





peared cloudy in the light of the Sun, yet emitted rays in the night. The philosophical Mason with open vision sees the mosaic pillar of cloud and fire not as two but as one substance, though in more than one significance on the trail of the Shekinah which abode in the cloud. Says Dion Chrysostom, quoted by Oliver: "Just as the sun when a candidate is initiated in a certain mystical Lodge, exclaiming in beauty and magnificence, where he sees many wonderful sights, and hears 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 veil the power of God and the wisdom of God, whether Jacobin 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 Ilum, according to the hidden wisdom where "God is the fire of the altar." The cross and nails on the spires of modern churches are emblematic of the ancient phallic angel in the Sun's impregnating the earth, or Eve the mother of all living. Literal and symbolic pillars were a part of the sub 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 superimposed 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 Godhead bodily, and not be very far from the ancient generation of the heaven and the earth, as may be seen in Philo and earlier exponents of the Word.

Oliver for the most part leans off on the superficial 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," taboos by Dr. Hedge of the liberal church. In the ancient worship, based upon the plastic power of Delty 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 his 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 priests of all ages have misled mankind. How many even in this day welcome the touch of Colenso's Ishuril 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 et tenebris*, or light out of darkness, by compass of Trunk and Limbs of Man with the parable work of a Sapphire Stone, as it were shared on the allegorical plan; for the device, as in the plate of Oliver and Calmet, is of that combination of the circle, triangle, illy 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 veil 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 Delty which was the irresistible agent in the creation of the world," as per Oliver.

### THE PANOPHONIC MOVEMENT—WHAT IS IT?

BY J. MADISON ALLEN.

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 devolved upon those who shall labor for the spread of Panophonic; 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—ere being requested to receive it.

It is 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; until 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, correspondences 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 systems) of orthography—a philosophical and complete system of sound-representation, accurate to the eye as sounds to the ear; until, in short, we have furnished 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 have established a foundation for a universal language, in a Universal Alphabet, and the world has become familiar with its use, it is idle and premature to think of perfecting a Universal Language, or, having produced it, to expect a phonologically ignorant and linguistically unprepared world to receive, and use it. In other words, a Universal Alphabet, adapted to the philosophical representation of those languages already existing, is the natural precursor of a scientific and comprehensive world-language, and the latter can never be reached except through the former. This statement is too obviously true to need argumentation. The Panophonic system does not, therefore, propose to invade the domain of Language, except

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 peculiarities 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 original, comprehensive, scientific classification of all the elements of human speech, without reference to nationality, time, or climate. 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 mediæstic 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, that 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 peculiarity 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 hundred 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 ordinary Roman 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 naturalness, 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 denizens 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 simple—words 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 scriptive 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.

BY ELVIRA WHEELLOCK.

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 fresh with noble enthusiasm and daring deeds of heroism.

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 guillotine with a smile on her face and a light in her eye 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 awe their souls from their integrity 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, chief and commander of our own internal forces, against outward cruelty, injustice and oppression; courage to cross battle-blades with our brothers; if thus we can crush the might of slavery; courage to face the sleek and hall of scorn and prejudice, when the voice of God within propels our movements; courage to choose our own guiding principles and then to stand with independent truthfulness; courage to stand alone, if so we must, and the whole world mocking us for our adherence to a principle; and last, but not least, courage to be merciful and kind when all others choose to be bruise and to condemn. Ah! truly, courage makes heroes of us all. It lifts the soul to loftiest endeavors and allows no failure to discourage, but inspires to nobler effort, believing firmly in the final victory of right. Courage nerves the arm to strike for a nation's liberties. It is the master-spirit of revolution, baptizing lands in blood that they may be renewed, strengthened and purified. It knows no sex, no country and no law, save the law that creates; it is an element of the human soul; it makes all great lives and all great epochs. Oh! the courage that moved the hearts of our

country's brave defenders in the years still fresh in the memory of graves and the agony of little carnage! and the tender, patient courage of our women—whose chords were torn, broken and bleeding at each sabre-stroke, each bullet-wound and bursting shell. The angels loved their songs to catch the echo of this noble, sublime courage epic, whose rhythmic flow and sadness thrilled the voice of harmony to ten-deeds the wide world over. Let us not forget the lessons of those solemn years, but pray for courage to be true, courage to be faithful "to the cause that needs assistance."

### WHAT SHALL BE DONE WITH THE INDIAN?

BY WILLIAM J. YOUNG.

The question at the head of this article is frequently asked, and has never been satisfactorily answered. Most of the Indians west of the Rocky Mountains differ from the aborigines of the Eastern 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 think, when you have partly tamed and made him your friend, that thenceforth your flocks will be unharmed by any of the coyote race.

But what can we do with the Indian? Can we civilize him? From depths of barbarism as low the present civilized races have risen, but in the regular course of Nature's progression, it requires many thousand years to evolve civilized races from man as he existed at the commencement of the "ethic age." Can we accomplish this in a single generation? Certainly not by any system of treatment heretofore tried, or at present practiced. Certainly 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 pursuits 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 child should be stolen in infancy by the Indians, and in twenty years his parents should find him a grown-up savage, would they, to reclaim 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 infancy of reason to my present status.

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, son, and his daughter, Mrs. Colie, 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, were jugglery, though he had not been present at one of the seances. On a subsequent Sunday he said (I Spiritualism) was an "emanation from the pit of darkness, cooperating 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 he 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, and not offend the sensibilities of any. I prepared 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.

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; or, if this course did not meet his views, whether he would discuss from the desk the claims of Spiritualism with a public speaker of character and ability. I felt that he would not risk the results of a conflict before the "already half-awakened public ear, and I had not been disappointed. I know that he, with his advisers, felt that the less that is said the better for their cause. I cannot, therefore, get the subject before the people of my acquaintance at home; without publishing a free pamphlet, which I do not care to do at this time, on account of the expense. I had my heart set on talking over the subject with my neighbors; but the free press think best to furnish their readers with the pamphlet they crave. Editors are, under such circumstances, subjects—or should be—of pity or blame, as one may think. At least they are under a severe and humiliating constraint; and in country places, where and under the task master. The best we can do, perhaps, is to watch, and pray, and argue. Thus I come to the BANNER. Thank God we have a "free" press

less, free minds, who are willing to publish free

was brought up in the church by religious parents, who taught me the precepts of Christ, 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 reverence the memory of them for doing as well as they could that which to them was right, according to the light they walked in. They have passed beyond the bonds of human tyranny, and are waiting and watching to welcome their earth friends to the land of perpetual sunshine.

But here I will promise, before entering upon the events that have led me to where I am, that I feel, even now, no doubt that had I found church 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 "degeneracy," 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.

Lancaster, Ohio.

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

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

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.  
When'er you sit in quiet here,  
Your Sisy, mother, will hover near.

She loves this quiet, peaceful hour,  
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 gifts is rife;  
Develop those beautiful gems of truth  
That have dormant lain since early youth.

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

### Spiritualism in Colorado.

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 Spiritualists, 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, toll-worn 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 during the doubts and difficulties of the field. Mr. and Mrs. Hatch, among the most prominent and outspoken friends of free thought, 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 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. (Do not be deceived; everything is a city here from five hundred to twenty thousand inhabitants.) We have grand mountains, and grand ideas; and do everything on a grand scale generally. In every 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 interest intensifies and spreads.

We have no public halls here, and shall be compelled to take measures to build places for ourselves. 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 way of laying the foundation of a solid superstructure.

"The press has offered a feeble resistance to the swelling and rolling tide; the pulpit has made a feeble 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, publishing fully and publishing all 'well-written communications' in our favor, and receiving in return the approbation and support of our people." I second the motion to withdraw our support from all papers leading their influence against us.

and enclosed to J. H. Wolfe.

The day-laborer, who earns, with hard hand and the sweat of his face, coarse bread for the wife and children, is raised by his generous motives to a noble dignity; and though wandering the remnants of life, as a poor being, he is not less dignified by his noble motives, than those who think themselves exalted by wealth from getting

### Spiritual Phenomena.

Miss Laura V. Ellis in Lowell.

This very interesting medium for the manifestation of invisible power and intelligence, accompanied by her father, has been giving seances in this city during the past week. The performances were similar to those witnessed at her exhibitions in Boston. Her father seems to be an artless and honest man, of limited education, ready and willing to submit to the closest scrutiny and investigation of doubting skeptics. Her first seance here was at a private residence. A Methodist minister was present whose extreme skepticism led to some unpleasantly manifested manifestations of spirits in the body. He was impatient of all order and regularly 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 dogmatism, more science and soul growth, this doubting representative of divinity would be more civil and agreeable. The Methodists generally, I believe, attribute these doings to the devil, thus, unwittingly admitting the spiritual theory of the whole thing. If it is devil's work, then the question is, who is the devil? or who are the devils? Is he a fact or 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 disorders, 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' advice and "mended."

Miss Ellis's seances 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 seances 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-provocation. 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. He 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 raps 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.

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 had the curiosity to go and see.

The first seance he gave, we asked him to arrange his "conditions." He stated that he invariably left that to the audience. A committee was 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-bricks to his hands, so that they were visible to all who were present. They then tied a cord 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, banjo and bass-viol were played upon; far above the heads of the audience, occasionally touching gently all who were present.

At another seance, a tumbler of water was placed upon the table, and by request of a gentleman 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.

In justice to our Orthodox friends, I would say they believed very gentlemanly toward Mr. Oden. I have not heard a single instance where they denounce him (Oden) as a humbug; and many of them have been liberal-minded enough to go and see him and his manifestations, and acknowledge 't is impossible for him to do what they witnessed at his seances. In giving a seance 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, any more startling occurred after his release, than while he was bagged.

Col. Oden leaves here for Cincinnati to-morrow morning, though not without promising us that he would arrange his affairs in Cincinnati and return to Decatur this fall, and spend the winter with us. He speaks of advertising in the BANNER, and sending out a public medium, though he is not one who seeks notoriety. J. S. B. Decatur, Ill., July 23, 1866.



Children's Department.  
BY MRS. LOVE M. WILLIS.  
ADDRESS, CARE OF BANNER OF LIGHT, BOSTON.  
"We think not that we daily see  
About our friends, angels that are to be,  
Or may be they will, and we prepare  
Their souls and ours to meet in happy air."  
(Lyon Hunt.)  
(Original.)  
**SELFISHNESS:  
AND THE TROUBLE IT BRINGS.**  
(Continued.)

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 importunities.

And Bertie and Kitty Prang looked as lovely as fresh mull and satin could make them, and Bertie 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 to give this pleasure to Bertie. The sacrifice of the gold beads was the first struggle. As she 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 unbroken, and to tell her of the virtues of the dear old lady that wore them. She thought of the one 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 do this. No; I will not alter my decision. Dear grandmother, help me to be altogether willing to give up all for love," said she, with the painful lines still showing themselves. "Oh what a fool I am!" she spoke aloud to herself. "What is a bauble like this to the happiness of a beloved child? I dare say Lucy will have something quite as good. If she does not, the angels will weave her a chain of purer gold than this."

So the dress was bought, and loving fingers toiled to finish it in perfect order. Perhaps, thinking of the golden sacrifice she had made, Aunt Jane chose the most glorious of colors—the Bird of Paradise—with which to trim the delicate tulle that formed the garment. And Bertie 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.

Bertie had been so afraid that Lucy would come home and see the dress and beg her mother to get her one like it, that she had called every morning to tell Lucy that she was not wanted at home, for her mother was busy working for others, and Lucy thought that her work was increasing, and that better days were coming for her; so she studied more attentively than usual, and tried to be very hopeful, spite of the little fears that would sometimes creep into her heart when she thought of Bertie and Arthur.

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

"My dear," said Mrs. Prang to Bertie, "don't stand staring so; somebody is looking at you; it's that nice young man just from Philadelphia. I'm sure he wishes to be introduced to you. There, he's turned to Bertie Stevens—little mix! Now I think of it, dear, you'd better not be too intimate with her; she's only one of the common sort of folks. I understand her aunt is only a tailoress. Remember, Bertie, what I say. I am astonished that Christie should take her to the party."

And Bertie watched as the "nice young man" gave his hand to Bertie, and seemed to be admiring her to her heart's content. Bertie determined to revenge herself on her friend, and waited until she saw her alone, when she went up slyly to her, saying:

"Has your aunt got those coats done yet? I thought perhaps she expected you to help finish them. It must be very entertaining to make coats and vests; do you find it so?"

Bertie'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 Bertie's look of scorn, she went past her toward where the young man stood, and began to converse with him.

"Don't you think it is fine boarding a little way out of town? I am stopping with an old lady—such 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 everybody else. And she is so clever, but dreadfully common."

"Hem! Ah!" said the young man.

"Yes, dreadfully common; and I could not 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 Bertie, she stays in town; but I don't think it nice at all, do you?"

Just then Bertie looked up and saw Lucy, escorted by Mr. Vane, very sweet as looked in her white muslin, and the black ribbons she insisted on wearing in memory of the dear little baby.

"By Jiminy!" said the young man, "there's a beauty. Don't I wish that was I!" Would it be we have a jolly—? But that old fellow looks as if he would keep off intimates. By Jolly, who is she, though?"

"Oh she's nobody," said Bertie; "a girl that 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 cousin. No doubt her aunt is around here somewhere; perhaps you can give her a job of work; I fear she sadly needs a little."

Gertie, then, had denied her good aunt in vain. She was conscious of her meanness, but not anxious to repair the injury she had tried to do.

Lucy walked quietly beside Mr. Vane, full of delight at the gay scene. As her eye sought Gertie, it kindled with pleasure. She looked so fair and blooming, that Lucy was proud of her. She never thought of being snubbed by her dress, or asking how she obtained it, or wondering that her mother had not thought of her. She admired

Bertie and Kitty, too, as if they belonged to a world that was placed before her to please her love of beauty, like the fair roses or lilies in the garden. Lucy would as soon have thought of envying a gorgeous tulip as Bertie Prang, or a dahlia as Gertie. They were all lovely to her eyes, and her loving heart rejoiced in their beauty. Christie 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, but replied:

"I will not dance any more this evening; I prefer to look on."

"In-deed!"

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

But the nice young man, being disappointed in Lucy, had no idea of turning back to those he had left, and he found a companion in a gay young girl, who slipped 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 of the soul that even the stupid and the vulgar admire.

The hours of the evening flew by, and Gertie did not seek Lucy to speak one friendly word to her, but managed to keep Christie constantly by her side, so that he should not seek Lucy. And Lucy dreamed beautiful dreams as she sat watching the gay scene, and was glad and thankful every moment.

Good Mrs. Clipp sat waiting at home, over the dark stove and by the dim light. Never do hours seem as long as when waiting. Arthur had gone out, and would not be back until late. He had 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 his mother's words and her anxieties as for the wind. And good Mrs. Clipp sat there and thought of Arthur, who had taken from her her last dollar, and Gertie, who had taken her last treasure; and she had hope for both, and was ready to sacrifice for them again. And thinking in the dim light, she heard a step, an unusual one, coming up the yard, her ready sympathies were awake, and she took hold of the shawl she expected to need, to answer a summons to a sick bed. Thump, thump, rang the loud raps, and with her heart all in her face, she opened the door.

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

And Mrs. Clipp took from the hands of two stout men, her beloved boy, unconscious, and with the dreadful stamp of drunkenness on his face. The steps went back as they had come, steady and slow, and Mrs. Clipp heard them, standing still, looking at the pale face of her boy. When all was still again, and the only sound was the ticking of the clock, and the quick, sharp breaths that came from her lips, she knelt down beside him and touched his hands to see if he were alive; and then prayed as only mothers 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 of breaking, and she could not hear even if an angel had spoken. But Mrs. Clipp was a woman so full of hope that she could not long kneel even in prayer 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 purse 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 mortgaged," and a little sigh came from good Aunt 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 heads. The dear child is having a good time, and perhaps she will be happy after this, and then if Arthur does right we will see many a glad day."

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, watch him in perfect peace."

Then she went back to her watching again, and the clock gave its mournfully slow tick, and the fire died down again, and the mother's heart went back through all the years of care and anxiety for her beloved boy, and repeating, "Oh no, the Lord did not mean it should end thus; oh no, oh no," she dozed a little in her chair, to be awakened by Gertie's voice outside.

"I can't be kept waiting put here; I say, let me in. I declare the old woman must be asleep."

And Mrs. Clipp apologized and Gertie, apologetic, 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 got herself about her first and only duty, to bless others.

It was late before either Arthur or Gertie were up. Arthur was determined to make light of his evening's adventures, and scorned his mother's words of advice, and Gertie joined him in ridiculing her anxieties. Gertie was more irritable than ever, and would give no account of the party, and the day wore on, and early evening, and just as evening Lucy's cheerful face looked in. She had so much to tell, and was so charmed with everything at the party, that she brought back Mrs. Clipp's smiles with their usual freshness. Gertie was willing to be amused by her, and at last be-

gan to talk quite glibly about her own part in the occasion.

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

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

**"Our Young Men."**

I have read with much interest an article in a recent number of the "Round Table," headed, "Our Young Men," in which the writer urges the importance of providing greater facilities for social diversions, in order to attract our young 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 our social system.

Several years ago, when quite a young man, I visited New York City. I remember what an oppressive sense of utter loneliness and isolation I felt while standing one night upon Broadway, that vast artery, ever throbbing with human forms. I stood there, staring for human companionship, among half a million of my fellow creatures. I had made one unfortunate attempt to "scrape an acquaintance," but was mistaken for a pickpocket. I felt then, and I feel now, that with all our boasted civilization, we are yet in a state of social barbarism.

In all our reformatory movements, it is very evident to my mind that we have not attached sufficient importance to the social element. Our beneficial societies, generally, are narrowed down to the question of "meat and bread"—to the lower wants of our animal nature. Our Temperance Societies have done much good; but, after all, their treatment is purely symptomatic, 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 it 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 "surplus 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 heaven; and I firmly believe that in the communion of souls on earth, next to religion, lies 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 dizzy heights of eloquence, which he could never attain in his own closet. The electric fire that darted from the eye of Napoleon, at Austerlitz, or from 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 organize in this city. I sincerely believe that the proposed organization will meet, in a grand measure, 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 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 eligible locality will be provided, which shall contain:

1st. A Library and Lecture Hall. This room will contain the best standard works and the leading magazines and newspapers of the day, and will also be used for lectures, debates, dramatic readings, parlor plays, conversation, and all entertainments of a literary and intellectual character. Adjoining this hall will be—

2d. A Study, which will be exclusively for reading, writing and study, and where the strictest silence will be observed. Adjoining the study 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, promenade, and a variety of gymnastic games and exercises.

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

Having selected with care and discrimination the proper social elements, we adopt as the fundamental law of our organization:

Perfect and entire social equality and Christian harmony of feeling.

The great advantages to be secured by this Association are as follows:

Young men, having a place of pleasant evening resort, where they can gratify their taste by various amusements, and also enjoy refined social companionship, will not be so strongly tempted after the day's toil, to waste their time, means, health and reputation, by frequenting the drinking saloons and other worse resorts.

During the long winter evenings the facilities of the Social Hall will effect a material saving in fuel and lights to each individual member at his own home.

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

Many persons, particularly new residents of the city, wanting the requisite facilities for society, and who live to a great extent isolated lives, will here be brought together in bonds of pleasant social 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 cease to be a bar to cordial intercourse between persons of congenial tastes.

It is proposed to have branches of the Association in every city in the country, so that members travelling from home by preventing their proper credentials, can avail themselves of all the facilities of the club.

In this Association, we aim at the broadest and highest culture of our physical, social, moral and intellectual natures.

"How many thousands of young men, under similar circumstances, deprived of social sympathies and recreations, have plunged into the vortex of dissipation, and become moral wrecks in society."

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 cents," said Quibble, smelling the fish, "I might be induced to purchase."

The following is a copy of a letter received by a village schoolmaster: "Sir, as you are a man of knowledge, I intend to inter my son in your skull."

**THE MASS MEETING AT THREE 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 human souls to vibrate with melody and rhythm as the excursion boats glided to and fro with their precious burdens—human immortal souls.

The meeting was called to order by Mr. Orris Barnes, of Clay, and Mr. Seth Kelcey, of Syracuse, was appointed President, and Mrs. F. A. Logan, of New York, Secretary.

After appropriate remarks by the Chair, Mr. J. H. W. Tooley was introduced as the speaker of the day. A few preliminary remarks concerning the beauties of the scenery, the delightful day, and the pleasure of meeting so many face to face beneath the broad canopy of the bending heavens—illustrative of our beautiful philosophy, which is as expansive as the universe and deep as infinity, moving the hearts of the people to a broad humanitarian faith—he proceeded to show that all religions of the past were institutional and longitudinal, cold climates of the intellect, of energy, of luminosity and spirituality, while the southern, or Torrid zones, produce lassitude, drowsiness and stupidity; that fear was an outgrowth of indolence and warm climates, as also of exclusiveness and selfishness; that the idea of a God of wrath and eternal burning originated in fear and ignorance; that associative effort, combined with confidence in one's self and in humanity, served to allay all fear and to unfold the powers of the mind in all their varied phases, in art, in inventions, 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 of help and aid, and God himself to be with us, for truth is in the air, and the most sensitive of us, 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 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 thills send up incense to the summer-land, so also the life of the people, to be met 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 voice, interspersed with many pleasing anecdotes and witticisms, with which Mr. Tooley seems particularly gifted.

The forenoon session closed with an improvised song by Miss Mary E. Jones, of Auburn.

Then the afternoon session, with a general good feeling, while the picnic basket dinner was served by many groups.

The time having arrived for the afternoon session, the Fulton brass band generously and kindly came from the boat, took the stand and discoursed sweet music. I think the "Star Spangled Banner" and "Old Hundred" never sounded better. The orator bore a feeling of being between the heavens and the earth, and as his last cadence died away upon 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 banish from the earth the gloom, the dread and terror of the tomb, to bid men seek what they have done. "Love, Eden, angel-life divine." The afternoon discourse more than equaled that of the forenoon with home thrusts and illustrations. One anecdote I will relate, and leave the subject matter of these able lectures to be published in pamphlet form. The speaker said he knew a woman who lost her babe, and she sat down and moaned and wept because her mother heart was desolate. While she was in this pitiful condition he called on her, and listened to the recital of her woes. "Why," said he, "there are other babies in the world. Go and take them, hug them, kiss them, bless them, and you'll feel better. They are just as good as your baby, and some of them are motherless, and need just such a mother as you have lost."

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 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 one Father's children."

The following Resolutions were adopted:

Resolved, That we tender our sincere thanks to Mr. Tooley for his able lectures to this appreciative audience.

Resolved, That our kindest remembrances go with the Fulton band to the children of the Sabbath School.

Mrs. Lyons improvised and sang a Scotch place, 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: "As a 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, we affirm that human life is absolutely sacred, 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 individual or international difficulties are opposed to the highest teachings of human nature, 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 privilege to suffer rather than to inflict suffering, to die rather than kill."

The following officers of the Society were chosen: President—Joshua P. Blanchard, of Boston. Vice President—Henry C. Wright, of Boston. Corresponding Secretary—Wm. B. Heywood, of Scituate. Recording Secretary—Miss Margaret E. Bonnet, of Gloucester. Treasurer—Robert F. Walcutt, of Boston. Executive Committee—Irving Winslow, of Boston. B. Units, of Lowell.

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 invited to attend.

The Universal Peace Society encourages the formation of these auxiliary societies, not only in this country but abroad, for it is through the establishment of such throughout the land that the Society looks for permanent success, and the widest dissemination of God's highest truth—"Peace on earth, good will toward men."

Pennsylvania and Rhode Island are making preparations to form auxiliary societies in their respective States. In the East, the friends are thoroughly aroused on the subject. What of the West? That reform is firmly rooted there, re-

mains not the slightest doubt. "Tis but for some leading mind to set the wheel in motion, and a Society is organized in every State to discourage wars and fighting, and all resorts to deadly force between individuals, States or nations."

It gives me pleasure to note the fact that Spiritualism, more than any other class, are alive to this one demand of the hour. Spiritualism means something, when applied to the practical principles of life. Christianity means everything, when its professed followers forsake Moses and practice Christ.

The barbarians of war already are knocking at our gates. The leading minds in the councils of the nation prophesy that are another year rolls by a civil war, most terrific in upon us. Look to it, then, men and women, that we do our utmost to avert such a calamity; allow not a moment to pass ere a movement is set on foot for the formation of societies in your midst, to discourage and suppress all inclinations or tendencies toward inaugurating another war, so degrading to the name of American civilization. Let its chief cornerstone 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 indispensable to the accomplishment of any great good, hence the necessity of forming societies as auxiliary to the Universal Peace Society, that such bodies may not only enjoy the benefit of its aid and counsel, but derive great power from union and combination, which must wield a mighty influence, 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 documents are ready for distribution, and by addressing me, at 67 Park street, Boston, as Corresponding Secretary of said Society, I shall be most happy to forward the above to any friend in sympathy with the movement, 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 manifest. Any information on the subject will most cheerfully be given. Earnestness 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 Alleghenies, 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 National 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. In organization a bugle 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 illumined 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 fact—that 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 multiply 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 spiritualistic public is a vast mass of unformed material. Let its efforts be concentrated, and fall directly upon venerated errors, and like the dead tree of the forest, they will fall to rise no more.

Fraternally yours,  
HENRY M. SPENCER.  
Penn Yan, Yates Co., N. Y., July 29, 1866.

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

"The warrior statesman, hastening his pen,  
Retires to bed in Washington at ten.  
The lightning courier leaps along the line,  
And at St. Louis tells the tale at nine.  
Waiting a thousand miles where he departed,  
And getting there an hour before he started."

"The greatest organ in the world," says one wicked old bachelor, "is the organ of sympathy in woman, because 'tis an organ without stops."



# Banner of Light.

BOSTON, SATURDAY, AUGUST 18, 1866.

OFFICE 158 WASHINGTON STREET,  
Room No. 3, 2d Floor.

WILLIAM WHITE & CO.,  
PUBLISHERS AND PROPRIETORS.

W. M. WHITE, C. H. CROWELL, I. B. RICH,  
LUTHER COLBY, EDITOR.

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

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

## 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 moribundness 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 employers 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 hasty placing of the feet.

## Going in for Flogging.

It is a matter of notoriety that the teachers at Cambridge, in the Alston Grammar school, who flogged a young 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 re-elected by the same committee, thus receiving an open and unequivocal endorsement of their conduct. Those school-committees 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 toward a young lady of personal character and respectability, but on the theory upon which their creed itself rests. Orthodoxy is a creed of violence. It is full of wrath and damnation. It denials 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 flogging episode at last in the practice. Orthodoxy in this very way makes men hypocrites; for all will dodge punishment when they can, particularly if their own sense and reason tell them that it is all out of proportion to their faults.

It gives us great pleasure to state that Bro. Peckham is convalescent, and will soon be able to fully attend his usual duties in the great field of reform.

## The Reverend Child-Murderer.

The papers are not yet done talking of the case of child-murder in an interior town of Ohio, by its own father, a "minister of the gospel," who carried his severity to that pitch because the youngling, only three years of age, refused to repeat the words of a prayer after him. Another case of child-murder in Richmond has been brutal abroad, with the horrible details and all; and the spirit of slavery is charged with the responsibility. Now we have no protest to make against every beast carrying its own burden; the manifest evils of the slave system deserve to be dwelt upon and held up to the moral scorn of all humanely inclined people. But what we do object to, and what we criticize with all possible plainness, is that those who bear down on the Richmond case shall not be allowed to let up on the Medina case. If one is a flagrant one, so is the other. Nay, worse: for if the "barbarism of slavery" is to be seen in the one, it can only be inferred that the gentleness of Christian love shines out in the other.

But nothing like a contrast of this sort was what we are after. Our purpose is, in few words, to bring out into full view the interior and essential harshness, temper, revengeful qualities, and positive cruelty, that illustrate in this instance—not more so than in many another—the real character of the Calvinism which forms the basis and 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 ecclesiasticism. The little one is beaten till his skin is bruised and his flesh battered, till his joints are swollen, till his features are disfigured, and till his 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 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 be 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 he is 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 temporarily irresponsible for his actions; but that he did what he did in all deliberateness, "having the fear of God (Calvinistically speaking) 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 meretricious 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 requital 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 forgiveness, and sympathy, and love.

## The Alleged Bogus Medium.

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 manufactured-to-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. Perhaps 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 in this matter; but we still decline publishing the medium alluded to, hoping enough may have been said already to bring him to a sense of duty.

## England Toward Us.

A change is manifestly coming over the minds of the English Government in respect to the United States, which will make all things even between us at last. The new foreign Secretary admits that we have grievances to complain of, meaning, 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 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 persisted in exciting feelings in us which it is the hardest of all possible matters to put and keep down.

## Cholera Increasing.

In a single week there were two hundred cases, all fatal, of cholera 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 as yet. There were two deaths from it in July, but both came from New York, and every possible precaution was taken against its spreading. In spite of all warnings, New York has the cholera epidemic at last. It is said to have worked in among the population irrespective of the cleanliness of the locality, and to prostrate all classes of persons alike. It seems to be proved that it spreads by contagion only; and all precautionary measures are taken mainly with reference to prevent actual contact with the influences of the disease.

## A Goodly Gathering.

The largest good meeting of Spiritualists, with one exception, ever held in this vicinity, assembled at Island Grove, Abington, on Wednesday, August 8, by invitation of Dr. H. F. Gardner. The weather was charming—everything the visitors could desire—hence the immense crowd, numbering over five thousand by general estimate, although the superintendent of the grove says there were nearer eight thousand. Those in quest of rational pleasure were supplied by boat excursions on the lake, dancing, etc.; while others were gratified and, we trust, instructed by the eloquent speeches from the lips of the earnest teachers present. Among these we may name G. A. Bacon, who officiated as chairman, Mr. Lincoln, John Weir, E. S. Wheeler, Mr. A. James, of Chicago, Dr. Gardner, J. H. Bickford, Miss Lizzie Doty, Miss Sarah A. Byrnes, Mr. Joseph Dixon, of Jersey City, Dr. P. Clark, Dr. G. W. Morrill, and Frank White. All the speeches were of more interest than are usual on such occasions, for they partook largely of the spirit which should characterize an assembly of Spiritualists, and the good seed sown cannot but produce happy results. The venerable Mr. Dixon gave a sketch of his labor in Jersey City. He is a host in himself, and is doing a noble work for the enlightenment of benighted souls. He has built a fine hall, in which he holds free meetings; and has established a library, which he opens free to all.

Dr. Gardner made an appeal in behalf of the Spiritualists who suffered by the great conflagration at Portland, and although not an eighth part of the multitude in the grove were within sound of his voice, he raised \$110 on the spot; which he has since forwarded to the care of M. A. Blanchard, Esq.

We sincerely thank those friends who so handsomely aid the claims of the BANNER before those assembled around the speakers' stand, which resulted in adding sixteen names to our list of subscribers. If some of our friends who attend similar gatherings would do the same, the BANNER OF LIGHT would soon double its present circulation and become a more potent instrument in extending a knowledge of the Spiritual Philosophy.

Our limits prevent a more extended notice of this, the grandest picnic of the season; in which all enjoyed themselves to the fullest extent; and will anxiously look forward for a repetition of the happy occasion.

## THE STAR OF HOPE.

DEDICATED TO ELLULAR, THE STAR OF KANAWAH LODGE, BY MRS. HENKINS.

Bright star of Hope! still let your beams  
Of radiant beauty shine  
Upon the franchised 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,  
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.

NOTE.—"Ellular" is the name Mrs. Conant received from her Indian spirit friends. With the Indian it means something to see by, or through. "Kanawah Lodge" is the name the Indians have given Mrs. Conant's present home at Watertown. "Kanawah" signifies teacher; 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 Bismarck 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 altogether. Another star than his is in the sky now, to the north of him. His pretensions to be 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 man of the Tuilleries is driven to new expedients. His star pales before the one newly risen. Russia snubs him. Italy refuses to hear him. Prussia treats him with contempt, not even consulting him about the "rectification" of the map. A different master appears on the carpet.

## Enjoying 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-and-by. 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. Bickford has consented to enter the lecturing field again. Just such a speaker is needed in our ranks. He has spoken, more or less, in this city and vicinity; as his business would allow, for the past four or five years; but the pressure from the invisible world and the need of all sorts of reform now call so loudly for the exercise of his inspirational gift, that he can no longer hold back. He is earnest, eloquent and radical in his speeches; is very fluent, and holds the close attention of his audiences. His address is Charlestown, Mass. We hope our friends will keep him hard at work, for he will do good wherever he labors.

## Health and Disease.

The wise Brahmin said, "Live so that the body shall be 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,  
Slowly 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.

By-and-by Christianity will announce and illustrate that the noblest, purest Christian life represents itself in the healthiest bodies, with rounded limbs and joyful, sparkling eyes. But now the religious school leaves out of its study just what the medical school does—the spiritual body. The popular medical science, Physiology, Hygiene and Therapeutics, considers but one body, the outer material one, rejecting the idea of a body within a body. So disease is to be looked for in this one body, and all curatives are to be 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 passing 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 inharmoniousness, 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 disease. Consumption, fevers, eruptions, 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, benevolence—these, then, are the sources of health. Hatred, selfishness, pride, greed, anger—these are the primal sources of disease. If one is sick, for a permanent cure let him nourish charity and benevolence within—his will, 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 enemy, 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, selfishness and fear, is ever stimulating, 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 the spiritual body. Our spiritual bodies are invisible to our material sense, yet they are surrounded 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 unhealthy influence. Our feeling from the miasmatic swamps, or the cholera-infected city, is only an escape from the weaker poisons 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 flowing. Swedenborg's doctrine, that all organs are made up of similar, embodies the same idea. We call around us forms, beings like ourselves.

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

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 hosts—some, 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 healthful forces. He who is full and overflowing with love and good-will, is ever accompanied with an invisible host health-imparting, because filled with like spirit; while he who is filled with base lust and hatred, is ever surrounded by a disease-imparting host, because their spirit engenders fevers, leprosy, and the whole host of ills. Here, 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 men, 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, informing 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 Fellowship is prospering greatly, new lodges being started in all quarters, and old ones waking up 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 "Nebula" 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 August 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 explains 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 Spiritualist 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 regularly every Sunday morning and evening, and Conferences are held every Sabbath afternoon 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.

Denn Clarke, of Brandon, Vt., who holds a high position among the exponents of the spiritual philosophy, adds the following to a note just received from him:—"As soon as I get fairly into the field, I design to do all I can to swell your list of subscribers, believing 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 serried ranks of bold reformers who are bearing aloft the 'Banner' in the van of human progress, and hail 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 undoubtedly 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 country.

## A Test Medium.

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. Laflin Ferres 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. F. excels any that I have ever met."

## To Subscribers.

A slight disarrangement in our mailing 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 hereafter to receive them in season, we hope they will notify us at once.

## Michigan State Convention.

We have received the photographic report, by W. E. Jamieson, of the proceedings of the Michigan State Convention, recently held at Battle Creek. It came too late for this week's issue, but we shall print it in the next BANNER. It was a very interesting occasion.



ALL SORTS OF PARAGRAPHS.

In the account of the spiritual manifestations at Newton, a few errors crept in. It was Nathaniel Bradstreet Shurtliff, and not Champney, who said "he had met his grandfather Deas 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 civil 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 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 26th.

Those having back numbers of the *Herald of Progress*, containing the story of "Regina Lyle," commenced in the October number, 1891, will confer a favor by sending the fifteen papers containing the story to Cora Wilburn, post-office box 62, Springfield, Missouri.

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 man of good address, has a fine, sensitive organization, a clear, good voice for public speaking, and evinces power and purpose. He delivered a short address before the Convention, and we feel assured that he possesses the qualities that will enable 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 cause they have taken. —*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 strayed from the subscriber, a sheep all over white, one leg was black and half his body. All persons shall receive five dollars to bring him back. He was a shaggy."

NUISANCES.—Horse-railroads in narrow streets.

A letter has been received in this city from Hayti, which announces that the rebellion has been put down, and that the Haytian 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, Geffard has been nominated and confirmed as President.

LABOR.—Speed the plow and break the harrow; Peace and plenty send abroad; Better far the spade and barrow, Than the cannon or the sword. Each invention, each improvement, Render man Oppression's rod; Every sign and symbol, 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 months. The Prof. brought back with him a specimen of a South American ostrich, which he has presented to the city government. A portion of the Deer Park on the Common has been assigned to this distinguished stranger for a promenade.

Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind.

Mrs. B. S. Greenlow, who has been for many years a successful clairvoyant physician in Maine, has recently located in Medford, Mass.

The fare on the Metropolitan horse-railroad in this city has been reduced. A package of twenty tickets can now be had for \$1.00.

Bowen's "Picture of Boston," published in 1830, contains the following: "Washington Coffee House, by Lewis Boutell, at 163 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.

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. Tooley.

"Daughter," said a fond mother, whom the oil speculation had made aristocratic, "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 contemplates his approaching exit to the spirit-world. We talk 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 credulous? 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 Galesburg, Iowa, thus writes:

"You will find enclosed \$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 70 years of age, have become quite infirm,

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 as 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 823 liquor dealers, 825 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 Staël 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 6th, 1896, the following persons were duly elected delegates to represent the Society in the National Convention of Spiritualists, to be held 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. Henry Beck, Mrs. Mary Moulton, Mr. and Mrs. W. Ward, Mr. and Mrs. A. Luddington, Mr. and Mrs. J. L. Taylor, Mr. and Mrs. B. Higley, Mr. and Mrs. C. Clark. And the following persons were duly elected delegates to represent the Lyceum: Mr. and Mrs. A. W. Pugh, Mrs. Henry Beck, Mr. Leonard Bricker, Miss Lizzie Kelsor.

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 21st of August.

DR. J. W. ALLEN, Pres.

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 Nettie Colburn, Schuyler Moses, Martha A. Moses, William W. Parsells, Charles W. Hobard and James J. Marsh.

C. W. HEBARD, Pres.

W. W. PARSELLS, Sec'y.

Rochester, N. Y., Aug. 2, 1896.

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, William; A. E. Carpenter, Putnam; Mr. Crowdingfield, 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, 1896.

At a regular convened meeting of the "Progressive Spiritualists" of Hammon, N. J., held on Sunday, July 20, 1896, the following named delegates were elected to represent this Association in the "National Spiritualist Convention," to be held in Providence, R. I., commencing Aug. 21st, viz.: J. G. Fish, Samuel Pratt.

H. E. BOWLES, M. D., President.

C. P. HILL, Secretary.

Hammon, N. J., Aug. 2, 1896.

The Michigan State Association of Spiritualists, at its recent session, elected E. Whipple, Mrs. S. D. Fobes, S. J. Finney, L. B. Brown, H. N. F. Lewis, and J. M. Peables, 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, Lottville, Pa.; O. Messenger, Wrightsville; G. Newcomer, M. D.; Mendville; A. Walton, Mrs. P. Phelps, Columbus; Mrs. R. A. Northrup, Miss Olive H. Fraser; Lynn; C. Howd, 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.

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 BANNER 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.

Also, that I have perfected my present arrangements for lecturing, and will make no further engagements.

LIZZIE DORRIS.

Boston, July 12th, 1896.

Simple and Efficacious Remedy for Cholera.

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

I have successfully treated Asiatic cholera (before I was developed as a healing medium), using nothing but the above simple remedy.

DR. J. H. RUTLEY.

Erie, Penn.

Connecticut Affairs.

The Spiritualist State Convention, held at Williamam, 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 us on our way," was the Children's Progressive Lyceum. That institution must and will grow and spread, until the corners of the earth are gladdened by its effects, because God, truth, harmony and liberty, are its "champion parts." When these elements exist unlimited, they away the world. Now, Spiritualists of Connecticut, as we have an organization, and Children's Lyceums are being started in many places, shall we not be remiss and faithless to ourselves, if we refuse to come up to the help of sustaining both the organization and the Children's Lyceum? Does any 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 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, Williamam, Secretary, and your money to W. W. Perry, Williamam, 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 spiritualism, seeking neither remuneration nor applause; 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 ungarbled truth is often less palatable than smoothly turned compliments, he may sometimes fail to win golden opinions, and yet be really the more meritorious for that very fact. His very successful practice as a healing medium, attested to by large numbers of the grateful relieved, is too well known to need mention.

Yours for truth, A. E. WILLIS.

Springfield, Mass., Aug. 5, 1896.

A Capital Inducement to Subscribe for the Banner.

Until Sept. 22, 1896, we will send to the address of any person who will furnish us new subscribers 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 Artisan's Well," by George A. Shufeldt, Jr.; or "A B C of Life," by A. B. Child, M. D.

For new subscribers, with \$3 accompanying, we will send to one address one copy of either of the following useful books, viz.: "Hymns of Progress," by Dr. L. K. Cooley; "Poems," by A. P. McComb; or the "Gist of Spiritualism," by H. Warren Chase.

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 "Arcana of Nature," or "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.

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 time.

Send only Post-Office Orders or National Currency.

SPIRITUALIST MEETINGS.

BOSTON.—The members of the Progressive Bible Society will meet every Sunday at 2 p. m. in No. 2 Tremont Row, Hall 21. Evening meeting will commence at 7 p. m.

THE INDEPENDENT SOCIETY OF SPIRITUALISTS, Charlestown, hold meetings every Sunday afternoon and evening, at 10 o'clock, at the corner of Chelsea street and City square. Seats free. Children's Lyceum meets every Sunday at 10 o'clock. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Speakers engaged:—Barth A. Byrnes, Aug. 12 and 19; N. B. Greenleaf, Aug. 26.

CHICAGO.—The Associated Spiritualists of Chicago have discontinued their meetings until Sept. 21. Miss Lizzie Dorrin will address them each Sunday during that month, and Mrs. M. Macomber Wood for the month of October. The Children's Progressive Lyceum has also adjourned until September. J. B. Dodge, Cor. Sec'y.

THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in Westminster Division Hall, Chelsea, at 3 and 7 1/2 p. m. Mrs. M. J. Ricker, Sup't. The public are invited. Seats free. Dr. J. Ricker, Sup't.

LOWELL.—Spiritualists hold meetings in Lee street Church, afternoon and evening. The Children's Progressive Lyceum meets at 10 o'clock. Dr. J. R. Fisher, Conductor; J. R. Fisher, Conductor; J. R. Fisher, Conductor.

HAVERHILL, Mass.—The Spiritualists and Liberal-minded friends have organized and hold regular meetings at Music Hall, Children's Progressive Lyceum meets at 10 o'clock A. M.

PLYMOUTH, Mass.—Spiritualists hold meetings in Lyden Hall, Sunday afternoon and evening. Dr. J. R. Fisher, Conductor; J. R. Fisher, Conductor; J. R. Fisher, Conductor.

ROCKFORD, Ill.—Spiritualists hold meetings in Forest Hall every other Sunday at 10 o'clock. Mrs. Yeaw, speaker.

FOXBORO, Mass.—Meetings in Town Hall, Progressive Lyceum meets at 10 o'clock. Dr. J. R. Fisher, Conductor; J. R. Fisher, Conductor; J. R. Fisher, Conductor.

FAIRHAVEN, N. Y.—Meetings are held in Pratt's Hall, every

Sunday, Sunday, afternoon at 3 and evening at 7 1/2 o'clock. Progressive Lyceum meets every Sunday forenoon, at 10 o'clock.

PUTNAM, Conn.—Meetings are held at Central Hall every Sunday afternoon at 2 o'clock. The public are invited. Seats free. Speakers for the present, A. E. Carpenter.

DOVER AND FOXBORO, Me.—The Spiritualists hold regular meetings every Sunday forenoon and evening, in the Universalist Church, Dover, at 10 o'clock. Seats free. The public are invited.

NEW YORK CITY.—The First Society of Spiritualists hold meetings every Sunday in Bowdoin's Hall, 806 Broadway. Seats free.

THE SOCIETY OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Exhbit Hall No. 35 West 42nd street, near Broadway. The Children's Progressive Lyceum meets at 10 o'clock. Seats free. The public are invited.

NEW YORK CITY.—Dr. H. Marks, Conductor. Speakers wishing to make engagements to lecture in this city should address P. E. Farnsworth, P. O. box 825, New York.

WILLIAMSBURG, N. Y.—Spiritual meetings are held one evening each week, in Continental Hall, Mrs. Emma F. Jay Bultine is the speaker for the present. All are invited free.

MORRISTOWN, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 1/2 p. m.

CHASTA, N. Y.—Children's Progressive Lyceum holds public sessions every Sunday, at 2 o'clock p. m. Mrs. Hayden, Conductor; Amy Post, Guardian.

THOY, N. Y.—Progressive Spiritualists hold meetings in Hammon, N. Y., at 10 o'clock. Seats free. The public are invited.

PHILADELPHIA, Pa.—Meetings are held at Sansom street Hall every Sunday at 10 o'clock. Seats free. The public are invited.

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## Message Department.

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

Mrs. J. H. Conant.

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

The questions propounded at these circles by mortals, are answered by spirits who do not announce their names.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

### Our Public Free Circles.

These circles, in which the public have heretofore manifested so deep an interest, will be resumed on Monday afternoon, Sept. 21.

In the meantime, those who have sent us questions 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 sessions.

### 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 spiritual 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 through 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 ills are the foundations of its heaven. Father Spirit, accept the aspirations and praises of thy children. Accept 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 ever 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?"

ANS.—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 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.

Q.—By the same: In what sense is it true that no man can 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.

SPRINT.—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 so.

How do you know that silver exists in the atmosphere? You cannot see it, cannot feel it; and yet it is there. The chemist will prove that

it is there, that it exists in the atmosphere. And again, take a plate of silver, drop it in nitric acid. Soon its identity 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.] Didn't I see you there then? [It is possible. I may have seen you and not known who you were.] No, you couldn't, because I saw you, and you didn'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 to.

I have a father and mother, brothers and sister there. I have a wife also, sometimes in Winchester, sometimes in Concord.

I have been here before, but never could do as I wanted to. I suppose I hailed from the 14th New Hampshire; lost my body—not my life—in battle; and, although I knew nothing about the 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, "William, 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 kept 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 anxious 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 sad conditions. I first learned that I could come back by being attracted to a lady who I knew was one of this sort, clairvoyant, somnambule, or something of the sort. I believe she used to describe diseases—perhaps you know her? [In Winchester?] Mrs. Metcalf. [Oh, 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 didn't suffer in passing on, none at all. I think I went out very quick, and was suddenly surprised to find myself on the other side. I still remember all my friends, and feel just the same toward them, only I am more strongly attracted to them than ever. Death has not sent me to some 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.

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 anything 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 couldn'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 bad because I was outside of the Church; didn't experience religion. She feels very bad. There is no need of it. I'm very well off indeed; wouldn'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 ain't very deep.

I'm greatly obliged to you, sir. [You are welcome.] My mother's name is Abigail. [Shall we send a paper to her?] If you like; do not like to trouble you; but would like to have you send 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 portion 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 left, but particularly with my friend Mary Eliza; for she has helped I would come; has wondered why I didn't come, if spirits can return.

There have been many things in the way of my coming back. At first I felt as though I could not come so far from all who knew me, from all who were so dear to me. I thought it was a

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! You 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 came, and I tried to speak then, but I wasn't able to. They said I had no confidence enough.

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

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 the morning of real life. Our Father, and our 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.

April 30.

### Questions and Answers.

QUES.—In the second chapter of Acts, thirty-first verse, it says: "His soul was not left in hell, neither his flesh did see corruption." First Corinthians, fifteenth chapter, fifth verse, says: "Flesh and blood cannot inherit the Kingdom of God." These two verses seem like a contradiction. 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 entire Record; for best 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 "invisible" law. So if the psychometrist holds any atom within his magnetic influence, he can by virtue of that magnetic influence determine the precise locality from which that atom, as an atom, has originated. All atoms have a soul, an inner life. The table has its soul, the grain of sand, the rolling worlds in space have their souls; human bodies have their souls, and by that life the psychometrist determines 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 existence, so long that magnetic life exists, with it.

Q.—How is it that objects taken from great depths 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.

SPRINT.—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 here, 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.

I supposed it might be, [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 30.

### Orin Gordon.

I am Orin Gordon, from New Haven. I have no folks, that I know of, that believe anything in this coming back; but I want very much to come. I thought it would be no harm for me to come to

try to roll away the stone of bigotry from their sepulchres. 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 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 wouldn'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 needn't feel afraid they won't get their just due, for they will. I met one of our keepers 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. Don't amount to anything; I don'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 happy 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 up—must go.

April 30.

### Carrie Eldridge.

I want my mother—her name 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 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.

I'm eight years old—most nine, now. [Were you from New York?] Yes. I have been to see Mr. Mansfield 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 don't know; 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 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 sooner 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 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 do not 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.

Thursday, May 3.—Invocation: Questions and Answers: Henry Gardner, from Goldboro, N. C., to his brother Joel; Mary Alice Reinhardt, to her mother, in Trenton, N. J.; Charles G. Houghton, to his father, in Boston; Olive Pope, to her brother, Frederick G. Pope.

Monday, May 4.—Invocation: Questions and Answers: John Houghton, to his friend Charles O'Brien, to his wife, in Concord, N. H.; William L. Trusell, to his father and mother, in Danville, Vermont.

Tuesday, May 5.—Invocation: Questions and Answers: Stephen Allen, to his friends Joseph and John, in Danville, Vermont; Alice Clark, to her husband, sisters and brother.

Thursday, May 7.—Invocation: Questions and Answers: Charles Allen, to his father, in Danville, Vermont; John Adams, to his father, in Danville, Vermont; John Adams, to his father, in Danville, Vermont.

Monday, May 11.—Invocation: Questions and Answers: Dan Jones, of the 2d Illinois Cavalry, to his father, in Danville, Vermont; also to his friends in Danville, Vermont; William L. Trusell, to his father, in Danville, Vermont.

Thursday, May 14.—Invocation: Questions and Answers: Robert T. Amesbury, to his father, in Danville, Vermont; also to his friends in Danville, Vermont; also to his friends in Danville, Vermont.

Monday, May 18.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Thursday, May 21.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Monday, May 25.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Thursday, May 28.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Monday, June 1.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Thursday, June 4.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Monday, June 8.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Thursday, June 11.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Monday, June 15.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Thursday, June 18.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Clara Edles, to Abner Kneeland, in Danville, Vermont; also to his friends in Danville, Vermont; also to his friends in Danville, Vermont.

Monday, June 22.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Thursday, June 25.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Monday, June 29.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Thursday, July 2.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Monday, July 6.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Thursday, July 9.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Monday, July 13.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Thursday, July 16.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Monday, July 20.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Thursday, July 23.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Monday, July 27.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Thursday, July 30.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Monday, August 3.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.

Thursday, August 6.—Invocation: Questions and Answers: Dr. Albert Gurney, of New York City, to his friends; George W. Allen, to his father, in Danville, Vermont; also to his friends in Danville, Vermont.







Banner of Light.

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J. M. PEEBLES, RESIDENT EDITOR.

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banner of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PEEBLES, Cincinnati, Ohio; 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 will be gigantic; and though along the Atlantic Cable steam peace rumors, the contract 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, Württemberg, and Baden. Prussia wished for Hanover and the smaller States of Northern Germany. Victor Emmanuel wanted Venetia, 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 government.

For years the feudalism of the medieval 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 death-grapple 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 Europe itself, or through the direct participation of European nations, have cost the lives of 2,782,000 men, of whom 2,148,000 were Europeans, and 634,000 their foreign adversaries. This gives an average of 43,800 lives per annum, and the above figures are exclusive of deaths in the civil 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 campaign (1853 to 1856), which cost the lives of 311,000 men, thus divided:

Russians.....256,000  
French.....45,000  
English.....28,000  
Italians.....2,000

The wars of Russia in the Caucasus (1829 to 1850), absorbed 330,000 lives.

The Indian insurrection (1857 to 1859), 196,000.

The war between Russia and Turkey (1828 to 1829), 193,000.

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.

The French campaigns in Africa, from 1830 to 1839, 146,000.

The Hungarian insurrection of 1849, 142,000.

The Italian war, inclusive of the Roman campaign and Garibaldi's conquest of Sicily and Naples, 129,874.

The total losses of Europe during the wars from 1792 to 1815, amounted to 5,530,000 men, being an average of 240,000 per year.

To go still further back, the Seven Years' War, from 1756 to 1763, cost the lives of 642,000 men, or an average of 91,700, estimated at a still higher figure 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.....2,230,000,000 francs.  
France.....1,000,000,000 francs.  
England.....1,350,000,000 francs.  
Turkey.....1,000,000,000 francs.  
Austrians.....470,000,000 francs.

Total 5 years.....5,530,000,000 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 Civilian war, the Spanish campaign 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 furnished for the fadeless glories of immortality.

In our soul's depths we loathe the war. Its glided trappings symbolize to us hecatombs of mangled dying and dead. It is Mosaic in nature, retaliatory 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 ampires 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 never 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 Southern hearts. The devil cannot cast out devil; oil thrown upon, will not quench burning buildings; war only incites the war-spirit, and

neither battles nor bayonets can produce that heavenly peace that "passeth 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 snowflake; 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 over their heads, olive branches in their hands, and souls inspired with sympathy and brotherhood, would make the atmosphere so positive with goodness—yes, they would so infill it with the moral magnetism of justice, truth and love, that the tyrannical and the rebellious 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 hovering o'er me; and while with shining finger he points heavenward, reminding me of that celestial 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 bent 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 panacea for all the disorders of humanity?

These are not merely beautiful, sentimental theories, fitted only for a future heaven; they are sound, rational principles, that may not only safely but profitably be reduced to practical life on earth. All these divine principles of peace, charity and love, if permitted to flow out into the ultimates of life, would prove the wisest social and political economy. Love begets love; goodness inspires to goodly deeds of benevolence, and to bless others results in greater happiness than to 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 one; would take no man's life, nor even in self-defense! When these peace-principles, daily inflowing 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 freedom; the eagle 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 fall;  
Returning Justice lift aloft her scale;  
Peace o'er the world her olive-branch extend,  
And white-robed Innocence from Heaven descend."

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

Sweet a pilgrim's rest in a harmonious home. Such is Col. Barron's, situated 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 spirit-paintings, taken by N. B. Starr, of Cincinnati, are several remarkable tests; tests that have very favorably impressed the whole community of St. Clair with the truth and blessedness of Spiritualism.

During a circle one evening a beautiful child of Br. Barron's, named Lizzie, who passed to spirit-life in her eleventh year, appeared to the medium present, and assured her friends that she could and would go to a spirit-artist and get her picture. Neither Bro. Barron nor family wrote to N. B. Starr—the neighbors knew nothing of the promise. But Lizzie hastened to the Cincinnati artist, in company, she said, with Dr. Curtis, a spirit long in the summer land. She there personated herself, and told Bro. Starr she wanted her picture taken. No letter—not a line passed between the parties, till the painting was finished and forwarded to St. Clair. The parents were quite overjoyed—the neighbors recognized it at a glance as the loved Lizzie—even the dress was a fac simile in appearance of the one she wore on earth. But not satisfied, she told her parents she wanted another, representing her as she is in the heavenly world, clothed in spirit-drapery, with her spiritual surroundings. Relative to this there was a correspondence between the parties, and yet this spirit-child would often pass and repass, informing each of the contents of their letters long ere they reached their destinations. The last named picture is a splendid specimen of art, reflecting honor upon the medium and the controlling spirit-artist.

Bro. Barron invites lecturers and Spiritualists everywhere to call and see his paintings. We assure all a warm, cordial greeting.

Our congregation in St. Clair was not large but appreciative. Here was once a flourishing Universalist Society, but nearly all of its members have become Spiritualists, thus showing their preference for knowledge over faith.

Bro. Hull's Late Discussion.

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 evenings, creating 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 conditions, of holding intercourse with mortals."

Each disputant spoke thirty minutes. Bro. Hull conducted the controversy on his part to the entire satisfaction of the Spiritualists, and aiming 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 grounds," &c. In his last speech he did not occupy 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 Spiritualism. Discussions relating to the interests and destinies of souls are exceedingly instructive and profitable, when candidly and judiciously conducted.

THE LESSON OF THE CASCADE.

by HALL EPHS.

Laughing, dancing, slinging 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 aye,  
"Heed the truths upspringing;  
Restless mortal, stay and listen  
To the wild waves slinging;  
Hear how sweetly now thy 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 Delaware, near my home, is a beautiful little cascade, which flows down a rough, steep hillside, and with a sweet song falls into the river below. I love to visit it, and always feel refreshed and cheered by its silvery music.

Rev. G. S. Gowdy a Spiritualist.

Some thirteen years since, at a Universalist Association, we were introduced to the Rev. G. S. Gowdy, a sound, clear-headed Universalist clergyman, imbued with the principles of Spiritualism. Another clergyman present, Rev. B. Hunt, took Bro. Gowdy to task for his heresy. They waxed warm in the argument, Bro. Gowdy exhibiting the best spirit, as well as presenting the clearest statements, and more logical reasonings, based upon ancient Biblical and modern facts.

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 Spiritualist, rooted and grounded in the Spiritual Philosophy, renounce it in life or death.

Spiritualism in Canton, Ill.

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 heaven-appointed work.

Prayer.

With the devotees of all religions, it has been a portion of their worship to offer audible prayers, both publicly and privately. Prayers are intended as the outpourings of gratitude and love from the soul. Alas, how often this is perverted! In 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 for the bestowment of benefits, but that the predominance asked for are worldly ones, and clothed in the most carefully studied language? Oh, for a prayer that shall speak communion of soul with soul! I could bow my head in deep reverence, and mingle my soul-supplications with such an one. It is a fact untold in depravity, that the greater portion of all prayer is but mockery, vanity, and chattering.

Spiritualists, do you pray? Do you consider you should worship? Do you think for a moment that it is beneficial and religious for you to supplicate in words of love and gratitude of those divine guardians you have with you? Ah! I fear you are neglectful in your respect for them! I can conceive of nothing diviner than communing with the angel world. We have the evidences, and are confirmed in the knowledge that spirits are with us, guarding, and inspiring us with truths of life, here and hereafter. Why should we not be thankful? and if thankful, why not offer our heart-thanksgivings to them?

I love, in the tranquil hour of retirement for the night's repose, to unlock my soul's pent-up emotions, and there commune with the ones that I know watch over and protect me while slumbering. I think prayer, correctly understood, and breathed forth as a soul aspiration, is grand beyond description. I think we, as Spiritualists, as religionists, should pray; should invoke divine blessings, and should offer thanksgivings. Not to an individualized God! Not invoke blessings through "sacred altars," by the blood of a Christ! Not to thank God that his innocent son's blood was shed for us; but pray to God in nature, in man, and in all their products. Pray to the "immortals." Pray to your own soul. Invoke blessings in consonance with knowledge and wisdom, which only can be your guide in judging between truth and error! Offer thanks 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 I should like to see our lecturers, one and all, adopt it preceding and succeeding their discourses; 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 cannot 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 minds for the better reception of the truths to be uttered. To close with it relieves the mind, and also creates within a feeling of sympathy; which I must say is indeed useful with us in our work.

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

Blackberry Picnic.

Six miles east of the beautiful capital of the young giant State of Ohio, 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 grained 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 enfolded 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 Duken was made Chairman, and Mr. Smith and Mrs. Van Duken and Mr. Pollard, were chosen to draft resolutions, and T. M. Ewing was requested to report in the columns of the BANNER OF LIGHT.

Preamble. Whereas, mind is influenced by mind, and thought is stimulated by expression of thought, we beg leave, therefore, to inscribe upon the waving folds of the BANNER OF LIGHT our firm resolves—the thoughts of the present hour. Resolved, That life is love, and love is unity; and the enjoyment of both is God.

Resolved, That spontaneity in the social, and in the conjugal relation, is the true source of life—the only reliable basis 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.

Grove Meeting.

A Spiritualist Grove Meeting will be held 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 Providence 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 arrangement, 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.

Providence, R. I., Aug. 1, 1866. L. K. JOSLIN.

Meeting of the Friends of Human Progress.

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 Collins, and other speakers are expected to be present. All invited in advance to give to all persons to attend. Persons from a distance will take the State Lake Railroad to Angola.

LEVI BROWN, FRANCIS LEACH, LEWIS BALDWIN, ELECIA LANDEN, JAMES VARNY, ANNIE TAYLOR, Committee.

Notice of Meeting.

The next annual meeting of the "Northern Wisconsin Spiritualist Association" will be held at the city of Berlin, Green Lake County, on the second Saturday and Sunday of September next. The speakers engaged are W. F. Jamieson, Mrs. S. E. Varner and Mrs. H. F. Mallon. Oakshoof, Wis., Aug. 4, 1866. J. P. GALLUP, Sec'y.

Annual Picnic.

The Spiritualists of Johnson's Creek and vicinity will hold their annual picnic at Middleport, on Wednesday, the 6th day of Sept. Bro. J. M. Peebles 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 Cuyahoga Falls, Summit County, Ohio, on the first and second of September. Good speakers will be present. A. UNDERHILL, and others, Committee.

LECTURERS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANNER OF LIGHT.

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

Miss LIZZIE DORR will lecture in Chelsea during September, in St. Louis during October and November, in New York during January and February. Will make no further engagements. Address, Pavilion, 81 Tremont street, Boston.

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

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

WARREN CHASE will lecture in Windsor, Conn., Aug. 18 and 19; will attend the National Convention in Providence, and speak in Chicago, Ill., during October; in Davenport, Iowa, during November; in Rock Island, Ill., during December. He will receive subscriptions for the Banner of Light.

DEAN CLARK, inspirational speaker, will speak in Reading Center, Vt., Aug. 19; in Janaville, Aug. 26. Address, Branford, Me., Aug. 19.

IRAD P. GREENWALD will lecture in Glenburn, Me., Aug. 19. Address, Kenduskeag, Me.

Mrs. M. MACOMBER WOOD will speak in Stafford, Conn., Sept. 8, 15, 22 and 30; in Chelsea, Mass., during October; in Andover, during November. Address, 11 Dewey street, Worcester, Mass.

Mrs. ANNA M. MIDDLEBROOK will lecture in Worcester, Mass., every Sunday in September and October; in New York, Nov. 11, 18, 25, and Dec. 2, 9, 16, 23, and 30.

J. MADISON ALTY, trance and inspirational speaker, will lecture in Lowell, Mass., during August; in Rutland, Vt., Sept. 3, 10, and 17; in Middlebury, N. Y., Sept. 24, 31, and Oct. 8, 15, 22, and 29. Will also receive subscriptions for the Banner of Light. Address, Woodstock, Vt., care of Thomas Hill, Oct. 1.

C. FANNIE ALTY will speak in Andover, Vt., Aug. 19; in Bridgewater and Woodstock, Aug. 26; in Hanson, Mass., Sept. 2. Address as per appointments.

Miss SARAH A. NUTT will speak in Aurora, Ill., during August, and during September; in Elgin during August, in Elgin, during November. Address as above, or Aurora, Kane Co., Ill.

E. S. WHEELER, inspirational speaker, will lecture in Quincy, Aug. 19 and 26. Address this office.

Mrs. S. A. HORTON will speak in Ferrisburgh, Vt., Aug. 26. Address, Brandon, Vt.

M. HENRY HORTON will lecture in West Paris, Me., and vicinity, during August. Will speak Sundays and week ends, and address as above, or Ferrisburgh, Vt.

Mrs. LAURA CURRY is lecturing in San Francisco, Cal. Address, 1111 Broadway, N. Y.

ALONZO WILLIAMS, M. D., inspirational speaker, is engaged to lecture in Illinois until the fall. Address, care of E. N. Y. Esq., box 50, Monmouth, Warren Co., Ill.

Mrs. STEVEN A. HUTTON will speak in Williamette, Conn., Aug. 19 and 26; in Worcester, Mass., during September. Address as above.

Mrs. M. A. C. BROWN will speak in North Dana, Mass., every other Sunday until further notice. Address, Ware, Mass.

Mrs. M. W. WOLCOTT is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address, Danby, Vt.

Mrs. S. E. BLUNT, trance speaker, will lecture for the Society of Spiritists in Yarmouth, Me., till further notice.

Miss ELIZA HOWE FARR will speak in Stockton, Me., and vicinity for the summer and fall. Address, Stockton, Me.

O. P. KELLOGG, lecturer, East Trumbull, Ashbluff Co., Vt., will speak in Monroe Centre the first Sunday of every month.

DR. L. K. COOKLEY will answer calls to lecture. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Vincennes, Ind.

J. H. BICKFORD, inspirational speaker, Charlestown, Mass. A. T. Foss will answer calls to lecture. Address, Manchester, N. H.

P. L. H. WILLIS, M. D., care Banner of Light, Boston. Mrs. S. E. L. CHAPPELL will receive calls to lecture in New England until further notice. Address, 14 Hudson street, Boston.

Mrs. AUGUSTA A. CURRIER will answer calls to speak in New England through the summer and fall. Address, box 618, Lowell, Mass.

Mrs. J. W. JACKSON DAVIS can be addressed at Orange, N. J. Address, Milford, Mass.

Mrs. N. J. WILLIS, trance speaker, Boston, Mass. Mrs. SARAH A. BYRNES, 87 Spring st., East Cambridge, Mass. J. S. LOVELAND will answer calls to lecture, and will pay special attention to the establishment of Children's Lyceums.

M. C. BENT, inspirational speaker, Cavendish, Conn. Mrs. E. K. LADD, trance lecturer, 178 Court street, Boston. J. M. PEEBLES, box 1492, Cincinnati, O.

Mrs. N. K. ANDROSS, trance speaker, Delton, Wis. Mrs. LAURA DE FOOTE GORDON's address is Cache Creek, Colorado Territory.

Mrs. FANNIE B. FULTON's address through the summer will be in Cache Creek, Colorado Territory.

F. L. WADSWORTH's address is care of the R. P. Journal, P. O. drawer 622, Chicago, Ill.

GEORGE STEARNS, normal speaker, may be addressed at New Bedford, Mass.

Mrs. MARY MITCHELL, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and week-end evenings, in Illinois, Wisconsin and Missouri during the summer, fall and winter. Will attend conventions and give lectures when desired. Address, care of box 211, Chicago, Ill.

LOUIS WATSON can be addressed at Boston, Mass., care Banner of Light, till further notice.

Mrs. STEVE A. WILLIS, trance speaker, Lawrence, Mass., P. O. box 412.

Mrs. T. F. STANLEY may be addressed at Detroit, Mich., care of H. F. Lewis. Will make engagements to lecture for the summer and fall in Ohio and Michigan.

Miss LOTTIE SMALL, trance speaker, will answer calls to lecture. Address, Michigan Falls, Me.

Mrs. R. R. RAY, lecturer, 1714, New Orleans, La. ELIZABETH SICKLER, Lansing, Mich.

DR. E. B. HOLLEN, N. Clarendon, Vt. Mrs. EMMA F. JAY BULLOCK, 151 West 12th st., New York.

Mrs. ANELIA H. COLBY, trance speaker, Monmouth, Ill. LEO MILLER, Canastota, N. Y.

Mrs. A. P. BROWN, St. Johnsbury Centre, Vt. Mrs. H. T. LEONARD, trance speaker, New Ipswich, N. H. He intends to make a tour through the Western States about the end of September. Those wishing his services please apply soon.

B. M. LAWRENCE, M. D., will answer calls to lecture. Address, 18 Marshall street, Boston, Mass.

J. M. WHITNEY, Jr., inspirational and trance speaker. Address, Myrtle, Conn.