as delegates, shall be elected by their respective ioral organizations, but whose membership of the National Organizations, but whose membership of the National Drashication shall not cease until their names are voluntarily withdrawn, provided that membership, without annual ap-polution thy local organization, shall not entitle members to yote, or take part in the business of Annual Conventions; Net of delegates from local organization of Spiritualitat Resolved. That the Mational Organization of Spiritualitat resolution, the shear of the shear of the shear and places as the President, Vice Presidents, Becretary and Treas-ure of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee of noncored. That appointments and records as delegates from

r that purpose; Resolved, That appointments and records as delegates from

"Resoured, That appointments and records as delegates from local organizations, shall along constitute the membership in the National Organization of Spiritualists; and all such dele-gates shall be thereby constituted and remain members until their names are voluntarily withdrawn. Resolved, That until otherwise ordered, each local organiza-tion of Spiritualists, or Progressive Reformers, shall be en-tited to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty mem-bers.

additional one of the the domain in y over the first hity mem- *Testolocd*. That in adopting these articles, all rights of the National Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the pow-er to preseribe creecile, articles, or declarations of failth for Spir-tualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are forever prohibited.

(Signed) L. K. Jostin, Seev. And, on conferring with each other, we have de-cided to call the Third National Convention, to meet on Tuesday, Aug. 21st, at 11 A. M., and con-tinue in session until the following Sunday, at the above-mentioned hall, in the city of Providence, State of Rhode Island. And we therefore invite "each local organization of Spiritualists or Pro-gressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to attend and participate in the business which may come beforesaid Conven-tion. tion.

- JNO. FIEHPONT, President. District of Columbia. HENRY, T. CHILD, M. D., Sceretary. M. B. DYOIT, Treasurer. M. B. DYOIT, Treasurer. MARY F. DAVIS, Vice-President for New York. J. G. FISH, Vice-President for New Jersoy. I. REIN,

Vice-President for New Jersey.
 I. REIN, Vice-President for Pennsylvania.
 THOMAS GARRETT, Vice-President for Delaware.
 J. A. ROWLAND, Vice-President for District of Columbia.
 G. W. CARTER, Vice-President for Obio.
 BENJAMIN TOIDD, Vice.President for Michigan.
 S. JONES,

- Vice.President for Michigan. 8. 5. JONES, Vice-President for Illinois. OIIARLES H. CROWELL, Vice President for Massachusetts. II. S. BROWN, M. D., Vice-President for Wisconsin. MRS. M. B. RANDALJ, M. D., Vice-President for Vermont.

#### 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 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 grant a larter by the manner. 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

and will view links those appointments as 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 pos-

sible, free-giving lecturers the preference, and to provide places in hoarding-houses and hotels convenient to the hall, where all others can be ac-commodated at reasonable rates. Please to attend to this, and address, P. C. HULL, Care of I. Searle, Providence, R. I.

their stay, A number of speakers and reformers have already indicated their intention to be prea-ent, among whom are Selden J. Finney, Giles B. Stebbins, J. M. Peebles, Mrs. Frances Brown, James G. Clark. Journals favorable please publish.

W. H. JOINSTON, L. J. TIBBALS, H. LANG, OLIVE H. FRASER, Sec'y.

# Pienic at Portage Bridge.

Arrangements are being perfected by the committee chosen at the last year's Portage Bridge Picnic, for holding another at the same place, on

Picnic, for holding another at the same place, on Thursday, Aug. 16. Trains of cars, at greatly reduced fare, will be run, regular or special, from Buffalo, Hornells-ville, Rochester, Avon, Batavia, Attica, and all Intermediate points, returning same evening. Speakers engaged: Mrs. F. O. Hyzer, Mrs. Jona. Watson (formerly Miss Libbie Low), and Mr. Ly-man C. Howe; others are expected. A cornet band is to be in attendance. A cordial invita-tion is extended to all tomeet with us in this free basket picnic in our Heavenly Father's Lenfy basket picnic in our Heavenly Father's Lenfy Temple; but the Spiritualists of Western New Temple: but the Spiritualists of Western New York are more especially invited to come with their families, to enjoy the unsnrpassed scenery and participate in the joys of the occasion. We expect this to exceed in numbers and interest any-thing of the kind ever held in the Empire State. J. W. SEAVER, Chairman of Com. Arrangements,

fights of local organizations, by resolutions, or otherwise, are forever prohibited. In pursuance of the above, the undersigned of-facers of said Convention, as the Executive Com-mittee, have received the following invitation, to wit: "At a meeting of the Providence Congrega-tion of Spiritualists, held at Prati's Hall, the fol-lowing resolutions were unanimously adopted: *Resolved*, That the National Convention of Spiritualists be invited to hold their next aession in the city of Providence, in the month of August next: *Resolved*, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragnasett Bay. And we tender to the Convention the free use of our half, a fraternal greeting, and kind hopitality." (Signed) And on conferring with each other, we have de-

A. H. VOORNIES, I. W. THOMPSON, I. CARLEY, P. MILLER,

## GEO. W. MEAD, Cor. Secretary.

County Convention.

The Spiritualists of Boone Co., Ill., will hold their Fourth Annual Convention in Belvidere, on Friday, Saturday and Sunday, Sept. 7, 8 and 9. A social dance and basket picuic will be held the first day, and those who come are requested to bring well filled baskets; to commence at 10

A. M.<sup>1</sup>. The: friends will extend their hospitalities to those who come. Mrs. Alcinda Wilhelm and Miss S. A. Nutt are engaged, and other good speakers are expected. *Per order of Committee.* H; BIDWELL, Belvidere, Ill., Cor. Sec.

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# New Books.

# WHY NOT P A BOOK FOR EVERY WOMAN. THE PRIZE ESSAY

#### OF THE AMERICAN MEDICAL ASSOCIATION. BY DR. H. R. STORER, of Boston.

Surgeon to the New England Hospital for Women, and Pro-fessor of Obitetrics and the Diseases of Women in Berkshire Medical College.

The New York meeting of the 'American Medical Asso-alignment of the thread of the 'American Medical Asso-lation," it was decided to issue 'a short and compreten-sive tract for circulation among female, for the purpose of enlightening them upon the criminality and physical evils of forced abortions." By special vote of the Association, Prof. Biorer's Essay has been recommended to the profession, as calculated to effect much good, it widely circulated. CONTENTS: - Prefatory Remarks; Origin and Purpose of the Life of the Mother; The Inherent Dangers of Abortion a Womb, all Female Weaknesses and Derangomutis (Graune, Force abortions." By special vote of the Association, Prof. Biorer's Essay has been recommended to the profession, as calculated to effect much good, it widely circulated. CONTENTS: - Prefatory Remarks; Origin and Purpose of the Life of the Mother; The Inherent Dangers of Abortion a Woman's Health and to her Life; The frequency of Forced Abortion, even among the Maried; The Excusts and Pre-texts that are given for the Act: Alternatives, Public and Prosting the Calculated the Scotter of Chills and Fevers, and for the prevention trate and Measure of Relief; Recapitulation; Appendix; Private, and Measure of Relief; Recapitulation; Appendix; Prost fever of Chills and Fevers, and for the provention the Life of the Mother; The Inherent Dangers of Abortion to a Woman's Health and to her Life; The frequency of Forced to the there of Chills and Fevers, and for the prevention trate and Measure of Relief; Recapitulation; Appendix; Pror the cure of Chills and Fevers, and for the provestion The Positive and Negative Powders do no vio-

UOMPANION-POETS FOR THE PEOPLE, They comprise selections from the most admired poems of the leading modern poets in England and America, and are publiched in a style that cannot full to secure public favor. Each volume contains about one bundred pages, and from twelve to twenty prawnises one wood, by the best artists; and is printed on tinted pager, and bound in a handsome pumplict, with vignette title. It is the design of the publishers to put within the reach of all the favorite productions of Loxograc, Winnynov, BROWSING, Whirther, and others, whose poems are well known and admired throughout the land, in a single at once sitractive and inexpensive. The illustrations may safely be pronounced superior to those of any work of equal cost ever published in America. The price of the series has been fixed at Fistr CENTS FER VOLUMS, on the recipit of which any volume will be mailed, postpuid. The following volumes of the strifes are now ready:

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#### First Spiritualist Mass Camp Meeting, near Malden and Melrose. Mass.

The undersigned committee appointed by the Malden and Melrose Grove Meeting, on Sunday, July 20th, having duly deliberated and made all preliminay arrrangements, are happy to announce that the first Spiritualist Mass Camp Meeting will that the first Spiricualist Mass Camp Meeting will be held in Lynde's woods, about half way between Malden and Melrose, Mass.commencing on Thurs-day. Aug. 30th (the week after the Providence National Convention), and continuing till Sunday evening following. The grove is beautiful, cool, quiet, retired, and well adapted in every particu-lar. It is near the public highway, and a short distance on the west side of the Boston and Maine Railroad, one mile from Malden Centre, and the same distance from Melrose, and less than half a mile from Wyoming Station, the nearest station to the grove. Cars leave Boston and Maine Railroad station, Haymarket Square, at 7, 743, 10.15 A. M., 2, 2.30, 4.30, 5.30, 6.30 and 7.30 P. M. Fare 20 cents. Fare to Malden, 15 cents. Omnibuses and job Fare to Malden, 15 cents. Omnibuses and job wagons will be at the station, to carry passengers and baggage. Omnibuses will run from Malden and Melrose to the camp ground. Horse cars run every half hour between Boston and Malden, till 11 P. M. Fare 15 cents,

11 r. M. Fare 15 cents. Parties desiring tents put up for them on the ground can secure the same by writing before-hand to Dr. P. Clark, 15 Marshall street, Boston, Mass. Terms for a whole tent, accommodating from eight to ten, one dollara day, or three dollars for the four days. Single individuals can be ac-commodated by writing to the same. Parties wishing a tent, and desiring to provide for themselves and stay through the meeting, can bring a few utengils pillows blankets, etc. and

for themselves and stay through the meeting, can bring a few utensils, pillows, blankets, etc., and they will find all kinds of provisions for sale on the grounds at the market prices. H. F. Taylor, of Malden, will spread tables in a large tent, to accommodate those who wish single meals, or will board visitors for one dollar per day. He will also furnish refreshment stands, straw for tents, fuel, and water. Though no disorder is an-ticipated, yet police officers will be on the ground and coöperate with the executive committee to in-sure order and harmony. No plienominal exhi-bitions or disorderly manifestations will be per-mitted, either in or outside of the tents. The strictest order and decorum will be preserved. A corps of efficient speakers is already engaged and all accredited speakers and workers are cordially all accredited speakers and workers are cordially invited to attend and participate. Public services, 101 A. M., 2 and 71 P. M.

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## Mass Convention.

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 Alroet, Juer dit Avoune. Weinstroat and The Restar, at WALLHOUSE, WILLIAGBURGH, S. Y. 4w<sup>2</sup>-July 28.
 MRS. H. S. SEYMOUR, Business and Test Medium, No 1 Carroll Place, corner Bleecker and Lauren, 5d Juny, Nork, Hours from 2 to 6 and from 5 to 9 r. x. July 28.-4w<sup>2</sup>

MRS. COTTON, Successful Healing Medium, by the haying on of hands. (No medicines given.) No. 235 E. 78th street, near 3d Avenue, New York. 18w-Jane 2.

MRS. M. SMITH, Healing and Communicating Medium, No. 248 South Tenth St., Philadelphia, Pa.

DR. AKELY, PHYSICIAN, 194 South Clark street, Chicago, ILL. Sw\*-June 23.

MRS. L. F. HYDE, Test and Business Medium, No. 455 Sixth Avenue, New York. 6wt-Aug. 4.

MRS. S. E. LEAVENWORTH, Healing Me-dum, No. 147 Waverly Place, New York. 10w-Aug. 11.

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U fleular to be the best made instruments in the country. They are fully endorsed by the Musical Profession. Our Planes vary in price from \$250 to \$800, according to style of Anish. All in want of any of the above instruments, are invited to call and examine our stock before purchasing. OFFICE, 158 WASHINGTON STREET, ROOM No. 3. N. B.-Spiritualist Societies in want of Harmonious or Melodeons for their meetings, are respectfully invited to call and

teons for their diversion, examine before purchasing. April 7. CARTE DE VISITE PHOTOGRAPHS OF the following named persons can be obtained at this office, for 25 CENTS EACH : JUDGE J. W. EDMONDS, MMA HARDINGE, F. L. H. WILLIS, M. D., ANDREW JACKSON DAVIS, MRS. J. H. CONANT, LUTHER COLBY, LUTHER COLBY, WILLIAM WHITE, ISAAC B, RICH, CHAS, H. CROWELL CB<sup>\*\*</sup> Sent by mail to any address on receipt of the above Dec. 16.

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The Spirit-World has looked in mercy on scenes of suffer takes away all desire for it. More than three thousand bave been redeemed by its use within the last three years. Nend for a Circutar. If you cannot, call and read what it has some for thousands of others. Enclose stamp. The N. B. - It can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., 61 Chauney steer, Boston.

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634 WANHINGTON STREET, BOHTON. **ROOTS**, Herbs, Extracts, Olla, Tincturøs, Concentrated Medicines, Fure Wines and Liquors, Proprietory and Pop-ular Medicines, rearranted pure subgenuine. The Anti-Serof ula Panacea, Moher's Cordial, Healing Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.-Particular attention paid to putting up SPIRITAL and other Prescriptions. July 7-1f MIRS. GILLBERGT'S

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# PHOTOGRAPHS

COLORED IN INDIA INIC or WATER COLORES, Colored in INDIA INIC or WATER COLORES, In a satisfactory manner, at a moderate price, by MINS C. B. WING, 40 RUSSELL BT., Charlestown, Mass. If Mar. 10.

FOR \$2. I will send, by mail, one copy each of my four books, "Life Line of the Lone One," "Fugi-tive Wife," "American Crisis," and "Clais of Spiritualsm." For address, see lecturers column. WARREN CHASE.

BY MISS LIZZIE DOTEN.

# BANNER OF LIGHT.

# AUGUST 18, 1866.



 $\mathbf{A}$ 

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. PERRLES, Cincinnall, Ohlo; P. O. Box 1492.

Our Voice still for Peace.

The crimson war-demon is yet loose upon the war-path in Europe. His proportions have been, and still are gigantie; and though along the Atlautic Cable stream peace rumors, the contest may become more Titanic. Armies are marshaled, the cauldron of combativeness is seething, and battle storms are rocking ranks of heroes into eternity-and why? Selfishness tells the story in a word. Selfishness, a love for power and worldly glory among the reigning potentates of the old world.

The Austrian Emperor, hated for his Hungarian oppressions, desired to enlarge his boundaries by absorbing Bavaria, Wirtemberg, and Baden. Prussia wished for Hanover and the smaller States of Northern Germany. Victor Emanuel wanted Venelta, and ultimately the "Eternal City," Rome. Napoleon has long desired the Rhine provinces. Alexander of Russia would like Turkey; and when Europe is re-mapped, the King of Sweden hopes to obtain the remainder of Denmark, that all the Scandinavian family branches may be sheltered under one governmeut.

For years the feudalism of the mediaval ages has been declining, and the star of Napoleonism ascending. The difference is this: Feudalism insisted that kings reigned by divine right, and that governments were instituted for the benefit of reigning families; while the Napoleonic idea asserts that certain families should reign for the benefit of nationalities. Napoleonism is progress from feudalism-a cross between despotism and republicanism. The European war is a deathgrapple between feudal and Napoleonic principles. Americans will generally sympathize with Italy. In a pure democracy, all who are taxed, all who are subjects of law, have a voice in making laws. regardless of sex or nationality. We trust the future will give us an American democracy.

From our standpoint, we have little sympathy with this positive combative spirit-are opposed to all war. Its motive power is in the back-brain, It is barbarous, unchristian, unspiritual. Christ's 'kingdom is not of this world." Look at the following carefully prepared statistics of battle-field mortality, since the close of the first Napoleon's career:

European wars, from 1815 to 1864, carried on in European nations, have cost the lives of 2.762.of whom 2,148,000 were Europeans, and 000 men 614,000 their foreign adversaries. This gives an average of 43,800 lives per annum, and the above figures are exclusive of deaths in the civit ranks of society, occasioned by epidemics growing out of war.

The most sanguinary conflicts during this period

of 50 years were the following: The Crimean categories (1853 to 1856), which cost the lives of 511,000 men, thus divided:

the the new or or or particular the distinction of the second sec			
Russians			
French			
English		45.000	
Tur#s			
Italians		2.600	

The wars of Russia in the Caucassus (1820 to The wars of Russia in the Caucassus (182) to 1880), absorbed 330,000 lives. The Indian insurrection (1857 to 1859), 196,000. The war between Russia and Turkey (1828 to 1829), 103,000.

The Polish insurrection of 1831, 190,000, The Spanish civil wars (1833 to 1840), 172,000,

The emancipation of the Greeks (1821 to 1829), 148,000.

14

The French campaigns in Africa, from 1830 to

The Hungarian insurrection of 1849, 142,000, The Italian war, inclusive of the Roman cam-paign and Garibaldi's conquest of Sicily and Na-

ples, 129,874. The totel 1s of Europe during the wars from e total lo

heavenly peace that "payseth all understanding." A million men standing, in the commencement of our civil war, upon a spiritual plane of unfoldment with Hopper, Barclay, Penn, Channing and other of God's great moral heroes, would have quelled the rebellion in a month, and, with a spiritual power all divine, forced compliance to our national laws, Argument is useless here. The sun will melt the snowlinke; showers will kiss the flowers upward. God is infinite and "God is love," and this love-principle is the great subjugating power of the universe. Spiritual Congresses in the heavens frequently, by love and wisdom impartations, control the destinies of nations. Great moral men project a love-force that cannot be withstood; while armies, with white banners o'er their heads, olive branches in their hands, and souls inspired with sympathy and brotherhood, would make the atmosphere so positive with goodness-yea, they would so infill it with the moral magnetism of justice, truth and love, that the tyrannical and the rebellions would be stricken dumb. It was this mighty spirit-power that felled Saul to the earth, that turned the

Prodigal's steps homeward, and is the only great redemptive force that can insure subjugation and soul-harmony. A white-robed angel-presence, with feet wet in

the silvery dews of Paradise, and form bathed in the pure nectar of ethereal bliss, seems now hov ering o'er me; and while with shining finger he points heavenward, reminding me of that celes tial song on the evening of the Nazarene's birth, he whispers in a gentle, lute-like voice, "Peace on earth and good will to men." When will this heavenly song be actualized among the nations? when will they beat their swords to plowshares and their spears to pruning-hooks? when will they seek to overcome evil with good, to return blessings for cursings, and comprehend the eternal truth that love is the deepest and the divinest, the grandest and the mightiest principle in the universe, and, guided by wisdom, the divine pana-

cea for all the disorders of humanity? These are not merely beautiful, sentimental theories, fitted only for a future heaven; they are timates of life, would prove the wisest social and bless others results in greater happiness than to facts. be blessed by them. The heart of Jesus was so full of peace and sympathy, that he called little children to his arms, and folded the gentle John upon his bosom; and in the possession and manifestation of this love-principle lay concealed the power that, during the Christian ages, has swept and tuned the heart-strings of God's noblest souls. With this thought kindling in our consciousness we would speak ill of no mortal; would injure no |ist, rooted and grounded in the Spiritual Philosoone; would take no man's life, no, not even in self-defence ! When these peace-principles, dally inflowed to sensitive souls from the higher conditions of spirit-life, become universal in theory, and practical in the governmental machineries of earth, tyrannies will die upon the plains of free-dom; the engle be supplanted by the white dove of peace, and all war implements will be buried.

as barbarous relics of the past, in the grave of eternal forgetfulness. Heaven hasten the time When wars shall cease and ancient feuds shall fail;

Returning Justice lift aloft her scale; Peace o'er the world her ollvo-waud extend, And white-robed Innocence from Heaven descend."

#### Col. W. B. Barron, St. Cintr., Mich., and a Spirit Test.

Sweet a pilgrim's rest in a harmonial home. Such is Col. Barron's, situate upon an eminence embowered in shrubbery, embosomed in beauty, and looking out calmly eastward upon the silvery St. Clair. His library is well supplied with spiritual books, and his parlor walls are adorned with spirit-pictures. Connected with these spiritpaintings, taken by N. B. Starr, of Cincinnati, are several remarkable tests; tests that have very both publicly and privately. Prayers are intendfavorably impressed the whole community of St. | ed as the outpourings of gratitude and love from. Clair with the truth and blessedness of Spirit the soul. Alas, how often this is perverted! In ualism. During a circle one evening a beautiful child of Br. Barron's, named Lizzie, who passed to spiritlife in her eleventh year, appeared to the medium present, and assured her friends that she for the bestowment of benefits, but that the precould and would go to a spirit-artist and get her dominance asked for are worldly ones, and clothed picture. Neither Bro. Barron nor family wrote to in the most carefully studied language? Oh, for N. B. Starr-the neighbors knew nothing of the a prayer that shall speak communion of soul with promise. But Lizzie hastened to the Cincinnati soul! I could bow my head in deep reverence, artist, in company, she said, with Dr. Curtis, a and mingle my soul-supplications with such an spirit long in the summer land. She there per- one. It is a fact untold in depravity, that the sonated herself, and told Bro. Starr she wanted greater portion of all prayer is but mockery, vanher picture taken. No letter-not a line passed ity, and cheatery. between the parties, till the painting was finished and forwarded to St. Clair. The parents were you should worship? Do you think for a moquite overjoyed-the neighbors recognized it at a | ment that it is beneficial and religious for you to glance as the loved Lizzie-even the dress was a supplicate in words of love and gratitude of those fac simile in appearance of the one she wore on divine guardians you have with you? Ah! I fear earth. But not satisfied, she told her parents she | you are neglectful in your respect for them! I

# neither battles nor bayonets can produce that THE LESSON OF THE CASCADE.

# BY BELLE BUSH.

Laughing, dancing, singing waters, Down the hillside flowing. With a wreath of snowy whiteness,

Toward the river going-Restless, dimpling, dazzling waters, I have watched you flowing,

Till a something of your brightness In my heart seems glowing.

And a lesson full of beauty, Joyous in its seeming,

Shines through all your limpid waters, Like a pearl-light gleaming; And I know its joy and beauty

Is not all in seeming, For the gladness that it works Runs'through all my dreaming.

And I hear a gentle spirit

Close beside me singing, In the sweetest accents saving.

"Heed the truths upspringing; Restless mortal, stay and listen

To the wild waves singing; Hear how sweetly now their music Through the air is ringing.

From the rough and rocky hillside, Music sweet they borrow, Sweetest where the rocks are sharpest,

Piercing like an arrow. Thus may we from care and labor

Songs of triumph borrow, And the angel harps of gladness

Find through care and sorrow." Belvidere Seminary, July 16th, 1866.

• On the shores of the D claware, near my house, is a beau-tiful little cascade, which flows down a rough, steep hillaide, and with a aweet song falls into the river below. I have to visit it, and slways feel refreshed and cheered by its slivery

# Rev. G. S. Gowdy a Spiritualist.

Some thirteen years since, at a Universalist Association, we were introduced to the Rev. G. 8. Gowdy, a sound, clear-headed Universalist sound, rational principles, that may not only safe- clergyman, imbued with the principles of Spiritly but profitably be reduced to practical life on ualism. Another clergyman present, Rev. B. earth. All these divine principles of peace, chari- Hunt, took Bro. Gowdy to task for his heresy. ty and love, if permitted to flow out into the ul- They waxed warm in the argument, Bro. Gowdy exhibiting the best-spirit, as well as presenting political economy. Love begets love; goodness the clearest statements, and more logical reasoninspires to goodly deeds of benevolence, and to ings, based upon ancient Biblical and modern

> In a letter just received from Bro. Gowdy, of East Hamburg, N. Y., he says:

"I have no means of determining definitely what portion of our Universalist preachers are Spiritualists. • • • • For one, I believe that spirits communicate with mortals. I have not changed my mind upon this subject since my controversy with Bro. Hunt."

We have never known an intelligent Spiritualphy, renounce it in life or death.

### Spiritualism in Canton, 111.

We learn by letter from B. F. Porter, that the principles of Spiritualism are making rapid progress in the above-named Western locality. The Williams family has been giving excellent physical manifestations, even to the "showing of hands and spirit faces in a lighted room." Bro. W. is now in the field. Address A. H. Williams, Quincy, Ill.

The same letter further informs us that Mrs. A. Wilhelm, M. D., has just given them a series of lectures, eloquent and high-toned, treating of the uses and abuses of Spiritualism, eliminating its proofs, its necessity as a demonstration of immortality, and showing it, when practically lived, to be the holiest religion on earth. Beautifully, nobly is Mrs. Wilhelm accomplishing her heavenappointed work.

# Prayer.

With the devotees of all religions, it has been a portion of their worship to offer audible prayers, how many cases are prayers made through other desires than selfish ones? How often does the "minister of the gospel" in public, or the Christian in his closet, supplicate the Almighty Being Spiritualists, do you pray? Do you consider wanted another, representing her as she is in the can conceive of nothing diviner than communing we not be thankful? and if thankful, why not I love, in the tranquil hour of retirement for emotions, and there commune with the ones that Bro. Barron invites lecturers and Spiritualists I know watch over and protect me while slumbering. I think prayer, correctly understood, and breathed forth as a soul aspiration, is grand be-Our congregation in St. Clair was not large youd description. I think we, as Spiritualists, as but appreciative. Here was once a flourishing religionists, should pray; should invoke divine blessings, and should offer thanksgivings. Not bers have become Spiritualists, thus showing to an individualized God! Not invoke blessings through "sacrificial atonement," by the blood of a Christ! Nor to thank God that his innocent son's blood was shed for us; but pray to God in We are indebted to Bro. R. H. Winslow, of Aurora, Ill., for a brief account of the debate there recently held between Bro. Moses Hull and the Rev. Mr. Moyer, a Second Adventist. The discussion continued four exemings, creating that you are thus permitted to unfold your soul that you are thus permitted to unfold your soul in gratitude and love; and remember, also, the thanks due to the individualities which, as such, are the only ones outside of yourself that can hear your prayer; viz: spirits of departed mortals! Prayer should not be used as a formality. Yet should like to see our lecturers, one and all adopt it preceding and succeeding their discourses; entire satisfaction of the Spiritualists, and aiming for it is elevating, as music is inspiring and harmonizing. The word prayer probably lacks significance, in the manner which I employ it; yet I cangrounds," &c. In his last speech he did not occu- not help but like its expression, although the word used by Spiritualists-invocation-I like better. These supplications breathed from the soul, I think are beneficial to an audience, in this way: that they tranquilize and thus prepare their Spiritualism. Discussions relating to the inter- minds for the better reception of the truths to be uttered. To close with, it relieves the mind, and structive and profitable, when candidly and judi- also creates within a feeling of yeverphoe; which I I must say is indeed needful with us in our wor ] a tilva Mil 

ship. For we do worship! Although 't is done without a regular system of formalities, yet we worship truly, sincerely, devotedly, and honestly. Let us have prayer, not only in audible words at certain times, but in all our actions at all times. GEORGE W. KATES. Cincinnati, 1866.

## Blackberry Picnic.

Six miles east of the beautiful capital of the young glant State of Olilo, away from the hum of business and the whistle of the locomotive, in a secluded and romantic spot overlooking the crystal waters of Alum Creek, a group of independent thinkers assembled for the interchange of thought -for the interblending of the magnetic powers of the soul.

By the politeness of our host, John Patterson, the company was introduced to his capacious blackberry patch, where hung an abundance of ripe fruit, The day was fine, and the weather propitious. Beneath the thick foliage on the hill-top a table was spread, which groaned under the weight of good things prepared and arranged by the munificent hands of loving ones that knew how to please the most fastidious appetite. After discussing the merits of the table, the company spent an hour in perambulating the winding paths that traversed the hill-top and valley of Bro. John's fruitful premises.

Again they sat encircled under the umbrageous foliage of that majestic tenant of the old forest, and Mrs. Ewing was entranced, and spoke briefly to the company. After which Mr. Van Ducen was made Chairman, and Mr. Smith and Mrs. Van Ducen and Mr. Pollard, were chosen to draft resolutions, and T. M. Ewing was requested to report in the columns of the BANNER OF LIGHT.

port in the columns of the BANNER of LIGHT. Priamble. Whereas, mind is influenced by mind, and thought is stimulated by the expression of thought, we beg leave, therefore, to inscribe upon the waving folds of the BANNER of Light our farm resolves—the thoughts of the present hour. Resolred, That iffe is love, and love is unity; and the enjoy-ment of them is God. Resolred, That apontanelty in the social, and in the conjugal relations, is the true source of life-the only reliable hasis for the unfoldment of the God principle in man and woman. Resolved, That, "sink or swim, survive or perish, we pledge our lives and our sacred honor" in defence of the basis of these, our firm resolves. T. M. EWING. Reporter.

T. M. EWING, Reporter.

#### Grove Meeting.

A Spiritualist Grove Meeting will be holden in Maple Grove, Barry Co., Mich., Saturday and Sunday, the 18th and 19th of this month.

J. M. Peebles, A. A. Wheelock, of St. Johns, and other speakers are expected to be present All are cordially invited to attend.

#### Excursion to the National Convention.

Arrangements have been made with the Boston and Previdence Railroad to carry passengers from Boston to Providence to attend the Convention, and return, at the reduced fare of \$1.80 the round trip. Tickets to hold good from Monday, Aug. 20th, to Monday, Aug. 27th, inclusive.

Persons availing themselves of this arrange ment, will call for Excursion Tickets to the Spiritualist Convention, and return.

Trains leave Boston at 7.25 and 10.30 A. M., and 4 P. M.

This arrangement will accommodate the friends from Chicago and the West who come by way of the Lakes and Grand Trunk Railroad; also those in Boston and vicinity, and many other parts of New England. L. K. JOSLIN. Providence, R. I., Aug. 1, 1866,

#### Meeting of the Friends of Human Progress.

The Eleventh Annual Meeting of the friends of The Eleventh Annual Meeting of the friends of Human Progress, of North Collins, will be held at Hemlock Hall, in Brant, Erie county, N. Y., commencing on Friday, August 24th, 1866, at 10 o'clock A. M. Frederick Douglass, of Rochester; Mrs. Hyzer, of Buffalo; Lyman C. Howe, of Clear Creek, Chautauque Co.; Geo. W. Taylor, of Col-lins, and other speakers are expected to be pres-ent. A cordial invitation is given to all persons to attend. Persons from a distance will take the State Line Railroad to Angola. to attend. Persons from a dist. State Line Railroad to Angola.

LEVI BROWN, FRANCIS LEACH, LEWIS BALDWIN, ELECTA LANDEN, Committee. JAMES VARNEY, ANNIE TAYLOR,

E. S. WHEBLER, inspirational speaker, will lecture in Quincy, Aug. 19 and 33. (Address this office: 71) MRS. S. A. HOBTON Will speak in Ferrisburg, V1., Aug. 26. Address, Brandon, V1.

Address, Brandon, Vt. M. HEERT HOSOBION will lecture in West Paris, Mc., and Vicinity, August. Will speak Sundays and wesk even ings. Address as above, or box \$5, Foxboro, Mass. Mrs. Laura Cupry is lecturing in San Francisco, Cal. ALGINDA WILLINLM, M. D., inspirational speaker, is engaged to lecture in Hillinois until the fail. Address, care of E. Nye, Esq., box 50, Monmouth, Warren Co., Ill.

Mas. Susis'A. HUTCHINSON will speak in Willimanile, Conn., Aug. 19 and 26; in Worcester, Mass., during September, Address as above.

Address as above. MRS. M. A. C. BROWE will speak in North Dana, Mrss. every other Bunday until further notice. Address, Ware, Ms. Mas. E. M. WOLGOTT is engaged to speak haif the time in Danby, Vt. Will receive calls to speak haif the time in Hampshire, or New York. Address, Danby, Vt.

MRS. SUSAN E. SLIGHT, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Mc., till further notice, Society of Spiritualists in Farmouth, Sic, till further notice. Miss ELIZA Howe FULLER is engaged at Stockton, Me, and vicinity for the summer and fall. Address, Stockton, Me, and O. P. KELLÖGG, lecturer, East Trumbull, Ashtabula Co., O., will speak in Monroe Centre the first Sunday of every month. DR. L. K. COOKLEY will answer calls to lecture. Will re-ceive aubscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Vincland, N. J. J. H. RUEFORD, Insultational ansaker, Chastholard

J. H. BICKFORD, inspirational speaker, Charlestown, Mass, A. T. FOSS will answer calls to lecture. Address, Man-chester, N. H.

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

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

ANDREW JACKBON DAVIS can be addressed at Orange, N. J. MISS SUSIE M. JOHNSON WIll not lecture during August. Iddress, Milford, Mass.

MRS. N. J. WILLIS, trance speaker, Boston, Mass. MRS. BARAH A. BYBNES, 87 Spring st., East Cambridge, Ms. J. S. LOVELAND will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyce-ums. Address, Hamburg, Conn.

M. C. BENT, inspirational speaker, Cavendish, Conn. MRS. E. K. LADD, trance lecturer, 178 Court street, Boston.

J. M. PEEBLES, box 1402. Cincinnati, O. MRS. N. K. ANDROSS, trance speaker, Delton, Wis.

MRS. LAURA DE FORCE GORDON'S address is Cache Creek, Colorado Territory.

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

F. L. WADEWORTE's address is care of the R. P. Journal, P. O. drawer 6325, Chicago, 11.

GEORGE STEARKS, normal speaker, may be addressed at New. ton Lower Falls, Mass.

ton Lower Falle, Mass. Mus. Maxy A. MITCHELL, inspirational speaker, will an-swer calls to lecture upon Spiritualism, Sundays and week-day evenings, in Illinois, Wisconsin and Alissouri during the summer, fall and whiter. Will attend Conventions and Grore Meetings when desired. Address, care of box 221, Chicago, IL. Lois WAISBBOOKEB can be addressed at Boston, Mass., care Banner of Light, till further notice.

Mus. SUSIE A. Willis, trance speaker, Lawrence, Mass., P. O. Dox 473.

MRS. H. T. STRARNS may be addressed at Detroit, Mich., care of H. N. F. Lewis. "Will make engagements to lecture for the summer and fall in Ohlo and Michigan.

MISS LOTTIN SMALL, trance speaker, will answer calls to lecture. Address, Mechanic Falls, Me.

DR. P. B. RANDOLFH, lecturer, box 1714, New Orleans, La. SELAH VAN SICKLE, Lansing, Mich.

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

MRS. ENMA F. JAT BULLENE, 151 West 12th st., New York. MRS. AMELIA H. COLBY, trance speaker, Monmouth, Ill. LEO MILLER, Canastota, N. Y.

MR. H. T. LEONARD, trance speaker, New Ipswich, N. H He intends to make a tour through the Western States about the first of September. Those wishing his services please ap

B. M. LAWRENCE, M. D., will answer calls to lecture. Address, 15 Marshall street, Boston, Mass.

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

E. V. WILSON may be addressed during the summer at Mene-kaune, Oconto Co., Wis., for engagements next fall and winter.

J. G. FISH, Carversville, Pa., "Excelsior Normal Institute."

W. A. D. HUME will lecture on Splitualism and all progressive subjects. Address, WEST SIDE P. O., Cleveland, O.

DR. JANES MORRISON, lecturer, McHenry, Ill.

MOSIS HULL, Milwaukee, Wis.

N. S. GREENLEAF, Lowell, Mass. MISS B. C. PELTON, Woodstock, Vi.

MISS BELLE SCOUGALL, inspirational speaker, Rockford, Ill.

MRS. CLARA A. FIRLD will answer calls to lecture. Ad-fress, Newport, Me.

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

JEA. H. CURTIS speaks upon questions of government. Address, Hartford, Com. MRS. DR. D. A. GALLION will answer calls to lecture, under

spirit control, upon diseases and their causes, and other sub-lects. Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa

MR. & MRS. H. M. MILLER, Elmirs, N. Y., oare W. B. Hatch.

MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich.

B. B. STORER, 8 Harrison place, Brooklyn, N. Y. DE. J. K. BAILEY, Quincy, Ill., will answer calls to lecture.

CHARLES A. ANDRY, Flushing, Mich., will attend funersh and lecture upon reforms. CHARLES P. CROCKER, inspirational speaker, Fredonis, N. Y.

DR. G. W. MORBILL, JR., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass.

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

DR. JAMES COOPER, Bellefontaine, O., will take subscrip-tions for the Banner of Light.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

ADDIE L. BALLOU, inspirational speaker, Mankato, Minn.

DR. H. E. EMERY, lecturer, South Coventry, Conn.

MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

1792 to 1815, amounted to 5,530,000 men, being an

To go still further back, the Søven Years' War, from 1756 to 1763, cost the lives of 642,000 men, or an average of 91,700, estimated at a still ligher tigure by Frederick the Great, in his "History of my Times.

It is difficult to fix the amount of money which the wars of Europe have cost since 1815. Two examples will suffice. The Crimean war cost:

Russia	 2.328.000.000 frames.
France	 1.349.000.000 francs.
England.	 1.320.000.000 francs.
Turkey	 1.060.000.000 francs.
Turkay. Armaments of Austria.	 470,000,000 francs.

The Italian campaign of 1859, in two months and a half, cost the powers engaged, 1,485,000,000 francs.

The above tables of mortality, which fix 2,782,-000 as the number of soldiers fallen since 1815, are exclusive of the Chillian war, the Spanish cam-paign in Morocco, the European revolutions of 1848, the late war between Austria, Prussia and Denmark, and, of course, the recent American rebellion.

What a terrible sacrifice of human lives, and what an enormous expenditure of treasures to carry on these bloody struggles! Had the above finances been spent in the erection of school houses under all skies; in constructing retreats for the unfortunate; asylums for the inebriate, the outcast and the vagrant; in securing homes for the infirm and the aged; in procuring lands for the landless, and in all possible educational reforms, how many hearts would have been gladdened, and souls bettered for this world, as well as burnished for the fadeless glories of immor-**\_\_\_\_\_tality.** 

In our soul's depths we loathe war. Its gilded trappings symbolize to us hecatombs of mangled dying and dead. It is Mosaic in nature, retallatory in principle, demoralizing in tendency, and utterly at variance with all the higher and diviner impulses of human nature in its highest estates. Civilized nations long ere this ought to have attained such heights of wisdom as to settle all internal and foreign disputes, by umpires mutually chosen, or by peace Congresses.

Wars and battle-fields, gory with the carnage of brothers, may conquer, but they never subdue enemies. Moral power is all the power ever employed by God, angels or true reformers to subdue and elevate humanity. To conquer is not to subdue. Rome once conquered France and Germany, but nover subdued them. Bonaparte conquered a good share of Europe, but did not subdue a nation. England conquered Ireland, but did not subdue an Irish soul, and so long as the hearts of the sons of Erin can throb, or a sprig of Shamrock remain green, so long will they hate English rule. These Fenian movements are natural sequences. Austria, though conquering, did not subdue Hungary. Those brave Magyar races have long been waiting the opportunity to arise and break their chains. Russia conquered Poland, but did not subdue a Polish heart. In our late rebellion Northern navies and armies conquered the South, but did not soften or subdue Bouthern hearts. The devil cannot cast out devils; oil thrown upon, will not quench burning buildings; war only incites the war-spirit, and | ciously conducted.

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heavenly world, clothed in spirit-drapery, with with the angel world. We have the evidences, her spiritual surroundings. Relative to this there and are confirmed in the knowledge that spirits was a correspondence between the parties, and are with us, guarding, and inspiring us with yet this spirit-child would often pass and repass, truths of life, here and hereafter. Why should informing each of the contents of their letters long ere they reached their destinations. The offer our heart-thanksgivings to them? last named picture is a splendid specimen of art, reflecting honor upon the medium and the con- the night's repose, to unlock my soul's pent-up trolling spirit-artists.

everywhere to call and see his paintings. We assure all a warm, cordial greeting.

Universalist Society, but nearly all of its memtheir preference for knowledge over faith.

# Bro. Hull's Late Discussion.

great excitement. The proposition was worded as follows:

" Resolved, That man has in his nature an immortal entity, that, consciously surviving the death of the body, is capable, under certain con-ditions, of holding intercourse with mortals."

Each disputant spoke thirty minutes. Bro. Hull conducted the controversy on his part to the only at truth, gained a glorious victory for the right. The last evening Mr. Moyer's friends began to "forsake him "--said he "had taken wrong py his allotted time, while Bro. Hull's last reply and summing up were earnest; logical, and absolutely masterly, leaving a most excellent impression upon the minds of all present, in favor of ests and destinies of souls are exceedingly in-11.1.1

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# Notice of Meeting.

Motice of meeting. The next annual meeting of the "Northern Wis-consin Spiritualist Association" will be held at the city of Berlin, Green Lake County, on the second Saturday and Sunday of September next. The speakers eugaged are W. F. Jamieson, Mrs. S. E. Warner and Mrs. H. F. M. Brown, J. P. GALLUP, Sec'y. Oshkosh, Wis., Aug. 4, 1865.

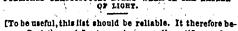
#### Annual Picnic.

The Spiritualists of Johnson's Creek and vicin ity will hold their annual picnic at Middleport, on Wednesday, the 5th day of Sept. Bro. J. M. Pee-bles is expected to be present. A cordial invitation is extended to all who can be present. Johnson's Creek, July 31, 1866. E. S. LOPER.

#### Grove Meeting.

There will be a two days' meeting in a grove near Cayahoga Falls, Summit County, Ohio, on the first and second of September. Good speak-ers will be present. A. UNDERHILL, and others, Committee.

LECTUBERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEEK IN THE RANKER



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 be a lecturer, we desire to be so informed, as this column is intended for. Lecturers only.]

Is intended tor. Lecturers will lecture in Chelses during Septem-bers in Bt. Louis during October and Novembers in New York during January and February. Will make no furtherengage-ments. Address, Pavillon, 61 Tremont street, Boston N. FRAME WHITE will speak in Beymour, Conn., during August. Applications for week evenings must be made in advance, and will be promptly answered. Address as above. Amery E. Suworks will speak in Woodstock V on the

AUSTEN 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.

the coming year. WARREN CHARN will locture in Windsor, Conn., Aug. 12 and 19; will attend the National Convention in Providence, and speak in Chicago, III., during October; in Davenport, Iowa, Juring Novembor; in Rock Island, III., during Decem-ber. He will receive subscriptions for the Banner of Light. DEAN CLARK, inspirational speaker, will speak in Reading Centre, Vit, Aug. 19; in Unionville, Aug. 26. Address, Bran don, Vi

uon, vt. Isaad P. GREENLEAF will lecture in Glenburh; Me., Aug. 19, Address, Kenduskeag, Mc. Mas. M. MACONERE Wood will speak in Stafford, Conn., Sept. 9, 16, 23 and 30; in Chelses, Mass., during October; in Quincy during November. Address, 11, Dewey street, Worces-ter, Mass.

Mas. ANNA. M. MIDDLEBROOK will lecture in Cleveland O., every Sunday in September and October; in Worcester, Mass., Nov. 11, 18 and 26, and Dec. 2

Mass., Nov. 11, 16 and 26, and Dec. 2 J. MADISON ALLTN, trance and inspirational speaker, will lecture in Lowell, Mass., during Angust; in Builand, Vi. Sept. 3, 9, 16 and 33; 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-deton.

M. or Angut. Aduress, wdodatock, Vt., care of Thomas Mid-dieton. O. FANNIE ALLTH will speak in Andover, Vt., Ang. 19; in Bridgewater and Woodstock, Aug. 26; in Hanson, Mass., Sept. 3. Address as per appolutiments. Miss SARAH A., NUTT will speak in Aurora, Ill., during Au-gust; in Belvidere during Sentember; in Eigin during Octo-ber; in Belvid, Wiss., during November. Address as above, or Aurora, Kane Co., Ill. Mas. MART J., WILCONSEN, will: lecture in Northwestern Pennsylvania and Western New York till after the Mass Cor-vention in Corry. Address, care of A. C. Stilles, M. D., Ham-monton, Atlantig Co., M. J., et al. Science of A. C. Stilles, M. D., Ham-

Dr. W. K. Birr. W. Will speak in Sutton, N. H., Sept. 2 and 9. Mas. FRANCIE T. TOURO, traice speaking medium, will lecture in Hanson, Mais. Aug. 5 and 16. Address, care Ban-ner of Light. Include Anthon will speak in Globoster, Mas. Garan Harat Martnaws will speak in Globoster, Mass. during October. Address, East Westmoreiand, N.H. J. T. Dow will speak in Hebron, 11., Sept. 1 in Janurille, Wia. Sopt. 18. Permanent address, Cooksville, Rock Co. 1 Mas.

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LYDIA ANN PEARSALL, inspirational speaker, Disco, Mich. T. MUNN will lecture on Spiritualism within a reasun-distance. Address, Skancateles, N. Y. MRS. MARY LOUISA SNITH, trance speaker. Toledo. 0. MRS. F. O. HYZER, 60 South Green street, Baltimore, Md. MRS. LOVINA HEATH, trance speaker, Lockport, N.Y. ENMA M. MARTIN, inspirational speaker, Birmingham, Mich. ALBERT E. CARPENTER will lecture Sundays and week eve-nings, and also attend funerals. Address, Putnam, Conn.

8. J. FINNEY, Ann Arbor, Mich. MRS. H. F. M. BROWN, P. O. drawer 5815, Chicago, Ill.

MISS MARTHA S. STURTEVANT, trance speaker, 56 Elliet street, Boston. MRS. M. S. TOWNSEND, Bridgewater, Vt.

A. B. WHITING, Albion, Mich.

J. H. W. TOOHET, 42 Cambridge street, Boston. MRS. JENNETT J. CLARK, trance speaker, will answer calle to loctore on Sundays in any of the towns in Connecticul. Will also attend funcrals. Address, Fair Baven, Conn. HENRY C. WRIGHT will answer calls to lecture. Address care of Bela Marsh, Boston.

L. JUDD PARDER, Chicago, Ill , care R. P. Journal, box 6325. J. WH. VAN NAMEE, MONFOC, Mich.

C. AUGUSTA FITCH, trance speaker, box 1835, Chicago, Ill. DR. WM. FITZOIBBON will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phils Science December 2019

leiphia, Pa. J. W. SEAVER, inspirational speaker, Byron, N. Y., will an-swer calls to lecture or attend funerals at acressible places.

Swet vanue to incourse or attenu funerals at accessible pisces. ENMA HARDINGE. Persons designing information of bet whereabouts can obtain it by inquiry of Mrs. E. J. French, 8 Fourth avenue, New York. I hose which have occasion to write to here can address letters to Mrs. Hardinge, care of Mrs. (Ul-bert Wilkinson, 205 Cheetham Hill, Manchester, England. Mrs. Micro L. Fourter and Mrs. 1990.

Mus, MART L. FREKCH, inspirational and trance medium. Address, Bradford, Mass., for the present. No circles unli the first of October.

MISS MARY M. LYONS, trance speaker, Detroit, Mich.

MRS. FARMIE DAVIS SMITH, Milford, Mass.

J. L. POTTER, trance speaker, Ccdar Falls, Iowa, box 170. MBS. C. M. STOWE will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal.

THOMAS COOK, Huntsville, Ind., lecturer on organization. GEO. W. ATWOOD, trance speaker, Weymouth Landing, Ms.

A. A. POND, inspirational speaker, North West, Ohio JULIA J. HUBBARD, trance speaker, care Banner of Light.

DE. L. P. GEIGGS, Evansville, Wis. LTMAN C. HOWE, trance speaker, Clear Creek, N. Y.

REV. ADIN BALLOU, Hopedale, Mass.

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

A. P. Bowman, inspirational speaker; Bichmond, Iows. MES. SARAH M. THOMFOR, inspirational speaker, 36 Bank street, Cleveland, O:

Street, Uleveland, U. J. D. HASOALL, M. D., will answer calls to lecture in Wit-consin. Address, Waterloo, Wis. DR. J. T. Amos will answer calls to lecture upon Physiolo gy and Spiritualism. Address, box 2001, Rochester, N. Y. "MRS. ELIZABETH MARQUAND, trance and normal lectures, Chamola, Osage Co., Mo.

ELIJAH R. SWACKHANER, Chamois, Osage Co., Mo. D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life, Address, Hammonton, N. J. MISS LIZZIE CARLEY, Ypsilanti, Mich.

MRS. ELIZA C. OLARN, inspirational speaker. Address cars of this office.

REV. JAMES FRANCIS, Mankato, Minn. BERJAMIN TODD, San José, Cal., cate of A. C. Stowe. JUDGE A. G. W. CARTER. Cincinnati. O. FRANCIS P. THOMAS, M. D., JECUTET, HARMONIA, KANSAS, WARREN WOOLSON, ITALICS SPRAKET, HARINGS, N. Y. ELIJAH WOODWORTH, Inspirational speaker, Leslie, Mich. DE. E. C. DUNN, lecturer and healer, Rockford, Ill.

CHARLES S. MARSH, semi-irance speaker. Address, Wone-woo, Juneau Co., Wis.

Woe, Juneau Co., Wis. Mas. Anna 20. Hind, inspirational medium and psychometri-cal reader, Whitesboro', Oneida Co., N. Y.

W.F. JAMINSON, inspirational speaker, care of the R.P. Journal, P. O. drawer 6725, Chicago, ML A. O. ROBINSON, 16 Hathorne strest, Salem, Mass., will an

wer caus to service. Mines W. Makia. Worrsing, trance speaker, Oswego, Ill. Will answer calls to lecture and attend iunorals. G. W. Rick, trance speaking medium, Brodhead, Wis.

Mind M. E. B. BAWTER, Baldwinsville, Mass.

"Jos.J. HATLINGER, M. D., inspirational speaker, will an-swar callisto lectured in the West, Standys and week evenings. Address, 25 Court street, New Haven, Conn.

Mas. Z. A. BLies, Springfield, Mass, Station

LOBING MOODY, Malden, Mass. RUDSON TUTTLE, Berlin Heights, O. . .

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