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# Spiritual Phenomena.

# ACCREDITED MANIFESTATIONS.

THE BROKEN HEART. BY A LATE PHYSICIAN.

There was a large and gay party assembled one evening, in the memorable month of June, 1815, at a house in the remote western suburbs of London. Throngs of handsome and well-dressed women-a large retinue of the leading men about the town-the dazzling light of chandeliers blazing like three suns overhead-the charms of music and dancing-together with that tone of excitement then pervading society at large, owing to the successful Continental campaigns, which maddened England into almost dally annunciations of victory; all these circumstances, I say, combined to supply spirit to every party.

Mrs. Sutton, the lady whose party I have just been mentioning, was in ecstacy at the eclat with which the whole was going off, and charmed with the buoyant animation with which all seemed inclined to contribute to the evening's amusement. A young lady, of some personal attractions, most amiable manners, and great accomplishmentsparticularly musical-had been repeatedly solicited to sit down to the piano, for the purpose of favoring the company with the favorite Scottish air, "The Banks of Allan Water." For a long time, however, she steadfastly resisted their importunities, on the plea of low spirits. There was evidently an air of deep pensiveness, if not melancholy, about her, which ought to have corroborated the truth of the plea she urged. She did not seem to gather excitement with the rest; and rather endured than shared the gaieties of the evening. Of course, the young folks around her of her own sex whispered their suspicions that she was in love; and, in point of fact, it was well known by several present that Miss Bellew was engaged to a young officer who had earned considerable distinction in the Peninsular campaign, and to whom she was to be united on his return from the Continent. It need not therefore be wondered at, that a thought of the various casualties to which a soldier's life is exposed-especially a cold and brave young soldier, such as her intended had proved himself-and the possibility, if not probability, that he right, alas! never

# "Return to claim his blushing bride,"

-but be left behind among the glorious throng of the fallen-sufficed to overcast her mind with gloomy anxieties and apprehensions. It was, indeed, owing solely to the affectionate importunities of her relatives that she was prevailed on to be seen in society at all. Had her own inclinations been consulted, she would have sought soliude, where she might, with weeping and trembling, commend her hopes to the hands of Him who seeth in secret," and " whose are the issues" f battle.

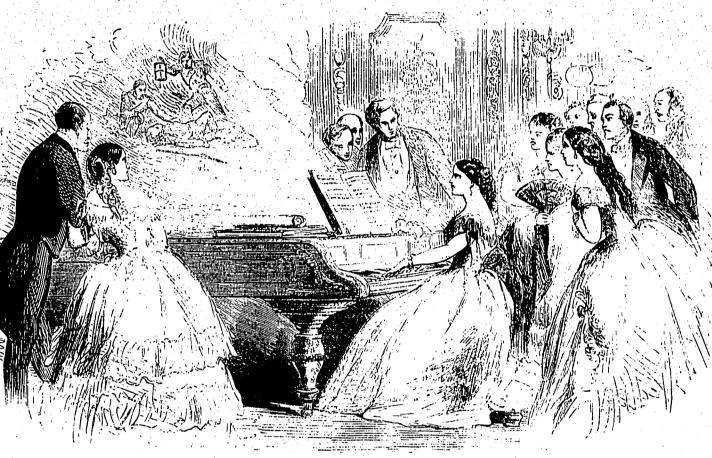
As, however, Miss Bellew's rich contralto voice, and skiilful powers of accompaniment, were much alked of, the company would listen to no excuses

their departure, to prevent their presence embarrassing or interfering with the family, who were already sufficiently bewildered. The room was soon thinned of all except those who were immediately engaged in rendering their service to the young lady; and a servant was instantly despatched, with a horse, for me. On my arrival, I found her in bed (still at the

house where the party was given, which was that

of the young lady's sister-in-law). She had fallen into a succession of swoons ever since she had been carried up from the drawing-room, and was perfectly senseless when I entered the bed-ohamher where she lay. She had not spoken a syllable since uttering the singular words just related; and her whole frame was cold and rigid-in fact, she seemed to have received some strange shock, which had altogether paralyzed her. By the use,

however, of strong stimulants, we succeeded at ; leagues from the capes of Virginia. Upon these length in restoring her to something like consciousness, but I think it would have been better for her-judging from the event-never to have woke again from forgetfulness. She opened her eyes under the influence of the searching stimulants we applied, and stared vacantly for an instant on those standing round her bedside. Her. countenance, of an ashy hue, was damp with



MISS BELLEW BEHOLDS THE VISION OF HER LOVER'S DEATH.

clammy perspiration, and she lay perfectly motionless, except when her frame undulated with long, deep-drawn sighs. Oh, wretched, wretched, wretched girl!" she

murmured, at length; " why have I lived till now? Why did you not suffer me to expire? He called me to join him-I was going-and you will not let me-but I must go-yes, yes." "Anne, dearest! why do you talk so? Charles

is gone. He will soon return-he will, indeed!" sobbed her sister. "Oh, never, never! You could not see what I

saw, Jane!" She shuddered. "Oh, it was fright ful! How they tumbled about the heaps of the dead !- how they stripped-oh, horror, horror!"

"My dear Miss Bellew, you are dreaming-raving-indeed, you are!" said I, holding her hand in e. come, you must such gloomy, such nervous fancies; you must not, indeed. You are frightening your friends to no purpose." "What do you mean?" she replied, looking me suddenly full in the face. "I tell you it is true! Ah, me! Charles is dead! I know it-I saw him! Shot right through the heart! They were stripping him when---' And heaving three or four short convulsive solis, she again swooned. Mrs. Sutton could endure the distressing scene no longer, and was carried out of the room. fainting, in the arms of her husband. With great difficulty we succeeded in restoring Miss Bellew once more to consciousness; but the frequency and duration of her relapses began seriously to alarm me. The spirit, being brought so often to the brink, might at last suddenly flit off into the other life without any one's being aware of it. I. of course, did all that my professional knowledge and experience suggested; and, after expressing my readiness to remain all night in the house, in the event of any sudden alteration in Miss Bellew for the worse, I took my departure, promising to call very early in the morning. Before leaving, Mr. Sutton had acquainted me with all the particulars above related; and, as I rode home, I could not help feeling the liveliest curlosity, mingled with the most intense sympathy, for the unfortunate sufferer, to see whether the corroborating event would stamp the present as one of those extraordinary occurrences, which occasionally come o'er us like a summer cloud," astonishing and perplexing every one. The next morning, about nine o'clock, I was again at Miss Bellew's bedside. She was nearly in the same state as that in which I had left her the preceding evening, only feebler, and almost continually stupefied. She seemed, as it were, stunned with some severe, but invisible stroke; she said scarcely anything, but often uttered a low, moaning, indistinct sound, and whispered, at intervals:

something mysterious and aweing-something of what in Scotland is called "second sight" - in going to tell you." the circumstances which had occasioned her ill-

ness. "Gone-gone!" she murmured, with closed eyes, while I was sitting and gazing in silence on her; "gone-and in glory! Ah! I shall see the young conqueror-I shall! How he will love me! Ah! I recollect," she continued, after a long interval, "it was the 'Banks of Allan' Water' those cruel people made me sing-and my heart breaking the same while! What was the yerse I was singing when I saw "-she shuddered-" oh!this-

· For his bride a soldier sought her, And a winning tongue had he-On the banks of Allan Water

None so gay as she;

be alarmed, or I shall not tell you what I am

She trembled, and her sensibilities seemed suddenly restored; for her eyes assumed an expression of alarmed intelligence, and her lips moved about like those of a person who feels them parched with agitation, and endeavors to moisten them.

"This letter has been received to-day from Paris," I continued; "it is from the colonel, and brings word that-that-

I felt suddenly choked, and could not bring out the words. "That my Charles is dead !- I know it. Did I not tell you so?" said Miss Bellew, interrupting

me with as clear and distinct a voice as she ever had in her life.

I felt confounded. Had the unexpected operation

customary reckonings, and heaving the lead, and finding no ground at an hundred fathoms, they set the watch, and the captain turned into bed. The weather was fine, a moderate gale of wind blew fair for the coast; so that the ship might have run about twelve or fifteen leagues in the night, after the captain was in his cabin.

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He fell asleep, and slept very soundly for about three hours, when he awoke again, and lay till he heard his second mate turn out and relieve the watch. He then called his first mate, as he was going off from the watch, and asked him how all things fared? The mate answered that all was well, and the gale freshened, and they ran at a great rate; but it was a fair wind, and a fine clear night. And the captain then went to sleep again.

About an hour after he had been asleep again, he dreamed that some one pulled him, and bade him turn out and look abroad. He-however lay still and went asleep again, but was suddenly rewakened. This occurred several times; and though he knew not what was the reason, yet he found it impossible to go to sleep any more. Still he heard the vision say, "Turn out, and look abroad."

The captain lay in this state of uneasiness nearly two hours: but at last it increased so much that he could endure it no longer. He accordingly got up, put on his watch-coat, and came out upon the quarter-deck; there he found his second-mate walking about, and the boatswain upon the forecastle, the night being fine and clear, a fair wind, and all well as before.

The mate wondering to see him, at first did not know him; but calling, " Who is there?" the captain answered, and the mate returned, "Who? the captain? What is the matter, sir?"

The captain said, "I don't know; but I have been very uneasy these two hours, and somebody bade me turn out and look abroad, though I know not what can be the meaning of it." Then, after a pause he demanded, "How does the ship capo?"

"Southwest by south," answered the mate; fair for the coast, and the wind east by north." "That is good," said the captain; and after some other questions he turned to go back to his cabin, when somebody stood by him and said: " Heave the lead!'

Upon this, the captain turned again to his second mate, saying: " When did you heave the lead? What water had you?"

"About an hour ago," replied the mate. " Sixty fathom."

" Heave again," said the captain.

"There is no occasion, sir," replied the mate; but if you please, it shall be done."

Accordingly a hand was called, and the lead being cast or heaved, they had ground at eleven fathom. This surprised them all, but much more when, at the next cast, it came up seven fathoms! Upon this, the captain, in a fright, bade them put the helm a-lee, and about ship, all hands being ordered to back the sails, as is usual in such

pr apologies; so that the poor girl was absolutely atted into sitting down to the piano, when she an over a few melancholy cords with an air of eluctance and displacency. Her sympathies were soon excited by the fine tones-the tumultous melody of the keys she touched-and she truck into the soft and soothing symphony of The Banks of Allan Water." The breathless llence of the bystanders—for nearly all the comany was througed around-was at length broken by her voice, stealing, "like faint blue gushing treams," on the delighted ears of her auditors, as he commenced singing that exquisite little balad, with the most touching pathos and simplicity. he had just commenced the verse,

### "For his bride a soldier sought her. And a winning tongue had he,"

hen, to the surprise of everybody around her, e suddenly ceased playing and singing, withit removing her hands from the instrument, and zed steadfastly forward with a vacant air, while the color faded from her cheeks, and left them pale as the lily. She continued thus for some moments, to the alarm and astonishment of the company-motionless, and apparently unconscious of any one's presence.

Her elder sister, much agitated, stepped toward her, placed her hand on her shoulder, endeavored gently to rouse her, and said, hurriedly, Anne! Anne! what now is the matter?"

Miss Bellew made no answer; but in a few moments after, without moving her eyes, suddenly burst into a piercing shrick! Consternation seized all present.

"Sister, sister! Dear Anne, are you ill?" again inquired her trembling sister, endeavoring to rouse her, but in vain.

Miss Bellew did not seem either to see or hear her. Her eyes still gazed fixedly forward, till they seemed gradually to expand, as it were, with n expression of glassy horror. All present seemed utterly confounded, and afraid to interfere with her. Whispers were heard, " She's illin a fit-run for some water. Good heaven! how strange! What a piercing shriek!" &c.

At length Miss Bellew's lips moved. She began to mutter inaudibly; but by-and-by those immediately near her could distinguish the words, There!-there they are-with their lanterns!  $\mathbf{Oh}$ ! they are looking out for the de-a-d! They turn over the heaps. Ah! now-no!-that little one by one. There!-there he is! Oh, horror! forror! horror! right through the heart!"-and ith a long shuddering groan, she fell senseless in the arms of her horror-struck sister.

Of course all were in confusion and dismayot a face present but was blanched with agitaon and affright on hearing the extraordinary ords which she uttered. With true delicacy and popriety of feeling, all those whose carriages had

"Yes; shortly, Charles, shortly-to-morrow!"

There was no rousing her by conversation; she noticed no one, and would answer no questions. I suggested the propriety of calling in additional medical assistance; and, in the evening, met two eminent brother physicians in consultation at ber bedside. We came to the conclusion that she was sinking rapidly, and that unless some miracle intervened to restore her energies, she would continue with us a very little longer.

After my brother physicians had left, I returned to the sick-chamber, and sat by Miss Bellew's bedside for more than an hour. My feelings were much agitated at witnessing her singular and affecting situation. There was such a sweet and sorrowful expression about her pallid features, deepening, occasionally, into such hopelessness of heart broken anguish, as no one could contemppened to have already arrived, instantly took | plate without deep emotion. There was, besides, But the summer grief had brought he And the soldier-false was he.'

Oh, no, no, never-Charles-my poor murdered Charles-never!"

She groaned, and spoke no more that night. She continued utterly deaf to all that was said in the way of sympathy or remonstrance; and, if her lips moved at all, it was only to utter, faintly, some such words as, " Oh, let me-let me leave in peace!"

During the two next days she continued drooping rapidly. The only circumstance about her demeanor particularly noticed was, that she once moved her hands for a moment over the counterpane, as though she were playing the plano-a sudden flush overspread her features-her eyes stared, as though she were startled by the appearance of some phantom or other, and she gasped, "There, there!"-after which she relapsed into her former state of stupor.

How will it be credited, that, on the fourth morning of Miss Bellew's illness, a letter was received from Paris by her family, with a black seal, and franked by the noble colonel of the regiment in which Charles Percival had served, communicating the melancholy intelligence that the young captain had fallen toward the close of the battle of Waterloo? for while in the act of charging at the head of the corps, a French cavalry officer shot him with his pistol right through the heart! The whole family, with all their acquaintance, were unutterably shocked at the news-almost petrified with amazement at the strange corroboration of Miss Bellew's prediction.

How to communicate it to the poor sufferer was now a serious question, of whether to communi-cate it at all at present? "The family at last, considering that it would be unjustifiable in them any longer to withhold the intelligence, entrusted the painful duty to me. I therefore repaired to her bedside alone, in the evening of the day on which the letter had been received-that evening was the last of her life! I sat down in my usual place beside her, and her pulse, countenance, breathing, cold extremities-together with the fact that she had taken no nourishment whatever since she had been laid in her bed-convinced, me that the poor girl's sufferings were soon to terminate. I was at a loss for a length of time how to break the oppressive silence. Observing, however, her fading eyes fixed on me, I determined, as it were accidentally, to attract them to the fatal letter, which I then held in my hand. After awhile she observed it; her eyes suddenly settled on the ample coroneted seal, and the sight operated something like an electric shock. She seemed struggling to speak, but in vain.

I now wished to heaven I had never agreed to undertake the duty which had been imposed upon me. I opened the letter, and looking steadfastly at her, said, in as soothing tones as my agitation could command, "My dear girl-now do n't

tion of the news I brought been able to dissolve the spell which had withered her mental energies, and afford promise of her restoration to health?

She begged me, in a faltering voice, to read her all the letter. She listened with closed eyes, and made no remark when I had concluded. After a long pause, I exclaimed, "God be praised, my dear Miss Bellew, that you have been able to receive this dreadful news so firmly."

"Doctor! tell me, have you no medicine that could make me weep! Oh! give it, give it me; it would relieve me, for I feel a mountain on my breast-it is pressing me," replied she feebly, uttering the word at long intervals. Pressing her hand in mine, I begged her to be calm, and the oppression would soon disappear.

"Oh-oh-that I could weep, doctor!" She whispered something else, but inaudibly. I put my ear close to her mouth, and distinguished something like the words, " Call her-hush!" accompanied with a faint, fluttering, gurgling sound. Alas! I too well understood it! With much trepidation. I ordered the nurse to summon the family into the room instantly. Her sister Jane was the first that entered, her eyes woHen with weeping, and seemingly half suf focated with the effort to conceal her emotions.

"Oh, my darling, precious, precious sister Anne!"-she sobbed, and knelt down by the bedside, flinging her arms round her sister's neck kissing the gentle sufferer's cheeks and mouth.

"Anne!-love!-darling! Do n't you know me? she groaned, kissing her forehead repeatedly.

Could I help weeping? All who had entered were standing around the bed, sobbing, and in tears. I kept my fingers at the wrist of the dying sufferer, but could not feel whether or not the pulse beat, which, however, I attributed to my own agitation.

"Speak-speak-my darling Anne; speak to me; I am your poor sister Jane!" sobbed the agonized girl, continuing fondly kissing her sister's cold lips and forehead. She suddenly started, exclaimed, "Oh, heaven! she's dead !" and sunk instantly senseless on the floor.

Alas, alas! it was too true; my sweet and broken-hearted patient was no more!

# THE SEA-CAPTAIN'S VISION.

In the year 1664, one Captain Thomas Rogers, commander of a ship called the Society, was bound on a voyage from London to Virginia. The vessel being sent light to Virginia, for a loading of tobacco, had not many goods in her outward-bound.

They had a pretty good passage; and one day they made an observation, when the mates and officers brought their books and cast up their reckonings with the captain, to see how near they were to the coast of America. They all agreed that they were at least about a hundred

The proper orders being obeyed, the ship 'stayed" and came about;, but before the sails filled, she had but four fathoms and a half water under her stern. As soon as she filled and stood off, they had seven fathoms again, and at the next cast, eleven fathoms, and so on to twenty fathoms. They then stood off to seaward all the rest of the watch, to get into deep water, till daybreak, when, being a clear morning, the capes of Virginia and other points of the American coast were in fair view under their stern, and but a few leagues distant. Had they stood on but one cable's length further, as they were going, they would have been hump ashore, and certainly lost their ship, if not their lives, all through the erroneous reckonings they had taken on the previous day.

# The Mutilation of Dogs.

Sir Edwin, Landseer, one of the judges at the log show in London, Eng., endeavored to exclude all dogs that had been mutilated by ear cropping or otherwise. The principal reason (says a correspondent) for Sir Edwin Landseer's protest is. that the cropping of ears is most cruel and hurtful to the dog. The cruelty complained of is not in the operation; that, after all, is a small matter. At consists in depriving the animal of a defence which Nature has given to it against the entrance of earth and sand interthe ears. The entrance of these into the ears distress the dog much, causing deafness, abscesses and cancer. All dogs, more or less, require to be protected from sand and earth by overlapping ears; but especially do terriers-literally "earth dogs "-the species which, of all others, is most persecuted by cropping. They go into a burrow, their cars get full of sand, and they suffer ever afterwards. Surely Sir Edwin Landseer is right in saying that judges of dogs ought not to sanction such gross treatment of the animal, and 'that the Society for the Prevention of Cruelty to Animals should look to the practice. The only excuse that can be set up for the system is a delusive one. It is said that fighting dogs fare better with their ears cropped, and the exigencies of fighting dogs have set the fashion for all others. It is true that if an ear be gone it cannot be torn, but then it is forgotten that even for fighting purposes the ear is often a protection. All these fighting dogs have what are called points." One has the way of seizing the leg, another fixes upon the throat, and yet another makes a dash at the large gland behind the ear, which in the dog is as sensitive as the most sensitive gland in the human body. Deprive the dog of his ear, and the assailant can get a good bit of t and lay his adversary low. Leave the dog his ear, and the assailant's grasp of the sensitive gland is impeded by the folds of the ear and rendered much more feeble. Thus, even to the fighting dog, the long ear is a positive defence.

More are drowned in the bowl than in the sea.

# The Lecture Boom.

# Science Man's Great Saviour,

A-LECTURE BY PROF. WILLIAM DENTON, In Munic Hall, Boston, Mass., March 21st, 1869.

Reported for the Banner of Light.

We give below a synoptical report of the Professor's remarks. He said:

Eighteen hundred years ago a poor, trembling failor said to his two prisoners: "Sirs, what must I do to be saved?" And the answer they gave him was:

Millions since that day have been asking this same momentous and important question with tearful eyes, and the Christian teachers have generally given the same reply. Some time or other, said the lecturer, this interrogation arose in every human soul, and it would be well to consider its signification. Webster says to save is to "preserve from injury, destruction, or evil of any kind; to reactio from danger." Will belief in Josus sace us In this sense of the word? Will it protect from injury, destruction and danger? If it will oh blessed faith, let us welcome it to our hearts and onjoy it forever?. But is it so ?

Ignorance is the parent of prolific III; the ignorant father brings into the world children who never can be healthy or wise, whose lives must be a constant curse. The ignorant farmer does not know how to produce the grops by which to feed his bungry family. Ignorant presidents or kings make lands and nations mourn. Everywhere we are not by the effects of this ovil; it is the fruitful soil in which vices grow and yield their baneful crops. Will bellef in Jesus save us from ignorance? bellef that he was born of the Virgin Mary, that he lived, or died, that he had powers superior to unfural laws? This is by no moning the case. Josus himself (said the lecturer) was not the most intelligent man who ever lived on this planet; he knew but little of science; and one of the greatest exponenders of the Christian faith, writing to the Corinthians, among whom he had preached, said;

"For 1 determined not to know anything among you, save Jesus Christ, and him crueified."

And another believer had written:

- "Nothing is worth a thought beneath But how we may escape the death "That never, never dice !"

And if he thought of nothing but how to be sured by belief in Christ from a death that he was never in danger of, he must indeed have been an ignorant man.

Can the bellaf in Jesus save us from poverty? Poverty, so to speak, takes the backhone out of a man. Franklin says: "An empty bag enunot stand uprightly;" and it is equally hard for a man to do so with an empty pocket. Can the belief in Josus rid us of its forrible consequences---want and temptation? Why, Jeans himsolf was poor; he said:

<sup>10</sup> The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to by his head."

So poor was he, and so poor were his disciples. that when a slight tax was levied upon them, it required a miracle to raise the means of paying it the pockets of the whole twelve could-not furnish it. Christians, generally (said the lecturer) were rich only in proportion as they departed from the direct commandments of him whom they professed to believe in and follow. Jesus said :

<sup>10</sup> Indices in and for the mean which periabeth, but for that ment which endmeth unto exerinating life. Lay not up for yourselves treasures upon earth, where poth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where which moth not used doth corrupt, and where thieves do yet break through not steal."

One of his professed followers, and most devoted admirers, said :

" Unving food and taiment, let us be therewith content. If we were to act on this principle (said the locturer) we should be poor, and could not help ourselves. We should be dependent upon others in our old age, from having neglected in our youth to propage for it. If we followed this principle where would be our steam-engines, our railroads. our printing-presses and telegraphs, all of which are the answers to the demands of that spirit in man which teaches him to prepare for coming-

lightning, leaping from the bosom of the thunder cloud, may strike dead the minister in the pulpit, and all the consolation the church has to offer is, "Mysterious are the ways of Providence." Can this belief save men from drowning? Sup-pose two men are struggling in the water—a pose two men are struggling in the water-a

Christian and an unbeliever-who, think you, will sink first? Why, the man who can't mim ! Will this belief save its disciples from fire? and are obliged to look after their property as

carefully as do their infidel neighbors. In what way, and from what does it save us, of a millionth part of earth's noble hearts; and " Oh," says one of its followers, "our religion was n't got up to save from fire and flood, from disease and poverty, and all such trivial matters appertaining to this fleeting mortal exist-

will be more ready to receive it than we. But science, added by benevolence. Religion and does it save men from sin? Jesus himself did not superstition pretend to have done the work, but profess to be saved from sin. When one came to him addressing him as "Good Master," he answered him:

Why callest thou me good? There is none good but one that is, God." If Jesus was not good, how could me hope to

John, the beloved disciple, says: " If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Solomon, whom the Christlans believe to have been the wisest man the world over saw, or over will nee, says:

"There is not a just man upon carth, that doeth good ad sinneth not."

and shmath not." Where, then, are the people who are saved from sin? Go to our churches, and hear the prayers that are offered up Sabhath after Sabhath: "Oh God, our Heavenly Father, we have done that which we should have left undone; we have left undone that which then hast enjoined upon us to do, and the truth is not in us; we wander like lost shoep; from the crown of the head to the sole of the foot we are wounds and bruikes and brutefies. the foot, we are wounds and bruises, and putrify ing sores, and there is no health in us. Oh God, have mercy upon us, miscrably sinners!" And all the people say "Amen !" . Why do they say so? Because they feel that it fits their case exactly, and they want God to have mercy upon them. Where are the sured, then? Even the minister does not profess to be saved, according to his own admission. Jesus traight, and his followers, some once and some two or three times a day, are wont to repeat:

"Forgive us our tresponses as we forgive those who tres DARS DERIGATION.

Thus they admit daily that they are sinners. Where, then, are the saved people? We read: "Thou shall call his name Jeans, for he shall save his p do from their slus."

We have (said, the lecturer) in Boston many surved people; people who think they are going to heaven, while the poor sinner is to be shut out in everlasting darkness. Now, is there among them honvi all one who never lles, never decelves, is abso-lutely houest? a man who puts as good apples h be control of the barrel as at the ends? A man the control of the barrot as at the onds? a man who is not a negry or sulky, who never refuses to help the needy, who is temperate in all things, and whose conscience absolves him at all things? If there is one who says he does let us question him; and then call up his wife, and question to apart from her husband. And I will venture to my that amount theme is need on the transferred to the terms. ay that among these *sared* people, there is not my without sin. Where, then, are the saved?

But some say, this bellof saves man from the wath of God. What! have you a God who gots ngry? Why, I know (said the lecturer) a man angry? who would think it beneath him to be angry with a fellow-creature—his equal. Think then of God becoming angry with man, whose bodily presence in the universectly be only compared to the countless animalcula that strugglo in the water-drops When a man declares that his God is capable of anger, he at that moment admits that he is an idol; and if he is one, the worshiper had holder set bim aside, and look about for a better. But what makes God angry? The answer of the Christian is lint it is sin. "God is wroth against the wicked." But cannot you see that you are committing sin every day, according to your own confession? You are as wicked as your wicked unbelieving neighbor; if your religion does not save you from sin, it cannot save you from the wrath of God, if sin makes himangry?

"Ah!" says my friend, "it saves mo from oter-nal terment!" So you get religion as a sort of in-surance polley against eternal fire? But is there anything in Nature that tells of eternal terment? Can you trace it in the sun, which shines with equal splender upon the gallows and the church fance? In the moon, whose silver radiance looks through the prison bars as kindly upon felous and convicts, as it does through the windows of the valuee upon kings and queens? in the rain, that falls with equal blessing on the just and the un-just? Not all Nature gives the lie to this. Ortho-dox fable, and tells us there is no such thing as eternal torment. Therefore a bellof in desus can-

lightning, leaping from the bosom of the thunder saved. Franklin saves us in this instance infl-

swept away the bridge, exposing human beings to a watery grave, it was science aided by be-nevolence which manned the boat and saved the trembling victims. Science taught man how to Christians find, Insurance Companies as great a build the boat; benevolence nerved the strong convenience as any other class of the community, arms that pulled the oars. You might look per-and are obliged to look after their property as haps in vain in the Lamb's Book of Life for their names, for that book does not contain the names

of a mittion part of earth's noble hearth; and no church can hold a monopoly of them. When the startling cry of *fire* rang through the still night air, and the clanging bell and the hur-rying transp of firemen proclaimed the advent of the deadly element; when far up and the power and pollar the deadly element; when far up and the flames tion of sin, to deliver us from the wrath of (lod, a mother screamed out "Oh God, save my child," and preserve us from final and overlasting tor- and the ladder rose through the surging smoke. ment in the realms of elernal death." If it will and stout, brave men here in triumph to the do this, we will sing hymns to its praise, and none ground, who saced her and her child? It was will be more ready to receive it than we. But science, alded by benevolence. Religion and it was science that sived. These religious char-latans would have mankind believe that all the great improvements of the age were the birth o their system-that they invented the telegraph and constructed the locomotive; when the truth was they sat dozing in their cushioned pews till the scream of the locomotive awoke them from their slumbers and led them forth under the ope ky to learn what science was doing for mankind When man filled with the thought of life's un or death, like a great black extinguisher to his soul, what saved him from that fear? Certainly not the faith of the church, for it was that very thing which conjured up that awful monster. The *Pagans* did not have such a fearful droad of death; the worst they feared was that when they passed away there would be for them no resur-rection—that they would know no more of the hereafter than the flowers which bloomed over their bonest. The belief in Jesus could not save even the church members or infinisters from the fear of death; but science had come forth presenting to man the indisputable proof that he does live again; that the shell may moulder, but that our loved ones who have passed on do live; and that because they live we shall live also! The sting of death is gone; the fear of the grave has departed. Death is our friend. We cannot live here forever, and Death is but the loving angel who transplants us to that world which is to be our home. By the divine teachings of scionce we receive grander and more rational views of the life to come. Heaven was no more consid-ered (said the lecturer) a place, where we should show a damp cloud and sing forever; such music would be rather monotonous when accompanied only by a harp—and a jewsharp at that. We have learned that the world awaiting us presents advantages for the development of every faculty rock to the spirit as that of our planet is to the body, and more so. There mountains reared their heads, cleaving the sky, and round their crosts gathered the shrouding clouds, as on our own beautiful planet; there lakes reposed, and trees mirrored themselves in the glassy waters; there flowers sent forth their fragrance and birds their choral song; and bending over all was a heaven, with its worlds and systems, satellites and suns. There could be found work for all who sums. There could be found work for an who wanted it in the improvement of their higher powers. There the geologist would find more -rocks than the "Rock of Ages," upon which to exercise his exploring and classifying skill; there the between the author the state of the there the the botanist would find other flowers than the

Rose of Sharon" and the "Lily of the Valley,' to furnish food for his scientific examination. In fact, were it not so, what botanist would want to fact, were it not so, what botanist would want to go there to spend one-half of eternity in studying the one and the other half in viewing the other. *There* from ago to ago shall the soul expand, gaining knowledge and wisdom in the never ending path of progress. When a man gets such a phiboophy, and learns that there is not a chance for-a doubt of its truth, away go the bugbears of the past, and he marches out into the glorious future

But some might inquire: "Do you say Jesus is not a Saviour in any respect?" The lecturer would not be understood as saying so. Every man and every woman could be in some sense a saviour. The good comprised every one by turns, There was not a man or woman present who had not been at some time, to some other man or woman, a greater Saviour than Jesus could possi-bly be. Those who feel the hungry, strove to remove the ills that flesh is heir to, and worked to bring on the "good time coming" were saviours of the race in proportion to their labors. When we made Jesus the great Saviour, we robbed many noble souls of their due. He was a good man in his day-he is a friend of ours, and a brother. We should try to do him justice; and brother. We should try to do him justice; and justice to him is to tell the truth about him. He had to save himself, just as all mortals must save thomselves. All men could aid each other in the work of salvation; and in this sense all men could be saviours. The list of saviours was a long one; it included Socrates, Seneca, Plato, men so-called heathen, as well as desus; on its roll it counted the names of dohn Wesley, John Fox-saviours in their way: Theodore Parker, who was a saviour in his time [applause]; William Lloyd Garrison, a living savlour, and multitudes more, whom it would take a whole day to enumerate; mon who worked in all times to remove the dark clouds which lay between us and the heaven of our enoyment. Blessed be these saviours. Let us strive to emulate their works and virtues. My brother, what is it that troubles you? Do you want to be saved from poverty? You can be. Seek for knowledge on the subject, and dare to put it into practice be industrious and economical, abstain from liquors, tea and coffee—you will be better without them—avoid the abomination of tobacco, be temthem-avoid the abomination of tobacco, be tem-perate in all things; this is just the knowledge you want, and it will save you from poverty, if followed. A belief in Jesus for a hundred years would not put a cent into your pocket. Are you sick? I think you can be cured. What must you do? Learn the laws of health, get books which treat upon physiology, study them, and then practically embody their teachings in your life. You must be employed at something; wot laws there is not work dancer of starving in of less: there is not much danger of starving in this country. Drink nothing but water-get plenty of fresh air and sunshine — Nature's remedies, which are poured out freely to all—and you can learn to be sound in body, and to enjoy life as you never did before. Ah, but you say, "I am a great sinner!" So are we all, but no belief in Jesus, or anybody else, can saye us from our sin. Phrenology tells us, by the peculiar formation of the brain, what evils we are likely to be most assailed by; it teaches that those having a large back-brain are exposed to con-stant temptation from their animal natures. Now if you can find where your weak point is, aroid temptation in that direction—not seek it. There lives not a man who cannot be led into sin if he is sufficiently tempted. Temptation does not make you strong. The lecturer here referred to the temptations to overeating, and cautioned those exposed to guard the avenue of approach by simple diet. He reminded those whose trouble was amativeness, that a great deal of it arose from unduly stimuthat a great deal of it arose from unduly stimu-lating the system by exciting food and drinks, thus giving power to the animal passions, and weakening the intellect. He said to the young men, "Get married, if you can afford it; and if you can't afford it get married." There were women in the world who, under right conditions, would be a saviour to any man. The law of God was manifest in the case; one man and one wo man, united for life. Away with the hunting for attinities, as some miserable creatures do; stand the woman you have taken; be true to her; be kind to her as you were when you sought her in the early days, before the storms of life had robbed her of her young beauty. The lecturer said the evils attending the departure from this principle were to be seen each day around us. We needed to be saved in that direction, and saved with a great salvation. The time would come when men and women would understand these things better, and teach the young the duties attending the high office of parental love; they should be taught physiology, and the effects of physical intemperance in single or married The lecturer closed with an eloquent passage edge, and the consequent diffusion of benefits and blessings to the human race in the years that are

# Original Essay.

THE NATURAL HISTORY OF RELIGION.

# BY DYER D. LUM.

No. III.-ORIGIN OF RELIGIOUS RITES AND CEREMO NIES.

Religion being, as we have seen, an element of our spiritual constitution, mankind would inevitably be led to some open manifestation of it Living in a barbarous and unlettered condition, the sport of conflicting forces alternately fostering and destroying the fruit of his labors, and exciting fear and trembling by the waywardness of their action, he would naturally seek for some explanation of the fact and means to avert such alamities in future.

Trees shelfered him from the burning rays of the sun and afforded fuel for his fire; fire warmed him when chilled by exposure, and prepared his food in a more palatable manner; beasts clothed him and could be made useful to lighten his labors; water not only slaked his thirst, but also cleansed his body; rains refreshed him, and gave renewed life to vegetation. But these events would call forth no thought from a savage mind. But their rude and selfish consciousness could not but observe, that these events were not always calculated for their benefit, but apparently were controlled by motives as uncertain and contrary as human passions. These unknown forces excited their fears and terrors. Fire could consume him, water drown him, trees crush him. What the sun had nurtured storms would destroy. The long and patient labors of multitudes would, in a few hours, be swept away. Whence came this strange contrariety of actions, so like in its effects to human passions and impulses? Evidently from superior beings, invisible 't is true, but whose existence and power were daily seen in the devastating effects they produced. "It is the unhappiness of our nature," says Mallet, "that ignorance suggests fear, and fear cruelty. They must, therefore, be very little acquainted with human nature, and still less so with history, who place the golden age of any people in the age of its poverty and ignorance."

"In the early stages of human culture," says Dr. Alger, " when the natural sensibilities are intensely preponderant in nower and the critical judgment is in abeyance, whatever strongly moves the soul causes a noetical secretion on the part of the imagination. Thus a rainbow is personified: a waterfall is supposed to be haunted by spiritual beings; a volcano with flery orater is seen as a Cyclops with one flaming eye in the centre of his forehead. This law holds not only in relation to impressive objects or appearances in Nature, but also in relation to occurrences, traditions, usages. In this way innumerable myths arise-explanatory or amplifying thoughts secroted by the stimulated imagination, and then narrated as events."

Thus Fotichism slowly emerged as the natural result of man's necessities. Every forest, river, mountain and glen; every tree, rock and inanimate thing, had their own inward life. But, it has been asserted, this tends to show that religion had its origin in ignorance of the natural causes of events. Not so; through ignorance they offered their prayers and sacrifices to imaginary beings, but the ignorance only caused the misdirection of their supplication; it was not the cause of the heartfelt need of prayer. That exists independent of fear and ignorance. By the very constitution of the human mind he would be led upward through these conceptions, and, from that remote epoch to our day, surrounded as we are by all the comforts of civilized life and material prosperity, man has never yet been able to shake off this feeling of dependence on the Unseen.

Their mythology was, as Mr. Grote so ably argues, "a special product of the imagination and feelings, radically distinct from history and philosophy." Primitive man was, as savage races of to-day are, infantile in intellect. As the child will beat the chair against which he has fallen, or talk to his playthings, so men transferred to every object those qualities with which they were familiarly acquainted and immediately conscious. Nor is this feeling confined to savage life alone, hat of Tycho Brane for even in times as rewe find that distinguished astronomer proposing, as an explanation of the ebb and flow of the tides, that it was the slow respiration of the globe it self, to which he must consequently have ascribed a kind of animal nature or life.

The institution of a priesthood would be the result of a later and more advanced growth-the outgrowth of their consciousness of community of interests.

When, in the natural evolution of ideas, these forms had been systematized, altars erected and sacrifices offered, either to appease the anger or engage the favor of these all-powerful beings, the most natural and simple modes would be at first observed. Consequently we are led to ascribe the first feelings of community of interests as arising in the family relation. Man, the head of the family, would, as he became developed, feel other need of divine favor than the purely selfish ones of life and comfort that had hitherto mainly act. uated him. Though still in a low condition, the love of offspring, a recognition of their dependence upon him, an affinity of interests with those with whom he was in constant association and joint action in time of danger would inevitably be evolved, and he eventually be brought to remember them in his entreaties and offerings. Thus the altar would, in time, become the Family Altar, and the father, the intercessor for them in averting divine wrath. Thus we recognize the dawning of the priestly character in man's consciousness of parental obligations ultimating in the Patriarchal relation.

As man became developed to a higher condiion and began to live by other means than those provided by Nature; had begun to perceive the benefits derived from labor, and became more intimately associated with his fellows, organizing in societies and tribes for mutual defence and protection, and with the dawn of consciousness of their mutual relation and dependence on each other, there would arise-the natural outgrowth of this new feeling-a still deeper and more profound sense of worship and its duties. With association there would be evolved a division of labor to lighten the toils of the individual members. It could only have been after mankind had arrived to this stage that the institution of a class of men, devoted to the study of the will of the unseen powers, could begin to be dimly foreshadowed.

In the Patriarchial or Family relation, we saw necessarily evolved the conception of a Family Altar and the recognition of man-as the Head of the family-as intercessor. In the natural association of mankind into communities or tribes for mutual protection and defence, this idea would receive a still higher development. Some men now would devote their whole leisure to the study of the Unseen; seers and poets would be regarded as special favorites of the gods, and become set apart and recognized as such; not by actual selection, but rather by tacit consent. With their growing needs as a community and ascent in civlization, there would arise a necessity for some higher mode of worship. Spiritual perception would become enlarged and extended to embrace the tribe, for whenever these demands for further spirituality or greater facilities of spiritual intercourse arise, the supply is invariably furnished.

But this stage was only reached at the culminating point of Fetichism. The underlying principle of all fetich faith was the endowment of every object with consciousness. Every tree, rock, hill and spring, was a fetich, consequently their faith was elementarily of an individual and concrete nature. In its higher development only did it arise to a recognition of fetiches for the tribe. There would occur a growing tendency to abstract and generalize in his new relations, where the mind can at once recognize in a multitude of things one and the same power of affecting human interests." Thus the fetich of the tree was replaced by the fetich of the forest, and these finally subordinated to more abstract generalization.

"As thought advanced," says Mill, "not only all physical agencies capable of ready generalization, as Night, Morning, Sleep, Death, together with the more obvious of the great emotional agencies, Beauty, Love, War, but by degrees also the ideal products of a higher abstraction, as Wisdom, Justice, and the like, were severally accounted the work and manifestation of as many special divinities." .

Long centuries have rolled away and Fetichism is only extant in dark corners of the earth. We boast of our Christian enlightenment, yet there still lingers traces of its spirit. The ignorant are always prone to Fetichism. The ignorant Catholic has a fetich in the wafer; our unenlightened Orthodox friend has his Creed and our Advent brethren their Bible, which they are too apt to venerate with the identical feelings that characterized the age of Fetichism, a superstitious awe and regard, hestowed on an object in which is supposed to reside some imaginary virtue or principle. Goethe has said, and it is as true now as in pre-historic times, " Man is a true Narcissus; he delights to see his own image everywhere; and he spreads himself underneath the universe like the amalgam behind the glass. \* \* \* His wisdom, his folly, his will and his caprice, he attributes alike to the animal, the plant, the elements and the gods."

noods? Therefore a belief in Jesus could not cure us of poverty. On the contrary, the more consistently we adhered to our belief, the greater would be our poverty.

Will a bollof in Josus cure disease? Disease is a great and wide-spread evil; its venom rankles In the heart, dims the eye, and palsies the hand; it has been estimated that one-half of the people on this planet are diseased. If a belief in Jesus can cure us, then bedeome, Jesust we will throw our physic to the dogs, and thou shalt be our Great Physician! But this is by no means the ease; believers in him are just as liable to sicknoss as their infidel neighbors; in fact, more so. for as Solomon said of the conies, Christians " are but a feeble folk," and every now and then their ministers need a ticket of leave to visit Italy or France or some other country to recuperate their exhausted energies, broken down as they say in their Master's cause! Some of the early Christians believed that they could cure sickness by their faith in Christ. Jamos said:

"Is any sick among you? let him call for the olders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick."

In actual life (said the lecturer) it would be found that few believed this; they evidently had more faith in the pills of the physician than the prayers of the elder, and believed more in the efficiency of an internal than an external application of oil. If it were otherwise, the elders of the church would have no rest from their labors among their suffering brothren!

What will this religion save us from? What will a belief in Jeans deliver mon from? Death. wasre told by our Orthodox friends, is a terrible curse; they say it is the ordsided punishment for the sins of mankind. Can a belief in Jesus save ns from death? Why, it could not save Christ himself ! It does not even save men from the fear of death. Jesus cried out in the garden of Gethsemane:

"Oh, my Pather, if it be presidle, let this cup pass from mo."

But it was not possible; he was obliged to drink it to the very dregs, and in his expiring agony he cried out from the summit of Calvary:

"My God, my God, why hast thou foreaken me ?"

It (said the lecturer) an infidel had died saying those words, we should never have heard the last of it.

Christians fear death more than any other class of people. They believe in an angry God, mercilessly bent on the unending torment of the sinner; in a personal devil ever ready to clutch the unwary soul. They believe that one single unrepented sin can shut to them the gates of paradise, and plunge them to the "abyss where all is ruin. Why should they not fear death? Who could blame them? or who would not fear under the same circumstances?

Thus by the very lives and examples of his followers, do we see that a belief in Jesus does not save man from death or the fear of death. The

not save you from that which is not!

But it might be said by some that these who followed Jesus would be saved, while the rest would be left outside in utter darkness, to pay the penalty of their wanderings. But since all Chris-tians are found in their devotional utterances to Acknowledge that they did not follow Christ, it could plainly be seen that their belief could not could plainly be seen that their bond could not save them from such a place of darkness and tor-ment provided it existed. So we could see that the plan of salvation failed overywhere. There was not one ovil which belonged to the lot of humanity which did not fall with equal severity upon the Christian and the unbeliever; there was not one of these exils from which a belief in Jesus would save mankind; (/ so, he (the lecturer) would like to have some one point it out.

But we were followed by wills as numerons and blood thirsty as the mosquitoes of August. What must we do to be saved from them? Were we always to be so? No! Let us see, We are to-day freed (said the lecturer) from many evils which day freed (said the lecturer) from many evils which troubled our ancestors. Go back and see the con-dition of the people who once lived on this planet, as revealed by archwological research; naked, with no houses, abiding in hollow trees, or caves in the rocks, with the ice of winter forming around them, till the breath of spring sent them forth like hungry wolves to satisfy their deadly appe-tite. What has saved us from the condition in which the reso once wave? Science', which is which the race once was? Science ? which is man's great Saviour. Science taught man to weave and to spin, that comfortable garments might protect him from the cold; Science put into his hand first an ax of stone, then an ax of bronze, and finally one of steel, and taught him to rear the first rude but, then the frame building, and in the process of ages the stately palace in all its magnificence. Where now a thousand civilized beings obtain the comforts of life, an hundred savages would have starved to death in the olden days; the land covered with the snows of winter, days; the land covered with the snows of winter, the game all field, imagination could follow the hunter as he waded the snowdrifts; and after days of wandering, we could see him return with-out food to his hollow-eyed wife and children; and and one by one gaunt famine seized them, death despatched them, and when spring again came the prowling wolves picked their hones! What made the difference between the savage of the past and the man of the present? Science, knowledge intelligence! By their light man beknowledge, intelligence! By their light man became possessed of the information necessary for tilling the ground, sowing the seed, and reaping the crop, till the bread of the world waved in every harvest field. By them he was taught to lay by

the surplus produce against a time of need. Science had saved us! knowledge had delivered us! There was once a time (said the lecturer) that when a savage wanted to go a hundred miles he must go every step on foot, and after days of la-borious marching, arrived at his journey's end he would throw his weary body exhausted on the ground, to regain by rest the strength thus ex-pended. But Science taught man to tame the horse, and sent him with a grape-vine bridle, ca-reering on his way, rejoicing in his new found treasure; and in process of time Science gave to him the iron horse, who sweeps with tireless feet over hills and valleys, annihilating distance as he roars along. We had been taught these, because Science is man's everlasting benefactor; and only through her had mankind reached the wonderfal

through ner had manking reached the wonderful achievements of the present hour! Science saved us to-day, said the lecturer. When the black clouds roll along the heavens, and the lightning flashes forth from their murky depths, an engine of destruction, a slender rod blessing conveys it in safety to the greund, and we are to come

It would be the natural wish of man, his intense desire in performing any given action, to have it accomplished unhindered by these wayward powers, and an entreaty, or prayer, to them would be merely the vocal expression of the inner desire. His fears would force him to some xpression of his hopes and wishes. His life being one continual struggle for existence, experience not having, as yet, taught him how to proect himself against the ever-recurring dangers which were continually threatening him with death or injury; his sense of dependence being deepened by every day's added experience, and the apparent intelligent motives which moved these fearful forces, would naturally cause him to appeal to them and give expression to the inner feeling. In all his actions and plans there would arise a growing fear of their abortive termination. Hence, from this feeling of hope and terror of the unknown to the open expression of the wish, is but a step, as inevitable as natural. Instinctive actions naturally acquire a method, if we may so speak. Being himself in the savage phase of human development, but a few degrees removed from the higher brute creation; a cannihal in nature, actuated by brutish passions, uninfluenced by the higher and more intellectual sentiments of love, gratitude and charity, his deities, or unknown powers-for feeling preceded fancy-being, as in all ages has invariably been the case, but the prolongation of his inner self into objective existence, would be characterized by resistless power, by unlimited brute force; altogether uninfluenced by the finer feelings, of which, as yet, they had no conception. For, in the words of Lubbuck, " the first idea of a God is always as an evil spirit." As he obtained favor of his more powerful neighbor, he would seek to escape from these dread beings, only using more elaborate ceremonies and greater sacrifices. Their system of government-if such we may term itwas essentially despotic, based upon the complate subordination of the weaker to the stronger, a recognition of Might as the prevailing and unquestioned rule, untempered with love or mercy; hence, it would be unphilosophical to look for higher ideas in their conceptions of the mode of action of higher powers.

Forms and ceremonies thus obtained footing: not the result of fraud on the part of interested deceivers, but the natural outgrowth of man's religious nature, influenced by the conditions of the period in which he lived; the expression in form of his highest aspirations. They must have been long observed before the establishment of a priest-100d. With no leisure for thought and reflection, every one would at first be their own intercessor, each seeking their own benefit in pure selfishness.

# THE ROCKS.

Watch well the wind-clouds, sailors all! That skurry over the sky ; And trim your sails for the sudden squall, And steer with a steady eye.

There's a sullen roar on the ragged rocks, And a streak of foam on the strand, And the sea is moved with sudden shocks, And a gloom is over the land.

A woman waits on the windy steep, And her face is wan and wild, And next her bosom, fast asleep, There lies a little child.

The night comes down in storm and roar, And the rocks with foam are white, But the woman waits on the windy shore, For the ship is full in sight.

0 0 0 0 8. There 's a calm at last in the noisy sea, But a sound of woe on the land, And the sun is shimmering silvery In spangles over the sand.

The sea is still, but the sta is deep, And the rocks are grim and gray, The storm hath taken-the sea will keep. And the woman may go her way.

SLEEPING TOGETHER. - The "Laws of Life says more quarrels arise between brothers, be-tween sisters, between hired girls, between school girls, between husbands and wives, owing to elecgirls, between husbands and wives, owing to elec-trical changes through which their nervous sys-tems go by lodging together night after night, under the same bed clothes, than by almost any other disturbing cause. There is nothing that will so derange the system of a person who is nervous in effeminative force as to lie all night in bed with another person who is absorbent in nerbed with another person who is absorbent in ner-yous force. The absorber will go to sleep and rest all night, while the eliminator will be tumrest all night, while the eliminator will be tim-bling and tossing, restless-and nervous, and wake up in the morning fretful, peevish, fault-finding and discouraged. No two persons, no matter who they are, should habitually sleep together. One will thrive and the other will lose. This is the law; and in married life it is defied almost uni-receiler. versally.

As you rise in life, so does the envy of the world increase : the man who makes a reputation makes enemics.

### BANNER LIGHT. $\mathbf{OF}$

# EDITORIAL CORRESPONDENCE.

# A DAY AMONG THE STRAWBERRIES AT SOUTH PASS, ON THE FRUIT HILLS OF ILLINOIS.

If we could accurately describe the business of one day at a farm and the station, we are sure it would excuse us from all further correspondence for one week. On the little farm of our Lottie and her husband and three little grandchildren are forty colored women and children which we brought from Cairo. They picked in one day over twelve hundred quarts of strawberries, which passed at least once through our hands, and carefully packed in quart boxes, and twenty-four in a case, were shipped from the Cobden Station, mostly for Chicago, in company with enough other cases to fill five freight cars on one train, and one in another, making six car-loads in one day from the station, which is only one-half mile from our small patch of nine acres. The rush, confusion, hurry and crowd as the time approaches for the cars to start, beats all we have seen in New York, and is only equaled by some of the crowds of officeseekers in Washington. Our experiment of getting colored pickers was a novel one, but so far seems a complete success. We are writing this at the heel of one of these busiest days, and in the hearing of the gabble of about twenty of the pickers, whose language is full of wit and nonsense, but as innocent and almost as useless as the quacking of ducks.

# DU QUOIN, ILL.

Travelers, visitors, citizens and strangers have long known and often reported Du Quoin to be the best situated, best built, handsomest and most enterprising town below Centralia on the Illinois Central Railroad, in Illinois, or in the entire region known as Egypt. This whole section of the State is morally and intellectually dark enough to merit the name, but the new towns along the railroad are, of course, exceptions, and this is undoubtedly an extreme. One evidence, better than any other, is its superior school-houses, inferior churches, and an organization of Spiritualists with a Lyceum and a good hall and the best speakers when they can be obtained. We had the pleasure of speaking to two audiences in their hall. such as are not often collected in Egypt, and we announced Dr. Dunn for the next two Sabbaths, during which he is to rearrange and more fully organize the Lyceum. South Pass is nearly ready for similar movements, or would be were it not for the immense fruit crops, which keep every man, woman and child busy during most of the summer.

We had the pleasure of meeting with and addressing the students and teachers in the College of Southern Illinois, at the flourishing little town of Carbondale, at present the home of Frances D. Gage, whose illness prevented us from seeing this noble worker in the cause of human progress.

President Brayton and his talented assistants have already made this college popular and successful, and it is in a highly flourishing condition. No section of our country needs it more, and none appreciates its value more than that portion which is receiving the benefits and talents of the popular faculty. The institution is slightly sectarian, but far from bigoted or tyrannical. Any and all good faithful students will be left to pursue their studies without being crowded into any religious belief. Southern Illinois is rapidly turning out of all forms of sectarian religion and looking after a more rational system than any creed furnishes.

# PLACES FOR SPIRITUAL MEETINGS, AND HOW TO BUILD THEM.

EDITORS BANNER OF LIGHT-"The groves were God's first temples," and in no place can the soul of man approach so near to or come so perfectly en rapport with the soul of all things, as when surrounded only by the manifestations in nature which spontaneously clothe it in beauty and majesty. The most ancient religions of the earth sought the solitudes of the "groves" in which to commue with the unseen powers that help to "shape our ends," and when that "jealous" God of

the foot of the rafters, which may be as long as twenty-four feet, and span a building thirty-six feet wide. Bolt the tops of these rafters together, and

wille. But the tops of these ratters together, and null across collar, becaus of inch hoards about the middle of their height. Then nall on the ribs and cover with the "shakes" or shingles. In this manner a building can be put up that will guard against sun and rain, and will stand secure for some years, at a cost of less than forty cents for every person it will seat, in any Western rillage and if wor readers do n't builty it. village, and if your readers do n't believe it you can refer inquirers to me for further evidence. Of Of course it would only do for summer use, but one similar to this could be finished so as to do in winter at about treble the cost. If sided down and the ends enclosed it would cost more, and in such cases would in most places reut for shows, &c., for far more than the interest on cost,

I have made this kind of building, and know it will stand, and is a pleasant covering in a sum-mer day for any gathering of people, rain or shine, which is not the case with the "groves." Yours, &c., S.

## A Philanthropic Proposition from J. B. Ferguson.

EDITORS BANNER OF LIGHT-My Friends : Will you fieralt me to say, through your paper, that my proposed visit to England is unexpectedly and necessarily postponed for a few months, on account of duties connected with the great humanitarian interests we mutually recognize? But while reluctantly deferred, so far as my desire to meet again, many it is my pride and pleasure to remember there as coexpectants of the ascending day of these spiritual evidences born of God to endow man with the power a new life beyond the desolations, the inaugurated revolutions, of our time must bring; I desire to say, also, that in no period of my life have these evidences been so clear, in their nature and character; so unmistakable in their design, and so continuous in their adaptation to the preparation of man for what may indeed be called a new ora for our race. And it is no Utopia that engages and fixes my attention. . Indeed, the political Utopias of all time but serve to show the social ced of the age in which they originate or prevail, from those of the Greek Philosophy down to our own time. The mass of mankind ever sympathize most with those organizations which display only a moderate intelligence coupled with an eminent activity. And all the failures of the cherished hopes and fond anticipations of philanthropic reformers, are but star-lights on the way to what will be a complete and triumphant success. And as the Catholic is the sum total of all ancient monothelem, and presents the most perfect form of pulity it has ever assumed, so the more Catholic or universal manifestation of God in man and man in God that signalizes our generation, will reveal a polity and social development and protection freed from the fictions with which that grand old system still restricts itself, and offer to us all a hope for humanity worthy of the free evidence of a universal Divinity. In the full consciousness of this truth, I would add a word that may indicate more specifically the end to which my feeble efforts and grateful recognitions tend.

Bolleving, as I do, that all human governments have failed of the objects for which governments are professedly instituted among men, and yet realizing that God is the same, and the hope of humanity is predicated upon the immor tality of its inspiration, whose evidences to our day transcend the recognitions of all recorded history, I do propose an effort at association that shall at least define the outlines of a new life. And I propose it to any and all of kindred realizations, who, seeking the highest good, may be willing and ready for a new movement having the amelioration and elevation of our common humanity at heart. And I proposo it as the last, and I trust most perfect and mature effort of my life upon earth.

The high-born evidences of man's spiritual nature havo enabled me, amid all the diversities of human development, condition, attainment, tribal, national and religious distinctions it has been my privilege to meet, to see a unity of all men in Nature and Nature's God. All are human in their nature to be men; and each individual, as an insoluble part of a divine and therefore indissoluble whole, will sooner or later, in so-called life or death, assert successfully his or her claim to all that life has brought or can bring. The failures of human effort, even when of a nature true and divine, are only apparent, and on close inspection will be found as lights on the pathway to a destiny secure in the Divinity of our origin, and the unmeasured care and direction with which our being is invested. Thus, also, even the greatest principalities and newers of the world are but the emanations from the sub stratum of our humanity, and scarce ever reflect the allied power of its soul, from which alone comes all inspiration of thought, will and deed, for human improvement and benefit. These grosser emanations make republics; republics consolidating their powers make governments, nationalities; and their culmination ends in robbery and oppression, until the very agencies of their own existence are turned upon and destroy them. So true is this, that what we call history is but the monoto nous tale of the rise, decline and fall of nations, who go forth as it were from sun to sun and appear no more. The development of the substance upon which life on earth sustains itself; that upon which hope is based for life's unfoldment and sustenance, is no sooner made conspicuous than the war-cry is heard upon our brothers, justified by no reason ;

rector and protector. During this period I have traveled extensively, and studiously compared the differing institutions of different countries and governments; and I owe it to truth and candor to say that in no condition of my kind I have been called upon to meet, from the lowest forms of bru tality, as exhibited in war or in mobs, to the highest pretentions to intelligence and refinement, have I found the spiritual administering either absent or inadequate ; and, further. in a most trying career ever have I been enabled to see the claims of truth, justice and right, and preserve that sense of honor, without which, even careful observation and laborions study prove abortive to the ends of life. For over twen ty-seven years I have recognized the evidences tangible, of supra-mundane life, and in no serious hour of responsibility and duty, no season of danger or temptation, or aberration have I been bereft of the attending direction, admonition, childing or encouragement its ministration alone affords. A direct purpose they have ever subserved, whether appre clated or not, and that is: They have guided my hope, and prepared my nature for a higher mode of life than it has ever been my privilege to meet in any of my surroundings. And, now, in devotion to what, I trust, is a mutually holy purpose ; in the free exercise of all my mental powers ; with the living testimony of all who have ever had natural or accepted claims upon my feeble care, to the justice of my lifehaving seen my youngest child attain his majority--in view of all I see, enjoy, suffer, or realize, I am ready to enter with any upon the further elimination of the principles and practical measures our attending guidance may offer, or wo may mutually accept for the attainment of an end which may save us from being either cumberers of the ground, or barriers to human hope, not to say falsifiers of our own higher and holier intuitions and hopes.

And it may be well for me to say, that I recognize no infallible guidance to man save that of his own soul; and I do not recognize that as infallible only to himself as an individual ; whilst I do recognize each soul as alled to the Infuite, wearing its ineffaceable impress, and receiving a divine ministering that responds in chiding or encourage mont, as it may need, and at overy approach to the throno of thought established in its very nature as a soul. In this consciousness, I have often and I am now made the recipient of models of association from invisible but not intangible intelligences who have thrown off the mortal form, which I wait to present for consideration, adoption, medilication or rejection, as each may be prepared to judge of their adaptation to his or her actual necessities. And while each of these is spiritual in its origin, and I see my whole life as having been guided, guarded and unfolded with respect to their purposes, still, I would present each, however estoomed in my measure of appreciation or affirmed in my most tried experiences, to stand or full upon its own merit or its adaptation, in the reason and judgment of all to whom it may be offered ; for so only does a real spiritual power over present even the highest and the best.

To affirmatively dofine a plan of association would, at this time, only lead to uscless disputation. I will only say, therefore, I have no scheme for a community of goods, or a combination of power over individual rights. Dictation has never been, and nover will be, the path to progress. Whatever denies the worth of the individual or limits the universal, is allke solfish and vile. Only the harmony of the individual with the universal is God or good. The partial is not God because not good. The just and holy freedom of the spiritual-which is not a belief, but a growth of the man or soul-creates and orders all. He who realizes the divine in accord with the highest law-the law of growth-will ever say to his fellow Be divine, with me; dwell with me in God, the Divine human 1. If his brother's liberty unites, the twain are one. If his liberty savers, they are twain divinely. The founders, therefore, of any new or successful movement, will know o themselves all its requirements. A few already know, prophotically, and to such I appeal.

Many so-called reformers are only establishing what already exists, but what their ignorance or prejudice has prevented their seeing. Such will, in time, join the systems they have hitherto denounced and despised. Many, like most past Protestant leaders, will only establish a new sect and that while all experience has shown that each new soct ever pitles its predecessors and has a horror for its successor No movement, therefore, is really an advance that does no rise above all sectarism and partisan limitations and intol orance, or that does not practically recognize a universal humanity in every stage of its growth, and with a spiritual alliance to each soul that must ever unfold it from every attainment gained. And no unity of even two is worth : thought, only so far as it is a unity in the full individuality of its parts; and no parts, individually free, but what will spentaneously unito whenever their attainment is found to be equal; and no such unity even can last, only as it minis ters to every condition beneath it. Such unity is found only in recognized and welcomed diversity, for by this it is maintained and extended; but it knows no antagonism, for to it none exists. The highest spiritual is ever the highest unity, for they are twin brothers, loved and beloved alike ay, they are Nature's power that propitiates the whole Here, in this unity of individual and indefensible diversity, is a realm of peace untold, whose inspiration and sustents tion is of that love which binds together the spiritual spheres. It welcomes every condition of humanity and knows no outcasts-no rejected stones in its hypethral tem ple. Honce we propose a movement not at war with or in antagonism to any, but in advance of all we know or see, which advance will be proved, not by profession, but by its power to administer to the condition from which it is an advance. For it is axiomatic that no man can minister in good to any condition only as he is above it. While still in the condition he will ever, even while preaching a better way, whenever tomptation is sufficiently strong, yield to the evils belonging thereto. Justico, Liberty, Fraternity or Unity, are my watchwords If free to love, in loving I must be just, or my freedom is overthrown by its first entanglings. Free to childe; but only as I am in the exemplification of a better way. Free to advance; but no movement can be justly called an advance which blights the tender flowers of an equal life from God, which by birth or priority of claim are entrusted to our care. When such claim is disregarded, violated, justice will plorce with scorpion fangs our exposed and opened nature, and our boasted progress will become synonymous, as it now often is in professed freedom of reform, with every pecies of perversity known to the human heart. Our an them of Union is never full while one discordant note of its octavo is beard. But I wish, also, to say, that by the same ever attendan ending to which I have referred, I am to-day connected with men who have in their hands and at their disposal hundred of thousands of the most fertile, desirable and eligible lands the American Continent. Lands in Missouri, Tennessee Arkansas, Kansas, Colorado; rich in minerals and all that tonds to make a powerful and prosperous people; lands of high, gonial and salubrious latitudes, and every way suited to colonial purposes. It is with no view to personal interest for I do not own a foot of land on earth and have no expectation of such possessions, that those lands are in some sonse subject to my disposal, and with a view of securing some of them, if not all, for the purposes contemplated. And I add, that it is doubtful whother any man in America has to-day the privilege of securing these or any lands at a cheaper rate than that at which they are confided to my disposition. It is needless to say why this is so. The fact is enough, and all interested will find it true. And now, with the consciousness that whatever may be our professions in life, unless they are founded upon action that inspires to worthy considerations they are worse than nothing; and with a matured vision of duty that steps be yond all personal consideration and self-aggrandizement, tender this imperfect indication of purpose to all who are like minded, feeling assured that what we need more than all gratified ambition-as if it ever were gratified !- is to ge forth as mon and women, endowed with hatural ability and the equally natural unfolding of a spiritual or God-given inheritance, that ever inspires us to feel and act as men not bought or sold, but in the natural growth of truth's un folded power; not doadened by the advoise night of care but shouldering every responsibility that is legimately ours not truckling to convenience and case at the exnense of known duty; not deserting but vindicating principle in prac tice; not coworing before untoward ovenis, but mastering by maturing them; not waiting for "somothing to turn up." but turning it up; not msking ourselved automatons of puppets to complain of Fato and Dostiny, but live bodies in fused with an etornal spirit from its God; not a machino to be filled with the corrupted fountains of the commingling streams of our mortality, but a living heart, an inspire soul, that the pulsations of life from within may, by their outflowing emanations, bless and not curst our associates our fellows. With an assurance of a devout remembrance of many 'across the sea," and a hope that is the frie evidence of common parentage in the God of all, I an, dear friends, J.B. FERGUSON. your fellow-servant. 510 Chestnut street, St. Louis, Mo., U. S. A. June 4th, 1860.

# TRIBUTE TO WOMAN.

# BY REIZA A. PETTEINGER.

[The following excellent poem was read by the authoress, n San Francisco, and received merited applause. It has received the same favor in different portions of Massachusetts, where this lady has of late been giving public readings. The Banner of Light has been furnished with a copy for publication. The poem is respectfully inscribed to Mas. JULIA BREWER, of Hartford, by the authoress.]

List, oh, my soul ! at last there comes a pleading ; I hear the music of its heavenly tone;

To some fair verge of some bright era speeding Its hallowed course is shown. Softly it comes, like some clear echo stealing Up from the vision of some golden past,

Whose fading shrines and symbols are revealing A time that could not last. Oh, woman, in more deep and chastened numbers,

To higher destinies the ages lead; Sing forth the song that so divinely slumbers

Within each noble deed I The age awaits thee in thy sweetest singing ; On thee descends the manua from above ; Along thy path behold, divinely springing, The blooms of peace and love !

Thy palms are soft, for theo the gentle soothing ! Thy tones are sweet, for thee alone to cheer, With aspiration worthy of the moving

To more expanded spherel With inward purpose o'er each doubt prevailing, Right that which custom in itself makes wrong. And show, as by a subtle force unveiling, To theo such deeds belong !

The finer arts are thine by intuition-By an interior sight divinely shown; The sculptor, poet, orator, musician,

Are even now thing own. Oh, spirit-oyes, look upward from your sleeping ; Full many a joy in your muto depths I see-Full many a promise in the holy keeping Of that which is to be !

Ah, most prophetic vision o'er us stealing, Behold the Priestoss of a vanished age, Who quelled, as by an inner force revealing,

The battle's direst rage ! Inspired maiden I terrible the glory

That for a season chained thee in its spell ! And, oh, what records doth that ghastly story To futuro ages tell I

Thus speaks the Past ! and, oh, on that sweet woman. What holy gleams of spirit beauty shone ; Whose vell of might, of power more than human, Around her then was thrown 1

Ah, most despotic time! wherein oppression Enrobed each terror with its deepest shade, And blent no hue of sunlight or progression In laws its tyrants made l

Oh, spirit-oyes, look upward from your sleeping ; A glowing prophecy illumes your light :

And in the depths of their mysterious keeping Is hid a world of might. Untiring one, on chains that long have bound thee.

Let no high hope or noble purpose lean ; But gather from the purpling hues around thee The garlands of a queen.

Ye patriots, in each triumph loudly lauded, Who lived the martyr, and the hero proved, Arraying for the altar, unapplauded, Her own, her best beloved?

Oh, Life, in action lies the sweetest blessing ! And, oh, what courage doth the muto one need ; What hope, what patience, in the hard progressing To more enlightened creed!

Yo patriot women ! no falso meed ye morit ; No narrow circuit your high vision charms ! You claim a world, and graciously ensphere it

Within your circling arms. You claim all nations, realms, all climes and rages,

All creeds, all precepts, prophecies and laws, Rejecting in your mission maught that graces Your own especial cause.

And soon, ah, soon, though idle proves the warning, Within the future may each promise rest. And yet, I know some present need is claiming

From theo a sweet behest: I know it by a current calmly flowing. Its more impetuous counterpart to meet, By some grand law of nature, wisely showing All others incomplete!

By some intense demands with no supplying, That on the more expanded uses wait; They whisper softly to the forces lying

Within our Halls of State The oracles are sweet, almost to singing, The holy pathos seems to have its birth

In thousand blended tones, already springing To greet the waking earth.

now that had brains as part of the receipt; it is inspiration. not cook-book.

It was so pleasant, we of the East and she of the Wost, to ompare notes ; when conversation flagged-which it did not much-we had books and papers to exchange, and what we saw and what we told each other of peoples and things, West, East, and between, we were all getting more than one is entitled to on a single trip.

Mrs. B. goes to Denver, Blackhawk, Central, Golden City, Boulder and other places in Colorado, then over the mountains to Salt Lake, California and Oregon, still holding her connection with and contributing to the little Lyceum Banner. I know from experience, having been in Colorado within three months, that she will be well received and appreciated among the rough sons of the mountains, who, as I have had occasion to say before, being free in their mode of life, take naturally to free religion, if any, the most attractive as well as the truest expression of which is our hopeful belief. Long may it wave, multum in parco, and the Banner of Light also. This is written in pencil, and really "on the wing," while speeding thirty miles an hour. With this apology I Your friend, J. WETHERER. will stop. Cheyenne, Wyoming Ter., June 2d, 1860.

# MAINE.

# Matters in Portland.

MESSES. EDITORS-As a large portion of the space in your excellent journal is devoted to the interests of the Lyceum cause, allow me to give your readers a latef account of the exercises of our little band, Sunday morning, June dth; and first permit me to say that this Lyceum, the third organized in this country, has from its beginning enjoyed varied succosses of interest and apathy, from a want of due appreciation on the part of those who have accepted our divine philosophy-but since our advent into the new and beautiful hall we now occupy, our cause has gradually gained in infuence and favor, and on this occasion of our monthly concert (as is our custom on the first Sunday of each month) every seat not occupied by the members of the Lyceum was filled with an interested and attentive audience. After the Bilver-Chain recitation, "God of the Mountain," and singing the "Beau tiful Home," a declamation was listened to from Master Beal. of Fountain Group, (four years old); followed by Miss Josia Cummings, of Stream Group, and so on-till all the Groups had been represented. The declamations were intersperiedwith songs and ducits from Miss Carle and Miss King, 'two young but very promising vocalists; indeed, we can boast of them as among the best in the city. Two original essays were given by Miss Morris and Miss Yeaton-"Future Memories of our Lycoum," and "Hope "-ovincing talents in embryo, of no mean order. Readings were given by Miss Bonney, Musical Director, and Miss Blanchard, of Liberty Group, which were pronounced very fine, affording great pleasure to all who listened. The "Wing Movements" were hen executed by the entire Lyceum, closing with the "Grand Banner March." after which our friend and brother. Mr. J. M. Peobles, who is filling an engagement with us the present month, addressed a few earnest and cheering words to the children and those of a larger growth, showing that his heart was in the work, promising to meet with us each Sabbath morning during his stay.

This very interesting and profitable occasion-profitable alike to young and old-was closed with singing. "Our Lycoum, 'tis of thee," and I doubt not, but know, that seeds wore sown which will result in a goodly harvest by-and-by. Had I time, and your space would permit, I might speak of the benefits derived by those who have arrived at man's and woman's estate, in this intercourse with the young ; softening the hard and worldly natures, smoothing and polishing the rough characters, cularging the soul, making us more teachable and childlike, more loving and charitable, guileless and true, partaking of the magnetism flowing from these young bodies, becoming young again-not only in spirit but also in the material-transmuting, as by a mental alchemy, the lineaments of youth on the faces of their elders. Let us, then, cherish and sustain these Lycoum gatherings. remembering always that their plastic natures are like "clay in the hands of the potter," and the impressions made can never be effaced. I confess that my own intercourse with this cause for the last four or five years, contains some of my richest and most cherished experiences, and I shall ever pray, while I have strength, the prayer of labor in its behalf.

Portland, June 7, 1809.

# NEW YORK.

### Mediums' and Speakers' Convention in Western New York.

IN WENCER NEW FORE. EDITORS BANNER OF LIGHT-The Mediums' and Speakers' Quarterly Meeting met at Johns n's Creek. Ningara Coun-ty, May 22d, and again was enjoyed a "feast of reason and a flow of soul," as no other meetings so largely send forth and exhibit as do these same meetings, which are becoming a permanent institution in our midst, called and instituted as they were under the inspirational direction of Iro, Rea-ver, of Byron. The meeting was quite largely attended by persons from different portions of the State, many counties being represented. ing represented.

Sybrant was nominated to preside, and Sarah A.

John syntant was nominated to presure, and paraga-burtis chosen Beeretary. Appropriate and instructive addresses from J. W. Seaver, Mrs. Luddington, Warren Clark and others, characterized the morning session. A communication was read by Bro. Seaver, from the spirit of Bro, Suedicy, who not long since the bit search chosen is that which the value on a and left his carth-home in that vicinity, and who was an early advocate of our religion. N. Frank White being in attendance, was invited to eccupy the afternoon session. The audience had the pleasure of listening to a profound, logical, as well as radical le-ture from our brother, much to their collication, and to whom a vote of thanks was tendered for the able and deep searching truths uttered on that occasion The evening gathering was formed circle, and participated in by many of th scarching truths uttered on that occasion. The evening gathering was formed into a large family circle, and participated in by many of the speakers present. The second day at 9 A. M. found earnest hearts assen-bled to mirgle their sympathies, and swell the title of har-monious feeling which characterized and signally crowned the assembly. The Devaluate and signally crowned the assembly. The President opened the meeting with some happy remarks. Bro, Clum arose and said that at the Cleveland Convention an old veteran of nearly eighty sum-Clevelaid Convention an old veteran of nearly eighty sum-mers remarked "that he was only inheren years of age;" that that remark was very significant; notwithstanding many years had passed over us, we had not begun to live the real life until we embraced this new-born religion; that he (the speaker) was but three years old; that it had opened up to his mind the defects and improprieties of his own life, and by its teachings he had been enabled to reform from many habits which would have an effect on his everlasting exist-ance. An address was listened to with almost breathless atten-An address was listened to with almost breathless atten-tion from Mrs. Nettle May and. The hall was crowded, and not able to contain all who desired to listen. Near the close of her lecture, the influence controlling paid a merited tribute to the zealous efforts and lakers of Bro. Seaver, to which he responded in a beautiful manner. The meeting was gladdened and refreshed by sweet songs by the choir at intervals throughout the two days' essions. A vote of thanks was passed to the friends in the vicinity for their hespitality, to the officers of the meeting, and to Bro. Seaver for his unifring labors. It was agreed that the next regular meeting be postponed, to occur in six months, as the proposed picnic in July at Niagara Walls and the National Convention being, near each A vote of thanks was passed to the friends in the vicinity Magara whis and the National Convention being near occur other, it was deemed inexpedient to hold a meeting the next quarter, It can be truly said that these meetings possess more It can be truly said that these meetings possess more harmony, beauty and inspiration than almost any others, as all present feel a freedom to speak the thought within them, with a spontanicity not always found in larger gatherings where conventionalities have to be observed more or less closely. The resolutions adopted are as follows: *Resolved*, That while we, as mellums, and advocates of the Spiritual Philosophy, have great cause for congratula-tion in our exemption from the sanguine persecutions of past ages, by immolation, strangulation, and public execu-tions of the spiritually inspired, and of the (so-called) witch-es, seers, dc., yet we still recognize the same spirit of anitions of the spiritually inspired, and of the (so-called) which-es, seers, dc., yet we still recognize the same spirit of ani-mosity and estracism in this day as exhibited by religious opposers, and by many authors and jour salists, and also by opposers, and by many authors and jour alloss, and also by certain aspirants to political power, through a union of Church and State policies; therefore we exhort all friends of civil and religious liberty to increasant labor to dissemi-nate and enforce the principles of civil and religious liberty. *Resolved*, That the persistent efforts of many American Journalists in opposition to the truths of Spiritualism, by miscorresonation allowas and burberunas merits lust journalists in opposition to the tradits of spiritualism, by misrepresentation, sigmas and burleques, merits just rebuke at the hands of the hundreds of thousands of Ameri-can Spiritualists; and we would suggest the propriety of encouraging and patronizing those periodicals and newspa-pers which fairly present the glorious scientific and reli-gious truths developed in modern Spiritualism.

the mebrews claimed the supremacy in Ju from time to time won the battle in his strife with Balaam and others, it was at the expense, in many instances, of "cutting down the groves," till in that fine climate, where a protection from the sun and a spring of water were among the chief blessings of life, an arid waste now greets the wanderer, fit emblem of the stern and cruel character given to the Jehovah of that small and obscure nation.

Our forefathers, the Druids, worshiped in groves alone, and the northern oak was a fit emblem of doring the murderer; and thus they give life to death; rob the strong and far branching soul that moved the Anglo-Saxon race up the hills and mountains of progression, till it stands preëminent to-day among the sons of earth.

The nearer we can get to Nature, the nearer we are to God, but in order to enjoy the influx of spiritual influences of any kind, and to profit by them, the body must be comfortable. In our climate this cannot be attained without some protection from the elements more than nature usually affords, but this should be as simple and as near to nature as is consistent with the simple, uncontaminated ideas of comfort in the natural man and woman. The ground alone as a pavement is a better "conductor" of soul reforming influences than mosaic marbles; and an open shed with an entrance all around, has witnessed many an outpouring of the spirit which painted windows and gilded organs would have failed to call down.

In such a place as this each seeker feels at home. He is under no obligations to any one for a cushioned seat, and his mind is not distracted by the fear of disobeying some of the rules, or shocking some of the proprieties of, the place. I do hope that Spiritualists will set the example in all their places of public gathering of having perfect freedom in their seats and other conveniences, letting dom in their seats and other conveniences, letting each one have the privilege of going or coming when they desire, and occupying any position they consider most eligible. In this way a class of hearers may be reached who would never enter a marble doorway, but who are just as valuable in the eyes of the future as any of Mrs. Grundy's numerous protéges.

Let Spiritualists distinguish themselves by the plainness of their "meeting houses," the openness of their doors, and the freedom of entrance and exit, which will call in even the "unwashed" from the wayside, so that even the lager beer

from the wayside, so that even the lager beer "publicans" and street sinners may hear of the simple gospel of immortality so long covered up in the dogmas and ceremonies of the Church. And now for the practical part of my long in-troduction—the way to build a cheap "taberna-cle in the wilderness." Within reach of almost every little town in the West is a stave mill which with stream for due house heat of the like of time cuts staves for dry barrels out of all kinds of tim-ber. If these are cut very thin-not over one fourth of an inch-and edged up straight they will make, when laid double, the cheapest and most effective roofing it is possible to get. If made of good pine timber they will last longer than shin-gles, and need only be laid on narrow strips of hard wood, or ribs, one by three inches, which may rest upon two by four rafters four feet apart. Set posts in the ground-seven feet in length will do-four feet apart in two rows the length of the plé. For the few past years the world has been my church, building required. On these may be set, or spiked, and humanity at large its membership; God alone its di-

by no pure instinct of our humanity; by no real good t any, but alone by the power to do the greatest amount of ovil to our fellows. Desolation and death have been their passports to Eternity, and the over-increasing spiritual in cubus thus created weighs upon all as a burden, that in all awaked consciousness of reality makes our common path a desort bereft of the freshness, vivacity and power of love all long to enjoy and preserve. And from such misconception of life, its responsibilities and privileges, governments pun ish crime by becoming only more egregiously criminal

punish theft by stealing the labor of the criminal from those whom nature has made dependent; punish murder by murthe innocent and confiding, while the guilty ropose at case upon their substance-and all from an inability to meet the misfortunes and aberrations they know not how to remedy or correct. In view of facts so potent, in the clear light of the knowledge that death is only an extension of life; and in view of woes that everywhere revisit such unequal and unjust administration of combining power; and in view of the spiritual incubus thus devolved upon all-I can but hall the varied and wondrons evidences of our immortal connection that have been so clearly made manifest in our times, and which in all their degrees of diversity alike in manifestation and appreciation reveal in living light the universal brotherhood of man, and the eternity of his hope in an ever unfolding future. From these ovidences, unmistakably recognized, and whose law of bestowal is in the exact degree of our moral freedom and actual progress: evidences recognized by my own senses, and attested by every intuitive edict of my nature in a tried experience en tending over more than a quarter century of a consecrate life, I can in truth affirm, despite the dark aspect of all existing governmental organizations of supposed law and order, my faith in God is unshaken, and my hope for humanity is no less.

I propose, therefore, without respect to differences o creed or caste, to unite with any in an effort to secure all that can be secured by us, under the recognition of the individual right and claim of each man and woman, feeling himsolf or herself divinely led to such an effort, in whatever measure of unity we may be prepared to exemplify. I desire no one in this movement who feels that he or she can of should do anything better than we propose; no one upor whom just claims of others are still fastened; no one who must needs abandon or neglect any naturally dependent upon them by such an effort. For it is only as we are freed from such claims, are we free to inaugurate a new movement. And yet I desire every condition of humanity to be embraced in such an effort.

And as I am prompted to make this proposal, it is but right that I should say that I have fulfilled all such claims of human justice, and have thus, under a spiritual guidance gained the right to propose an effort not at war with but in full unison to all justice. My experience has, indeed, been varied ; and it is no boasting, but a grateful response to attending agencies for universal good, that enables me to add, that that experience embraces in kind, if not in degree, all that has been recorded as spiritual, alike in this country and that of others.

Perhaps I should also state that I was born in one State: was reared in another, of widely contrasted institutions; married in still another; and have had my home for the greater part of my life in yet anothor. For fifteen years I was an accepted clorgyman, and held this relation in the approbation and confidence of a very large society in one of the best communities of our Union. I exhausted that relation, but believe I still retain the confidence of its peo-

## Wetherbee's Etchings.

DEAR BANNER-I last wrote you from Iowa. We stopped a full day at Omaha, in Nobraska, and it shows its growth overy time I visit it. The ride from this beautiful suct. Omnha on the west, and Council Bluff on the east side of the Missouri river over the plains to the foot-hills of the Rocky Mountains, near six hundred miles, passed very pleasantly. The cars on the U. P. R. R. are the most comfortably and richly equipped of any experienced since we left the over-to-be-remembered preclucts of old Massachusetts Bay, and a decided improvement over the same conveniences in Iowa, both in comfort and in speed, and particularly in the smoothness of the road, proved, if you are able to read this car-motioned-written enistic.

The road hed lays along the borders of the Platte river, on its northern side. There is but little diversity of landscape. An occasional glimpse of the river, the distant bluffs north and south of us like a scolloped border against the horizon from ten to twenty miles off, complete the story of scenery. Along this desert route, which is to be yet a national high way, sickly nuclell are seen now and then, the first cropping out of what may be towns, and, like some barefooted boys, be renowned in the future. This of course is only a possibility, for two years ago I had hopes of Julesburg; it rrow to a city of four thousand people; there were newspapers, theatres, danco-halls, saloons, vigilanco committees gambling-holls and murdors-in fact, in round numbers, all blossoms of civilization but churches. I delivered a Fourth of July oration there two years ago, the year of its birth, and almost of its death, to quite a large and attentive au dience. It (the city, I mean) is gone, and not even a ruin is to be seen ; nature has foreclosed on her own, and the buffalo food spreads again over what was its municipal boundary.

The scenery, though monotonous, was made varied by novel sights to the stranger in these parts, by the occasiona groups of antelopes, whose fleet and graceful movements are always an object of commont, and the little prairie dogs. also an object of interest, sitting on their little hills, which in their aggregation make what is called the dog villages, so extensive and so often spoken of, where in their holes or burrowed homes of great extent, it is said, they dwell on pleasant terms with owls and rattlosnakes, teaching us lesson in conneration, of whom human dogs, owls and snakes might learn lessons of wisdom. Sometimes I think, among other things, the brute creation was made to t primers for the human race to study, and with profit.

When about starting from Omaha it was a pleasant sound to hear Bro. Morrill say, "Why, there is Mrs. H. F. M. Brown, of Chicago." True enough, she was on her way to the Pacific coast, on a six months' pleasure and lecture tour. She had last spoken and found many friends in Omaha, and her company was an acquisition. It is always pleasant to meet a home face in a far-off place; even yours, Bro. Luther, would be suggestive of heauty if suddenly presented out here. I did not know Mrs. Brown only by reputation, but on the instant we are old acquaintances. "A fellow feeling makes us wondrous kind." Her friends in the latter place, fearing she might lack material refreshment, filled her knapsack with choice, home-made rations, to satisfy both hunger and thirst It is well sometimes to travel with a "popularity." She was the raren sent to feed us in the wilderness; not but that stations for meals were frequent enough-we were not in it vilderness, as far as food is concerned-but there was so much home-made in this raven's supply, reminding me of the early picnics. "What do you mix with your paints to get such beautiful colors ?" said a young artist to a colebrity. "Brains," was the reply. I have eaten bread before

Rochester, N. Y., June 6, 1860.

WHICH IS BEST?-A colored woman of Colum-pla, S. C., gave over five hundred dollars toward bilding a church, raising the money by renting her house and living in a shanty herself; and Mrs. Theodore Moss, wife of the treasurer of Wal-lack's Theatre, wore at the New York *Charily* Ball lace and diamonds estimated at \$30,000. Her face flounce cost \$8,000. Here is charity in two forms. Which will be most acceptable to him forms. Which will be most acceptable to him who once in a Judean temple contrasted the gifts forms. of the rich as they cast them into the treasury with the widow's "two mites"?-Revolution.

A richly dressed lady stopped a boy trudging along with a asket, and asked: "My little boy, have you got religion?" 'No, ma'am," said the innocent. "I've got potatoes."

# NEW YORK SPECIAL CORRESPONDENCE.

4

# IS THERE A SPIRIT HOME?

Of all subjects of human interest, those which apring from the life of the soul take precedence. And of all benefactors of the human race, they are most universally revered who have helped to solve the problem of spiritual being that is stated in the questions, Whence? What? and Whither? In their own day they may have been called fools, dreamers, or insane, as were Mahomet or Swedenborg, or classed with malefactors and outlaws, as were Socrates and Jesus; but the question of ESSENCE ever brought mankind back to its fealty, and the martyrs of one age became the saints and redeemers of the next.

Spiritualism is the propher of the nineteenth century, and, like Moses and Zoroaster, it works directly on the world-old problem. As its first effect is to free and individualize the mind, the questions which arise receive answers, not from one favored personage alone, but from thousands of minds, more or less inspired. Hence, shades of difference, and even contradictions on vital points, appear, which may be owing to different degrees of insight, to individual idiosynerasies, or to the lack of a mutual understanding of terms." Has the spirit a future locality? is one of the

questions concerning which there are these differences of opinion and testimony. As an instance. I venture to cite the following letter, addressed to my companion by a highly valued and intelligent correspondent, who possesses that spirit of inquiry indicative of the sincerest love of wisdom:

39 BUCKINGHAM PARACE ROAD, )

30. BUCKINGHAM. PALACE ROAD, LONDON, UNITARIA, MAR, 1869.
A. J., DAVIS-RESPECTO BOOHER: I have read your "Stel-lar Key." and also the Banner of Light, No. 1, of the 20th of March, in which latter is the report of a discussion purport-ing to have taken place between a discentionide spirit (2a-ther Henry Fitz Janes) and sundry embodied persons: in which the former tells them that "the notion that many teach of a distinct locality set apart for departed spirits, *initial erroneous*. Do not believe," he is reported to have suid, "that there is a locality set apart for departed spirits, *for there is not.*" for there is no.

for three is not." At page 1-9 of the Stellar Key are the following words: "The first Summer-Land is found to be revolving near the grand orbit of the Milky Way." Probably you may be able, as 1 feel certain you will be willing to onlighten myself and others, who are attached to the principles of the Harmonial Philosophy, mon the cause of the above contradiction. Is it a distorted communication the accounting of an what is individue it to be accounted. for the medium? or on what principle is it to be accounted for ? The discussion alluded to appears extremely rational. Yours fraternally, A. B. TIETKENS.

To ascertain whether the spirit has locality hereafter, we should inquire concerning its circumstances here; and on this point the reader will find a statement in the volume entitled. Answers to Ever-Recurring Questions," of the Harmonial series. Commencing on page 57, the author says:

"The spirit of man is hever out of the spirit-world. [By the 'spirit-world' we do not mean the Second Sphere, or Summer-Land.] By the term 'spirit-world' is meant the 'sitrer lining to the clouds of matter' with which the mind of man is thickly enveloped. There is no space between the spirit of man and this immense universe of inner life. Man' spirit toches the material world solely by means of the split of man and this immense universe of inner life. Man's split touches the material world solely by means of spiritualized matter, both within and without his body. Thus the five senses come in contact with matter: 1. The eyes by light. 2. The gars by atmosphere. 3. The tasks by shuids. 4. The smell by obsers. 5. The touch by obstation, G = 0 = Ry such conditions and attenuations of matter your split (yourself) comes in contact with the outward world. Interiorly you are already in the spirit-world. You beat, then you are already in the spirit-world. You beat, theneves the 'cloud of matter' from before your spir-itual senses. Then you see, hear taste, smell and touch, more palpably and intelligently, the facts and forces of the world in which, perhaps as a stranger, you have lived from the first moment of your individualized existence. It is not meessary to move an inclufic more your-heat, heat heat to obtain a The first moment of your mary margared existence. It is not necessary to move an inch from your death-hed to obtain a consciousness of the splitt-world or inner life. Instantly you perceive the life of things, and the shape and situation of the things themiselves are also visible in a new golden light.  $\sigma = \sigma$  The Summer-Land is a vast localized sphere within the universal spirit-world."

According to this view, the spirit-world, like the "universal other" of which philosophers discourse, is not pent up in any locality, but surrounds and permeates all places, persons, and spheres. "We lie open, on one side, to the deeps of spiritual nature, to the attributes of God." Interiorly we exist in a boundless realm of essential being, and it is all accessible to us at every hour. What prevents us from being mingled with this infinite ocean to which all the attractions of the spirit tend? It is the material environment, by means of which we attain the boon of individual consciousness. Let that be stricken out, and there would follow what was sought by the Hindu philosophers, the absorption of the soul into Brahma, or the Universal Being. But 'there is a natural body, and there is a spiritual body," and by virtue of these the spirit becomes an individualized entity, receptive of the tides of Infinite Being, but forever undivided and unabsorbed. It is then localized to a certain extent in the body. Nor is this all. Nature, by slow gradations, age after age, carried on her process of evolution until the earth was fitted for the local habitation of mis embodied spirit. When it leaves the external form, will the laws of Nature be suspended? It makes use of the natural body here; will it not hereafter need and make use of the spiritual body? Its locality now is fixed on a sphere, eliminated from an elemental orb, and balanced in boundless space. Is it unreasonable to infer that, emanating from rudimental worlds and balanced by them, a mighty-sphere of perfected particles hangs in the immeasurable ether, to which the spirit, with its finer embodiment, involuntarily tends when released from earth? The laws of Nature are invariable. If we come to a full understanding of their action here, we have a key to their operation in every section of the universal whole. Granted that the spirit is an eternal entity; if it has locality here it must have the same hereafter, else a natural law is subverted. In a recent lecture, Ralph Waldo Emerson said: "I remember when talking with one whose 'Rewards of the Future' appeared to me fanciful, he said: 'It is not so in your experience, but it is so in the other world.' I was prompted to reply, 'Other world! Do you not know that the laws above are sisters of the laws below? Other world! There is no other world! Here, or nowhere, is the whole fact." In the sense which superstition gives to the term, there surely is no "other world"; that is, no world where the laws of Nature are abrogated. The impearled, gem-walled heaven of the Apocalypse exists only in Oriental imagery; and would we know what takes place in a future state, we must study the track of the Divine from our present lbakout, for "Here, or nowhere, is the whole fact." It is a mistake to suppose that the "Stellar Key" teaches that there is "a locality set anart for departed spirits." Well may "Father Henry Fitz James" assert that there is no such arbitrary arrangemement in the universe. To believe that there is a place "set apart" would be to accept the old theological dogma of a deity independent of law, like the reputed Lord of Joshua who caused the sun to stand still upon Gibeon, and the moon in the Valley of Ajalon. The Stellar Key furnishes scientific and philosophical evidences that the "Summer-Land" is a substantial sphere, and is as natural and inevitable an outgrowth of the rudimental worlds, as the fruit of a tree is of its roots, trunk and branches. "We have a building of God, an house not made with hauds, eternal in the heavens." Paul, by a flash of insight

seers, that the Divine Energy, named by scientists Force, and by religionists God, which appeared in the visible stellar universe, still noiselessly operated in the invisible realm, to fashion a celestial sphere within that starry labyrinth, fitted to be the dwelling place of immortals.

Amid all the mutations of time, there is deeply rooted in the human soul a love of the permanent. Ties that bind us to kindred and friends cannot be broken without pain; and the wandering exile sadly yearns for the familiar scenes and the restful security of some far-away hamlet which once had for him the sacred name of home. In all the OFFICE 158 WASHINGTON STREET, ' Dreams of Heaven " which have come to the sad heart of humanity during the ages of the world, a thought of home-welcome and changeless love has mingled like a precious benediction. And the new perception of the supernal which a fresh bap tism of spiritual insight has given to mankind, changes those vague dreams to bright and beautiful certainties. The "evergreen mountains of life," the crystal streams that flow through the city of God," the songs of praise and joy that float over the radiant hill tops of the "Better Land," the immortal love that links soul to soul and makes holy the atmosphere of "Heaven,' these exist, not alone in the imagination of the poet, but as beautiful realities that fill with bless edness and peace the sternal home of the spirit.

THE TROY LYCEUM ANNIVERSARY.—Griswold Opera House was filled with a fine, large audi-ence last evening, June 10th, the occasion being the third anniversary of the Troy Children's Pro-gressive Lyceum. Mr. Benjamin Starbuck, the conductor of the Lyceum works in annovation conductor of the Lyceum, made an appropriate introductory address, giving a brief history of the organization, and stating its object to be progresssion in all that tends to elevate and cultivate husion in all that fends to elevate and cultivate hu-manity. The exercises opened with a grand ban-ner march by the entire Lyceum. Then followed tableaux, recitations, vocal and instrumental music, gymnastic exercises, &c., closing with the concert of the young old folks, in full costume of "ye olden days." Unlike most school exhibi-tions, there were no protracted pauses during the manufacture encounter of the your point. exercises, everything passing off in a manner highly satisfactory to the audience, who manifested their appreciation by frequent applause. The Lyceum officers and leaders have reason to be proud of the flatforing success of their third anniversary.-Troy Whig.

# Read's Scances.

One evening, some three months ago, I had the pleasure of attending a scance, held by Charles H. Read, the physical medium, in Boston, Mass. There were present some eighteen or twenty ladies and gentlemen, among whom were J. M. Peebles and H. B. Storer. The conditions being unusually favorable, the manifestations were more satisfactory than on ordinary occasions. The phenomena that occur in the presence of this medium have been repeatedly described by others and witnessed by thousands. My purpose in writing this is, not to speak of what took place in detail, but to mention some special tests which were applied, that, in my opinion, destroyed all possible chance for collusion or deception on the part of Read. He was tied in as secure a manner as possible by a sea-captain, who was appointed committee, and who said, when he got through with the tying, that he was satisfied that it was utterly impossible for Read to free himself. The ropes were bound firmly around the wrists of the medium, and tied in all manner of hard and square knots that sailors are familiar with, then passed down to the back rung of the chair and securely fastened. His ankles were also bound to the chair-legs, and a rope passed around each arm above the elbow and tied to its back. A gentleman suggested that, in addition to the tying, a piece of surgeons' sticking plaster should he put around the medium's fingers. This, much to his credit, Read readily consented to have done. Accordingly, a piece was produced about four inches long and one-half an inch wide, which we warmed well at the gaslight, and then carefully put around the index fingers of the medium's hands, of course sticking them firmly and-closely together. I myself helped put it on and take it off; and I know it stuck closely, as it was a very difficult task to remove it.

While Read was tied and plastered in the manner that I have described, the gas was turned off,

perhaps discerned, in common with many modern J. BURNS, PROGRESSIVE LIBRARY, 15 Southampton Row, Holborne, London, Eng., KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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... ASSISTANT EDITOR. All business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom letters and communications should be addressed.

## The Religious Magazine on Spiritualism.

The accomplished and clear writer in the Monthly Religious Magazine, from which we have been making a series of extracts into our columns. proceeds with his testimony to the truth of Sniritualism, and to its necessity as the governing belief in the life of man. We continue our quotations:

"As has been stated before, Spiritualism is not of any particular church or creed, any more than a telescope is, or an electric telegraph, or a badly kept post-office, or a miscellaneous library. But just as Paganism itself might help to make some Christian believers to be better believers than they are, so even Spiritualism might avail theologically for some distinguished divines. And truly such is the spiritual ignorance of this highly scientific age, that ' an unclean spirit,' fit only for exorcism in anoient times, would to-day, for importance, in almost any theological school, be like the opening of a revelation; for a real, earnest belief in the demoniacs of the New Testament would necessitate the formation of a pneumatology of the Scriptures, for want of which, to nearly all readers, the sentences of the Bible hold together often but like rones of sand."

" Spiritual rappings have been derided as mere materialism, but only, however, by persons who must have been intensely materialistic, without knowing it. For an intelligent rapping or word by a spirit suggests to a spiritually minded man, that there must be channels and conditions through which a spirit can partially return into nature, and also that possibly there may be some human beings who may be spiritually acted upon as well as tables. Then, too, it is said that Spiritualism is worthless as a subject of thought, because the spirits never tell what was not known before. But no matter how stupidly it may be done, if a spirit can show himself at all he does the greatest thing of the age on this earth, for he returns by a door where theology has said that there was no opening.

And now again let it be said that all this, which may seem novel and startling on the first reading, is yet nothing strange if read in the snirit of the Scriptures, and by the light of history.

Spiritualism, dated even as of Rochester origin, is of infinite importance to the state of mind which denies its possibility. But to the mind which believes it, it may be very mischievous, or at best may minister to a poor, low kind of spirituality, apart from the philosophy connected with it, and which involves in its completeness both modern science and ancient history, and the exalso which appeals to the New Testament as to that which is being inaugurated at this time, and the discerning of spirits, and which strengthens itself as to its positions by the history of the Christian Church, while it was in conflict with heathenism."

"By the necessity of things, the best effect from the spiritual world cannot ordinarily result from such communications as departed spirits can ever word, though even they may themselves rank with seraphs in wisdom; but it must come from such thought as may be quickened in good minds, well prepared by education, and by faith in the Holy Spirit, with a willingness to wait for it and to trust it. And in the same manner, however mysterious may be the way of it, the first true thought of God in any soul is by revelation; for it is a flash of light in the mind, or it is a sudden terror of the conscience, or it may be that it is an infinite yearning of love. But whatever it may really be, it is a something with very different qualities from anything which can enter the mind through the tube of a telescope, or be started in the understanding purely by science." "There are two sides to a thunder storm, what is below and what is above, as to state. And similarly as to this earthly world and from the spiritual world above, with which there is human connection, there are effects to be experienced, and even perhaps to be incurred, by laws which act through human wants; and which may be not unlike perhaps to the demands of a decaying region below on an atmosphere above, and which get answered by thunder and lightning and sanitary good." "In an age characterized by an infestation of unclean spirits,' exorcism was an appropriate manifestation of power superhuman, or extranatural. And if to-day tables are tipped, or danced about, or made to seem intelligent, contrary to the laws of nature-it may be because of what has seemed right to spirits, perhaps at no great height above this earth, and far below that step on which the seraphs stand in rank about the throne of God. Or it may be, that table-tinpings and similar things are even directly concurrent with the designs of Providence, and are to be accounted as means whereby the minds of men may be exercised and freed from fascination by the laws of rature, which, though true enough for men as mere mortals, are not the half of the truth for them as immortal souls." "Spiritualism is properly the antithesis of Materialism, and holds that man is not only an animated, highly organized body, but also a living soul, and from his birth connected with a world spiritual and eternal. And Spiritualism technically so called, is simply an affirmation of the foregoing statement, under the interest and conviction produced by certain phenomena of the last few years, and which are very curious and apparently preternatural. A medium may be lowly and ignorant, and also laden with every infirmity of the fiesh, and yet can be the sudden, utter confutation of materialism, even while it is affecting to lean upon science, and to deck itself with the beauties of poetry. Butsome persons may think it strange, that instruction is to be got from a lowly, ignorant medium. But surely the loftiest philosophy should be able to condescend to new facts, anywhere, and at any time. Yet often the phenomena of Spiritulism have been despised by person

who yet gloried under science, in having been instructed by mere stones and petrified bones as to the order of creation, and as to the look and habits of creatures, animals and vegetables, as they appeared and fulfilled their times and uses." "The writer hereof, from his own experience, is satisfied that some spirits have power to come into the realm of nature, some little way, and so ing it can be detailed some days before there flesh and blood."

"What, then, do these phenomena testify? world of mystery it is, in which men live; and also they are challenges to inquiring minds.

"People are amazed at the phenomena of Spiritualism, and astounded by them, and are sometimes even skeptical as to their possibility; and all the while, really, they are but the accidents of our transcendent connections, of our being immortal though mortal, and spiritual while yet of the earth, earthy. Are they therefore supernal? No. And the proneness which there is to wor-

versialists, that it might seem as though it had been in the order of Providence that the phenomena of Spiritualism should be developed, merely as materials for pneumatology, for the use of competent observers. And by this, it is not necessary to suppose that Spiritualism is divine, any more than the cholera which enforces useful lessons. There are diseases of the spirit, which begin with God's mercy, and which end more mercifully still. And it would not be without historical analogies, as strong almost as demonstration, if it should be said that the Spiritualism of to-day-so abundant, familiar, extensive-is a reaction not of the will of man, of course, but of the constitution of the universe, against the materialism which was beginning to affect Christianity itself as an easy conquest."

# The Incoming Era.

Those who are striving for the attainment of their own earthly glorification in this great day of judgment, will come far short of their anticipations. The spirit-world is weighing all in the balance, and is rapidly sifting the wheat from the chaff. Though the modus operandi brought into requisition be unseen, yet it is potent to accomplish the work necessary to renovate humanity. Christianity, so called, like an old garment. has become threadhare. New raiment is needed for the incoming Dispensation. In other words, more beautiful teachings, more convincing truths are vouchsafed us to-day. Jesus, the prophetic periences of almost every primitive tribe, and medium, whose character we worship, foresaw asseverated that there would be those who would come after him, who would do the things that he did, and even more. The evidence is palpably before us, and yet the theologian of the old school scouts at the idea, and Jew-like, still dwells in the darkness of superstition, waiting for "the final resurrection," which he vainly imdid, and even more. The evidence is palpably

# Onr Western Department.

JUNE 26, 1869.

Change is marked upon the face of all things mundaue. We are all, in obedience to the inex. orable law of Nature, passing from one condition of life to another. It is the same with individuals and with nations. Nothing stands still, The earth itself is continually developing to a higher and yet higher condition. The same law operates as to be able to make some signs, such as the in the mental world-in man. Hence our good moving of objects, the ringing of bells, playing on brother Peebles, who has served us long, faitha harp, and touching a person; and such also as fully and well, in obedience to this law is moving taking possession of a body more or less com- on to a higher condition. Having had a " call, pletely, and using the hand for writing, and the to become the editor-in-chief of a new paper to voice for speaking, and the eyes for seeing with, be established in Chicago, "The Universe," he has after the manner of a mesmeric clairvoyant, only accepted the important position, and therefore much more successfully. Also he knows that the | takes his leave of us, as will be seen by his death of a person can be announced, and that "Parting Words," which we print upon our even also minute peculiar circumstances attend- eighth page. Although his lucubrations as departmental editor of the Banner will cease from being a possibility of such information being this date, we yet have assurances that he will given by natural means. Also the writer would occasionally contribute to our columns. We retell, in obedience to a sense of duty, of his having gret to part with him, for we have ever found seen and examined, and seen vanish ghost hands; him a genial friend and an earnest, noble worker hands of spirit, which had been materialized as in behalf of humanity. He has our warmest to surface at least, and which had thereby been sympathies, for we are fully aware that the posimade capable of looking and doing, for a little tion he is about to assume will be no sinecure, but while and for some little purposes, like hands of on the contrary one of extreme perplexity and unceasing toil. Our long experience as an editor has taught us this. But he also has had a simi-They witness as to human nature what it is lar experience, and this, we trust, will be useful in itself, and what it is open to, through exposure to him in the future. May the blessings of the or by grace. And they are proofs as to what a loving Father of us all inspire him at all times, to the end that his earthly mission may enlighten and thus benefit our common humanity.

### The Promotion of Truth.

Now and then an editor of the secular press breaks away from the thralldom of the Church and expresses his free thought with becoming manliness when speaking of Spiritualism. We allude to the editor of the Fort Jefferson (L. I.) Independent Press. Hear him:

ship prodigies, though they should be only such things as haunted houses or wonderful dreams, begins really in the same state of mind as that in a theologian, which defines a miracle as being a suspension of the laws of nature. By making too much of the supernatural, it may actually be nullified as to usefulness. "And indeed to such a pass had things come, on the subject of miracles, among honest contro-versialists, that it might seem as though it had

clety. The responsibility accompanying this duty we accept with a most conscionations determination to pursue a course of action which our best judgment will sanction and ap-prove, therefore we accept the conviction, forced upon our mind by personal observation and the uniform testimony of prove, therefore we accept the conviction, forced upon our mind by personal observation and the uniform testimony of history, that new doctrines and credis of religion are best strengthened by an opposition in which the predominating elements are ridicule, denunciation and persecution, wheth-or by physical punishment or social ostracism; and hence we call upon the friends of truth and religious enlighten-ment to meet this comparatively new and mysterious mani-festation in the spirit of cundor and seriousness which the importance of the questions at issue descrve."

# Matters in Dubuque, Iowa.

We learn by a note from Mrs. Fannie T. Young. under date of June 8th, 1869, that the interest in our cause is again on the increase in Dubuque. By the efforts of an energetic few, among whom are Mr. Chandler and his wife, Globe Hall has heen rented for a year, and Mrs. Young was engaged to assist in its dedication and fill a month's engagement as speaker there. The hall is well lighted and ventilated, seating about four hundred persons.

The labor in this case, as in too many instances, has been performed by those whose riches consist in wealth of soul rather than worldly possessions. Mrs. Young closes with an earnest appeal to all professed Spiritualists to rally to the outward support of their interior convictions, and not forget those who are striving, in the face of ignorance and bigotry, to promulgate the truths of the Spiritual Philosophy.

# "Seers of the Ages."

The second edition of this valuable work is in press. The rapidity with which the first edition was taken is evidence of its popularity. The Chicago Lyceum Banner speaks of it thus:

and not more than fifteen seconds elapsed when it was turned on again, and the solid iron ring was on his arm, while the rope and the plaster were undisturbed.

A coat was then called for, and three gentlemen stepped forward and laid their coats on the chair near the medium. The room was again darkened for perhaps thirty seconds, and when the light was brought the sleeve of one coat was on the left arm of the medium, and another on the right, rope and plaster still the same. Other manifestations also occurred, such as taking off the medium's coat and removing those that were put on his arms. &c.

Previous to each manifestation I carefully examined the plaster, noting every-wrinkle, to be positive that it was not tampered with, and I am willing to take my oath that it was not disturbed until 1 took it off after the close of the sitting.

When this part of the scance was over, the sailor having unbound the medium, took the rope and tied it around Mr. Read's waist. Taking hold of one end of it, he sat down in the circle. saying, "Now, sir, if you move I shall know it." The gas was turned off and almost instantly put on again, when the iron ring and a stool were found on the rone between the sailor and the medium, much to the astonishment of the former, as he declared that Read had not stirred, and he was sure that he had held on to the rope all the time.

Various other manifestations took place that evening, such as showing of hands under test conditions, and several things that were very satisfactory, proving to us that whatever Mr. Read might have done in the past, or may do in the future, the phenomena which occurred on that occasion were performed without collusion or trick-A. E. CARPENTER, ery on his part.

# Dr. Fairfield in Worcester.

This is the real era of moral life and intellectual progress. Men think quickly and move quickly in all reformatory matters. The world's salvation is sure. The light of heaven is upon us, and the gospel of the spirit is with us. The signs of the times indicate a mighty revolution by which the prophecy shall be fulfilled, " peace on earth, good will toward men and women."

We are now enjoying these blessings in Worcester. The people are determined to work harmoniously together, and let their light shine with other spiritual societies. I have been greeted and blessed with good audiences, and feel encouraged to work on and on.

I speak three evenings in Mystic, Conn., this week, and expect to speak in Franklin, Mass. the 23d, 24th and 25th of June. Will answer calls for the future. Address as above, or

DR. H. P. FAIRFIELD, Ancora, Camden Co., N. J. Worcester, Mass., June 14, 1869.

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The number of German papers published in the United States is over two hundred and fifty, fifty of them being dailies.

agines is to occur at some indefinitely remote period of time, little dreaming that this very moment is the RESURRECTION DAY-the commencement of an era when old things shall be done away, and new and far more beautiful things shall take their place.

# "Spiritualism Dying Out" in Maine.

Rev. N. Gunnison, of Dexter, Me., a Universal ist minister, gives to us the following rather cheering account of the spread of Spiritualism in Dover. In a letter to the editor of the Gospel Banner he says:

"Bno. QUINNY • • I made an effort last Sunday to revive our society in Dover. I thought that, perhaps, the time had come for a resurrection there, but I have changed time had come for a resurrection there, but I have changed my mind. Spiritualism seems to have killed out overy green thing there. This is the residence of Rev. E. B. Averili, former minister of our denomination. For years he has exerted himself only in behalf of Spiritualism. He seems to have no sympachy for us as a denomination--no more than he has for the Orthodoxy. I had a fair audience, but no indications were exhibited favoring my proposition to start a meeting. Were there a few persons to lead off I think our sect might still do something in that beautiful village, but no one seems disposed to move in the matter. It is much to be regrotted, I think, that so many of our minis-tors, first and last, have become involved in this material dolusion. There is something astonishing in what is falsely called Spiritualism."

Further along in his letter, in strange contrast with the above quotation, the reverend writer adds," I think Spiritualism is dying out." We conclude from the tenor of the letter that Universalism was the word he intended to write! We are pleased to learn that Mr. Averill is doing such effective work in his town and vicinity by preaching Spiritualism and conducting the Children's Lyceum. "Dying out," indeed!

# The Peace Jubilee.

As we go to press, the great national five days' Peace Jubilee is being held in our city. It is a great success, and is pronounced the grandest and most perfect musical ovation ever witnessed in the world. The reception given to the President of the United States, who arrived in Boston Wednesday morning, June 16th, to attend the Jubilee, was a credit to the city and the State. President Grant reviewed the State troops, under the command of Major-General B. F. Butler. The line formed on Tremont street, at the Roxbury line, extending two miles into the city proper. At no time in the history of Boston has it been thronged with such a multitude of people.

# Massachusetts Tachygraphic Society.

This Society, having for its object the diffusion of a knowledge of Prof. D. P. Lindsley's new style of short hand writing, held its quarterly meeting on Wednesday forenoon, June 16th, in Sewall Place, Boston. Communications were read from the Social Science Association, of Boston, and the American Philological Society, of New York. The attendance on the present occasion was larger than that of the last meeting, which fact would seem to indicate an increased interest among its tend the picnic of our Lyceum and deliver an admembers.

rainess of the new religion of Spiritualism, but he has given us a golden chain which iluks the present with the remotest days of the past; a chain, all the more precious because some of its links are set with precious stones which sparkle and glitter with resplendent beauty. It would be a pleasant task to transfer some of the links in this chain to the Lyceum Banner, but our space will not allow of it. Besides, there is so much that we would like to give our readers, so much that needs to be read just where and as it is to be fully appreciated, that we are doing our readers a greator service in advising them to buy the book, which is gotten up in most admirable style, and reflects much credit upon the publishers."

# Movements of Lecturers and Mediums.

Lois Waisbrooker is lecturing in Maine. She was to speak in Canton, June 20th, and is engaged at East Sumner June 27th. She will be in Dover and Foxeroft during July; then goes to Vineland, N. J., for the first two Sundays in August.

Dr. H. P. Fairfield lectures in Franklin, Mass., June 23d, 24th and 25th.

Mrs. Abby M. Lafin Ferree has started for California, where she expects to arrive by the first of July. She goes by cars, but will make short stops at Omaha and Salt Lake. She will be accompanied by her husband, who goes out on government business. Mrs. F. is an excellent psychemetrist and lecturer.

Mrs. Sarah A. Byrnes speaks in Central Hall, Charlestown, next Sunday.

# A Book for Children's Lyceums.

Lois Waisbrooker's new book, entitled "Alice Vale; a Story for the Times," is peculiarly the work that should be in every Children's Lyceum and library in the land. No youth or adult can peruse its pages without deriving benefit therefrom. The lessons it imparts will follow one through life and be sure to strengthen every effort put forth in the right direction. Large Lyceums should have several copies of the book, so that all can read it-the sooner the better-and the oftener the more beneficial. The story makes an elegant book of two hundred and fifty-five pages.

## A Good Move.

The reader's attention is called to the resolutions passed at the Mediums' and Speakers' Convention in Western New York. The Convention deserves the thanks of all lovers of justice for their action in regard to the studied and persistent efforts of a large portion of the secular press, both daily and weekly, to ostracise SPIRITUALISM; and we feel with them, that the time has arrived when the millions of Spiritualists, who now aid in supporting such presses, should withdraw their patronage, and patronize those only which are willing to do us and our cause justice.

# Andover, Ohio.

Harriet Dayton writes: "Our Lyceum is progressing finely. A. A. Wheelock is to speak here Sunday, July 4th. Monday, July 5th, he will atdress."

A writer in the Gospel Banner takes the editor present, he would in all probability have been immediately A writer in the Gospet Banner takes the editor after ushered upon a far different platform, and have ex-to task for giving so fair and liberal an account plated his infidelity to the generally received opinions by of a recent scance of the Davenport mediums in the forfelt of his life. Now if such a religion had, in our time, Augusta, Me., on which occasion Mr. Quinby, the lost its power, we had indeed made a great step in advance. editor, was the committee for investigating the Mr. Seaver here referred to the trial of Abner Kneeland, in phenomena. The critic undertakes to enlighten | Boston, thirty-one years ago, for the declaration of the right Mr. Quinby by telling him what somebody else of private judgment in religious matters, and said that prison had said about the Davenports, and what another | bars and persecution did not make him a Christian, after all; had done in the way of imitating the Davenport | and that the winds of the West sang their requiem over the Boys. Mr. Quinby replies, by saying:

"Further explanation is necessary to account in any way at all satisfactory to us of the possibility of transactions in this city of these boys and others, on the hypothesis that they untie them-selves and tie themselves up again in the instan-taneous way indicated. One must take part in these operations—nid in tying, and stand close to the subjects, before they can know really what is the case. In another writing in this paper, Bro the case. In another writing in this paper, Bro Gunnison says that he has seen a trickster swal-low his own head. But he witnessed the act from a distance, and not from proximity so near as to touch the parties. Our correspondents both seem rights which belonged to them; when the object of all would to infer from our writing that we account for the manifestations exhibited, on the supposition that immortal spirits were present and performed the wonders witnessed. But not so. For more than thirty years we have been an inquirer into the phenomena which appeared first under the pame of mesmerism, electro-bloory. Se, and then have of mesmerism, electro-biology, &c., and then later under that of Spiritualism. We have availed ourself of all the information to be derived from books, within our power, and from personal examination and tests, and we have become entirely indeed would a great step be taken toward the ushering in convinced that there is, in some way, a power connected with the spiritual and electrical of the "good time coming." The remarks of the lecturer were received with frequent stances, in a way wholly mexplicable to us, and the sincing by the choir was excellent. consisting of

Stances, in a way whony mexpinencie to us, and even to those with whom it acts. How far this power enters into the operations of these Davenport Boys, or whether it is really exerted there at all, we know not. But the ex-planation by 'Correspondent' or by Bro. G., is not at all conclusive to our mind. For instance, magnetic by many other insemileable things these passing by many other inexplicable things, these boys were strongly tied with their hands behind seats to which they were *firmly* lashed; then their legs and feet were securely tied together in such a way that it was impossible for them to arise while thus bound. A spoonful of flour was then placed in each hand, and the hand closed and the little flour which was spilled upon the seat and floor carefully wiped off. The doors were closed, and in a very few seconds three or four hands ap-peared at the aperture, which was at least six feet distant from one of the boys, clean and white, without the least appearance of flour upon them when desay armined hypersection and the second sec without the least appearance of flour upon them when closely examined by near inspection in the bright gaslight by ourself. The instruments were all played on in less than a minute, and when the doors were opened a moment after the boys were there tied down to their seats, as before, with the flour in their hands. When untied, a little after, they came out and, in the presence of all, opened their hands close to the foot lights and sprinkled the flour on the floor. We examined their perthe flour on the floor. We examined their per-sons and pockets, and they had no flour around them, nor was there the least particle of flour on the seats or floor of the cabinet. We were pres-ent the second night, and noticed carefully the time that expired after the doors were closed before the open hands appeared at the aperture. Let any one fill his hands with flour and close

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his fists and he will see how utterly impossible it would be to force the hand instantaneously through a rope so strongly and closely bound as to cause the hands to swell by the pressure of the knots. And all this must be done on the hypothesis of our correspondents. But there was another part of this programme

which we witnessed at a more private exhibition, which we did not mention in the account alluded to above. A man-not one of these boys, but one who accompanied them-a " powerful medium " -was strongly tied on the stage down to a chair, with his hands secured *together* behind him, and the ends of the rope carried out from the bot-tom of the chair legs so far that he could not tom of the chair legs so far that he could not reach them, and so placed as that if they were moved in the least, the disturbance would be no-ticed. His feet—tied together—were then placed on paper and a pencil mark drawn round them and a cent placed on each toe of his boots so that if he moved in the least they would fall. The lights were nearly extinguished and the man's coat was taken off from him instantly, and thrown thirty feet out into the hall. All say it as it want

thirty feet out into the hall. All saw it as it went, and yet it was not in the least torn—and the man still sat there with his hands strongly bound to-

gether and the cents on his feet. We were requested to place our coat on a table near by. We did so; the lights were extinguished and instantly the coat was put on the man with his head will the debud blue as before the set his hands still tied behind him as before and apparently without a movement of a muscle of the man. All this was done when no one was within eight feet of him. Now these are the facts as they were demonstrated to the entire satisfaction of nearly forty persons present, some of whom are science, and but very few of whom were men er scienc Spiritualists.

Rev. Mr. Quinby and the Davenports. | od, two hundred years ago, to address a convocation like the grave of no braver or nobler man than he. "If (said the lecturer) there be another world, he is in bliss: if there be none, he made the most of this."

> The speaker was rejoiced to see that the Spiritualists were ready to acknowledge this right of free inquiry, as was demonstrated by the invitation so kindly extended to him t) address them on the present occasion, and for which invitation he desired to express sincere thanks. The day would never come when all would believe alike ; but if the day should come when all could speak as they desired without proscription, either of a governmental or social nature, then

> and the singing by the choir was excellent, consisting of "Dreaming of Home and Mother." "'T is but a little faded flowor," and "Lillan Lee." This lecture was the first of a course which the Committee intend shall be free, if sufficient liberality is manifested in contributions to sustain them in their undertaking.

# ALL SORTS OF PARAGRAPHS.

The Boston Journal, some time since published an article reflecting rather severely upon Judge J. W. Edmonds, of New York ; to which the Judge replied at length through the columns of this paper. But the Journal, with its characteristic one-sidedness, studiously omits to do the governed accordingly.

2. O" Progress and Perfection was discussed at our circle May 11th. For report see sixth page. The spirit's views, in our opinion, are quite interesting.

Zer Our friend, W. H. Emorson, Esq., of Newerk, N. J. last week sent to us, per express, a box of fresh cut flowers from his own garden, sufficient to make half a dozen beautiful bouquets, for which he has the sincere thanks of all the friends remembered. The flowers were packed in damp leaves, thereby retaining their freshness and beauty as though but just clipt from the stems. We are grateful to other friends who have also sont bouquets for our Free Circle Room,

20 Remember Mr. Carpenter's Picule which takes place t Framingham on Tuesday, June 22d. Prof. Denton is to address the assembled multitudes. Full particulars will be found in another column. The Union Picnic from Boston and vicinity to Walden Pond takes place a week later, June 29th

2.9" Read the prayer to Allah, on our sixth page, by a Brahmin spirit, whose earth-name was Ab dal Hada.

Men sow wild oats, and women buttons,

"Never put off till to-morrow what you can do to-day." said an advising mother to her little son. "Well, then, mamma, let us eat the raspberry pie that is in the cupboard."

The selection of the Anvil Chorus for the Perse Jubilee was a tremendous big strike, and the strikers were very succossful.

It is announced in most of the French papers that the principal shops in Paris will henceforth be closed on Sundays. This important social reform is not the result of a religious movement, but has been brought about by the same kind of agency which, in England, has introduced the Saturday half-holiday.

In a note from J. C. Merriam, of Hooksett, N. H., renewing his subscription to the Banner of Light, he remarks, that "This region is about twenty years behind the times in regard to invostigating new things." Still there are many Spiritualists in that and neighboring towns, and friend Merriam has been the means of adding a goodly number of subscribers in that part of the State to our list.

Sectaria ism is a miserable, short-sighted projudice. It akes you hate your neighbor because he

## The Struggle Between Truth and Error.

DEAR BANNER-Spiritualism possesses one important characteristic above most if not all of the other "isms" of the day. It is ready, as it would seem, to "enter the lists against all comers." to hear all sides, and to abide the issue before the tribunal of philosophy and common sense. Not so the Orthodox creeds of this city at least. A work entitled "Exeter Hall," has been just issued here by the American News Company. The Observer, the Church Journal, the Methodist and the Church Union got an inkling, while it was yet in press, and lo and behold! they exclude its advertisement in advance.

Now, if these journals were satisfied of the divine origin of their belief, what had they to fear from "Exeter Hall"? In any struggle between truth and error can there be a floubt as to the issue? What a wretched way to sneak along the road to heaven! Their rejection of this advertisement will not serve their purpose in any degree, for the success of the work cannot fail to be immense. It is written with great power and judgment, and is thought, by some, to be from the peu of Mr. Charles Dickens, so recently in this country. The scenes are, for the most part, laid in London, England, and the characters are so truthfully and forcibly drawn as to transcend completely the pen of any novice. The Bible, the churches and religious institutions as they stand to-day are handled in a manner so terrific that the honest thinking man can scarcely avoid asking what the world has been about for the last eighteen hundred years. Since the days of Thomas Paine, a more terrible "massacre of the innocents" has never occurred; and I am at a loss to discover how any individual can peruse this work without recognizing the hideous features of the nightmare that has so long overshadowed the heart and brain of Christendom. PHI. New York, June 13, 1869.

# Louisiana.

## BANNER OF LIGHT-Dear to our feelings, but cheap to our pockets-we in this out-of-the-way corner of the Lord's vineyard look anxiously for your weekly visits, as they, together with the visits of the Religio-Philosophical Journal, are the only visitors of a spiritual character we receive from the mundane sphere. Speakers, test media and all other missionaries in the spiritual field are sure to give us a wide berth; and if in the way of business or pleasure one of them should happen this way, they are sure to avoid us and ignore Spiritualism. Several instances of this character I might mention, but would it benefit you or I to do so? I think not; hence I shall be speechless. But just now I am reminded that I sat down to say to you that Dr. Doty, of Wisconsin, (I believe) is now here, looking out for a homestead; and treated us to an admirable address in our new hall on Sunday last. He is an exception to the rule I just referred to, for he is with us and of us, and we are mutually pleased with each other. He will probably settle down in this vicinity, so that we can have the benefit of his mediumship occasionally. So mote it be. Our cause is moving slowly, but, I think, surely; its growth, though slow, is healthy, discordant material sloughing off, leaving the body healthier for its loss. We are obliged to use home material to keep up our meetings, and so far the supply has not failed; TENTH EDITION JUST FROM THE PRESS. still there is room and work for all who can dome,

WM. R. MILLER, President of C. A. of S. of La. New Orleans, June 8, 1869.

# Tale of a Physician.

A NEW BOOK BY ANDREW JACKSON DAVIS. Mr. Davis relates in his "Spirit Mysteries Ex-plained, or the Present Ago and Inver Life," published several years ago, that he was impelled to go unconsciously to an obscure point on Long Island and visit a strange and dismal cave, re-maining there the greater part of the night in an externally unconscious condition, during which externally inconscious control, unling which time he psychometrically gathered the occur-rences of which this book is literally a faithful report. It is said that nothing is hidden from God, and there are those who believe that noth-ing in all the transactions of this world's good or bad inhabitants can be hidden from the clairvoy-ant, as is proved by his book, which is literally true history. The robber's cave which he visited, still at that time contained, written on the stone of the silent walk, all the actions and over the words of the nefarious outlaws who had made it a rendezvous fifty years ago. On the night of the author's visit all their dreadful plans, deeds and words were visible or olearly audible to his peculiar senses, and by this means, drawing his conclusions, he gives us the seeds and fruits of of ourse. Although the author frequently touches of cure. Although the author frequently touches the region of philosophy in this book, yet it is a physician's romance, if the relation of veritable facts and circumstances can be called such. The philosophy upon the leading under-current of the work, fully treated and expanded, can be found in the fourth volume of the "Harmonia," called the "Reformer," by this author.—Journal, Orange,

# To Correspondents:

(We cannot engage to return rejected manuscripts.) JOHN PERSY, MURPHY'S, CAL.-\$5,00 received.

MRS. L. E. PAYNE, AKRON, O., P. O. box 281, requests us to say that she has something important to communicate to Caleb White, if he will send her his Aidress,

### Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.M29.

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

MISS M. K. CASSIES answers Scaled Letters at.73 Howard street, Nowark, N. 7. Terms \$1.00 and four red stamps. 4w\*.Ju19.

MRs. L. F. HYDE, the Medium, has returned to New York. Can be found at No. 453 Sixth Ave. Jul29w\*

ANSWERS TO SEALED LETTERS, by R. W Flint, 105 East 12th street- second door from 4th avenue-New York. Inclose \$2 and 3 stamps. Ju5.3w

THE BEST PLACE-The CITY HALL DINING Rooms for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. Julii. C. D. & I. H. PRESHO, Proprietors.

MRS. S. A. R. WATERMAN, box 4193, Boston. Mass., Psychometer and Medium, will answer let ters (scaled or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$410 \$5 and three 3 cent character, &c. Terms SM to S stamps. Send for a circular. Ju12.

MR. PEYTON TARBELL writes: While in Louisland I contracted Diarrhoa, which became chron-ic. After suffering more than a year, I came home, and hearing of *Doctor Seth Arnold's Balsain*, took three or four large bottles, and was completely cured,

TT ST. JAMES' PARK.

Hark! bark! "ST. JAMES' PARK!"

The people are coming to town; And when they come they will make their mark, For a truth you may set that down; And while they 're here, if they 've time to spare, And should wish the Lions to see,

If they 'll read the Stranger's Guide with care, It will tell where the Lions be; It will tell where FENNO, who "Glothes" the BOYS,

Has just opened an elegant store, Which the people say with united voice

Has never been equaled before; Where the BOYS can be "suited" from head to feet, At the corner of Beach and Washington street.

## Special Notice.

Herman Snow, at 410 Kearney street, San Francisco, OnL, keeps for salo a general variety of Spiritualist and Reform Books at Eastern prices. Also Planchettes, Spence's Positive and Negative Powders, etc. Catalogues and Circulars mailed free May L-tf

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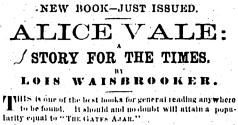
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SUPRAMUNDANE FACTS

IN THE LAPE OF

Rev. Jesse Babcock Ferguson, A.M., L.L.D.,

TWENTY YEARS' OBSERVATION

Preternatural Phenomena.

EDITED BY T. L. NICHOLS, M.D., Author of "Porty Years of American Life," "Biography of the Brothers Davenport," &c., &c.

Objections Answered. tor The reputation and ability of this author are so well known, we need only announce the issue of the work to in

Bro. Gunnison mistakes in saying that the boys exhibited in Europe only as jugglers. They exhibited there as Spiritualists. Let us be just."

We wish all who undertake to investigate the spiritual phenomena were as free from prejudice and bigotry as Mr. Quinby evidently is, as it would enable them to arrive at the truth--if that is what they sincerely desire-much sooner than by pursuing their present course.

## Horace Seaver at Mercantile, Hall.

On Sunday evoning, June 13th, Horace Scaver, Esq., editor of the Boston Investigator, lectured before the First Spiritual Association at Morcantilo Hall. His subject was "Progress." There were, he said, three views current among men in our times respecting the condition of humanity. The first, affirmed that the race was growing worse day by day, and from age to age : the second, that things remained in about the same state, events only repeating themselves one after another and the third proclaiming that the race was ever on the path of advance and improvement. The first and second views were of very ancient origin, but the third was of comparative ly modern date. The poets, sages and wise men of the past were found teaching a golden age which had preceded them. in which mankind were as gods, and of which their descendants were but a feeble type. Though there might be a dif-ference of opinion as to which of these views was correct, the lecturer considered the third view of the case to be, at least, the most cheering. The first and second views tended to break man down and make him a moody croaker, when he reflected that do what he would he would still sink lower, according to the first, or remain as he was as per the second proposition. The idea expressed by the poet when he said:

"The world is still the same And still the same shall be; All that our grandsires saw Our sons shall see;"

and the assertion contained in Ecclesiastos: "The thing that hath been, it is that which shall be, and that which is done is that which shall be done, and there is no new thing under the sun ;" were the embodiment of "I can't," which never had accomplished anything; while "I will" had already wrought "miraclos" for the advancement of the race, and, taken in connection with a belief in human progress as declared in the third proposition, would in the future do still more.

In the great army of progress might be found as soldiers free religionists, thinkers and investigators of all kinds, Splitualists, Infidels, Athelsts, women's rights men and women's rights women-all who had an idea aiming to help our common humanity.

Were there any indications, at the present time, that the third proposition was true? The lecturer thought there were, and proceeded to demonstrate the fact of the advance of the race by the rapid march our age has made in science and arts, in agriculture and manufactures, and in the vast unfoldings of geology and astronomy. He was ready to give those who had lived before us all the credit they deserved. but it was not to the past but to the future that true nobility looked, and in the real and practical arts we had left the ancients far in the rear.

And in the field of religious belief we had also made great advances toward the right of free inquiry. In republican America we had taught the world the lesson conveyed by Thomas Jefferson, when he said we had discovered that one half the world were not born with saddles on their backs, and the other half booted and spurred to ride them. The doctrine of equality had found lodgment with us, and its fruits were everywhere manifest. If he (the speaker) had attempt-

roasted, while you prefer yours in the shell.

Rov. George H. Hepworth will assume the pastoral charge of the Church of the Messiah, New York, on the first Sunday in October.

"Remember who you are talking to, sir !" said an indignant parent to a fractious boy. "I'm your father, sir !" "Woll, who's to blame for that?" said young impertinence 'taint me !"

When a man is seen walking with a lady in the day time. with his hat cocked on one side, and smoking a cigar, it is certain that he is no gentleman.

A man once went to an eccentric lawyer to be qualified for some petty office. The lawyer said to him : "Hold up your hand. I'll swear you, but all creation could n't qualfy you,"

Miss Emily Judson Harris, daughter of the President of the Boston Common Council, is to read the Declaration of Independence at our city celebration on the Fourth of July. We believe this is the first time a woman has been complimented in this way. The young lady is a graduate of the Everett school.

The Ohio Legislature has lately passed a law prohibiting the marriage of first cousins, and of girls under sixteen years. of age.

A "PIOUS" MAN'S PRAYER .--- Elder Knapp, the famous revivalist preacher, once prayed for our friend, S. B. Brittan, then a Universalist minister, in Bridgeport, Conn., as follows :

"Lord, shake the Universalist preacher over holl! Riddle him over the hot embers! Smite him! Send an awful tre-mor over him! Fill his soul with horror, that he may frighten his followers back from damnation."

The American Institute of Homeopathy, at a convention held in Boston recently, voted by a decided majority to admit properly qualified women to all its privileges as membors.

Voices of THE NIGHT .- "If a cat doth meet a cat, upon the garden wall, and if a cat doth greet a cat, oh I need they both to squall?"

The use of absinthe is said to be increasing to an alarming extent in New York. Many of the bars retail it as they do other liquors. One of the most brilliant writers on the New York press has nearly ruined himself, physically and intellectually, by the use of this pernicious sedative for only a year and a half.

### MASSACHUSETTS.

[The following is from Mr. Thomas Buchanan Reed's poem addressed "To Massachusetts," which, after alluding to the Mayflower and her freight, concludes as follows:]

- lower and her freight, concludes as follows:] "From out such glorious seed what else could spring Than Massachusetts as she stands to day? She knows no caste, but honors all things good: The Esquimaux may doff his Norland furs And sit beside her hearth-stone, and the man Masked by the sun may throw his fetters by And unrobuked take place among his follows, And thus assort that mind is colorless. And thus assort that mind is colorless. And when he goes within the council hall, There is no need that he should rise and say The first blood shed upon our nation's soil For liberty, was blood of Africa. The star is on thy forehead, noble State I There let it shine, the cynosure to all The mariners on time's tunultuous sea.

Who sot their sails for Freedom and the Truth."

If you must chaw torbacker, young man, for heaven's sake haw old plugg; it iz the nastiest.—Josh Billings.

. .

For sale everywhere.

## New Publication.

HALF-HOURS WITH FREE THINKERS is the title of a very nent little collection of biographics, very properly included within the term employed above. It is a reprint from an English work of the same name, from the prolific and progressive press of J. P. Mendum, of the Investigator office, in this city. The skotches of biography are given in a racy style, and interwoven with them are extracts from the writings of most of the characters delineated. The names alluded to include such as the following: Thomas Hobbs, of Malmesbury, Bolingbroke, Condorcet, Spinoza, Anthony Collins, Des Cartes, Voltaire, Volney, Shelley, Helvetius, Francos Wright, Epicurus, Zeno, David Humo, Thomas Palno, D'Holbach, Burnet, and others equally worthy to figure in the list. It is a very handy and useful blographical manual for the liberal thinker and progressive reader, and in its present convenient form should find numerous purchasers.

# Spiritual Periodicals for Sale at this Office :

THE LONDON SFIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 32 conts. THE RELIGIO-PHILOSOFHICAL JOURNAL: DOVOTed to Spirit-ualism. Published in Chicago, III., by S. S. Jones, Esq. Price 8 conts.

Price 8 conts. THE ROSTRUM: A Monthly Magazine, devoted to the Har-monial Philosophy. Published by Hull & Jamicson, Chicago, II. Single copies 20 conts. THE PRESENT AGE: Devoted to the Spiritual Philosophy. Published by the Michigan Spiritual Publication Company.

THE AMBRICAN SPIRITUALIST. Published at Cleveland, O.

# Grove Picnic.

**Grove Prenic**. The Fillmore County Association of Spiritualists will hold its second anniversary in Michener's Grove, two miles cast of Etna, Fillmore Co., Minn.. on Saturday and Sunday, the 26th and 27th of June. J. L. Potter is engaged, and other good speakers are expected to be in attendance. Arrangements will be made to accommodate those from a distance. All are invited. The friends will not fall to be present with their well filed baskris Per Order. A. B. REGISTER, Sec. Cherry Grore, Minn., Jane 8th, 1869.

### Basket Picnic.

Basket Picnic. The Andover Children's Progressive Lyceum will have a Basket Picnic near the centre of Andover, O., on Monday, July 5th. The Monroe Lyceum will be in attendance and join with us in the exercises of the day. Bro, A. Wheelock will deliver the oration. We simil have good music to enliven the occasion, and expect to have a jubileo. A general invitation is extended to all to come and bring their haskets well-filled. By order of Arrangements. H. DAYTON, Cor. Sec.

# Basket Festival.

The Children's Progressive Lycelm of Dover and Foxcroft, Me., will hold a Basket Featively in Calvin Chamberlain's Grove, in Foxcroft, on Saturday, July 3d, 1869. Exercises to commence at 109 o'clock A. M. A good time may be expected. A cordial invitation is extended to all. C. E. RYDER, See.

B. RANDALL DREW NO. 686 WASHINGTON STREET, BOSTON, HEALER AND MAGNETIC PHYSICIAN.

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**A PICTURE OF THE SPIRIT HOME** OF FATHER HINSHAW, the QUARRE SPIRITUALIST; also, A Lyric of the Nummer-Lund. Price 25 cents and red stump. Address, WILL C. ELLIOTT, 155 S. Clark street, Chicago, III. - June 26.

**IR. M. THIFTIGEMAN I. M. THIFTIGEMAN I. Solution:** A state of the antificted at a distance. The assurance he gives is his wonderful suc-cess in the past. If we will diagnosis disrases in person or by letter. Give name and residence of patients. All those wishing prescriptions and examinations will please enclose one dollar and stamp to insure prompt attention. June 26.-\* June 26.-

DR. JAMES CANNEY CHESLEY, No. 16 D.R. JAMES CANNEY OHESLEY, No. 16 Salem street, Boston, Mass.. Eclectic and Magnetic Phy-alclan, curcs mind and body. Dr. C. is eminefitly successful in treating those who are called inanne; curcs strange frei ings in the head, fits, and all discasses of the lungs, liver, kid-noys, rhoumatism, humors, billous complaints, and all discasses which arise from inpurity of the blood, disordered nerves and want of magnetism. Those requesting examination of diseases business, or anything by letter, from Dr. C., or Mrs. Stickney, will please enclose **si**, stamp and lock of hair, also state sex and .age. If you wise to become a medium of note, call on Dr. C., the great healer and developer of clairvoyance. De-veloping circles Monday and Friday evenings. **WIRS. B.J. STICK NEW**, 16 Salem street. Medical and

Ings. In anarrs of life. Circle Monday and Friday even-lws-June 28. **FOR NAHANT-On and after June 8th**, the Ange atenmer ULYNSES, Capt. A. W. Galden, will leave foot of India Wharf, for Nahaut, daily, at 3:45.4. M. and 2:20 P. M. Returning leaves Nahaut, daily, at 3:45.4. M. and 5:30 P. M. Returning leaves Nahaut at 8 and 11:14.4. M. and 5:30 P. M. Schurner, Standard and 5:30 P. M. Smuday fare 50 cents each way; week day fare 35 cents. Excursion tickets to Nahaut and return, including admission to the Maolis Gar-dens, and conveyance to and from the boat at Nahaut. Sl.00, Arrangements for excursion, parties can be made with the Captal no hoard or at the wharf. After July 4th the Ulysses will make four trips per day; particulars to be given hereafter. June 26, 4 Wis

June 26, 24 Wis MASS. M. E. JOHNSON, Medium for Spirit-ual Communications, Verbal and Written. Those de-siring can send their autograph and receive a written com-munication. Residence No. I Hayward Place, Boston. Hours from 10 A. M. to 5 P. M. Fee \$1.00. 2w-June 26.

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HATTIE E. WILSON, Trance Physician, has taken rooms at No. 38 Carver street. Chronic diseases included in this mode of treatment. lw\*-June 26.

MRS. L. W. LITCH, Trance, Test and Heal-ond door from Court, room No. 18. 1w-June 25. MRS. M. A. PORTER, Business and Medical Clairvoyant. A cure for Catarrh and Headtacle. No. 8 Lagrange street, Boston. 5w-June 26.

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ng work from the pen of one the ablest writers of the day, an furnish our patrons at a greatly reduced p 

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# Message Department.

# HACH Message in this Department of the BANNES OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of

### Mrs. J. H. Conant,

while in an abnormal condition called the trance. These while in an abnormal condition cannot the trance. These Messages indicate that spirite carry with them the charac-foristics of their earth-life to that beyond—whether for good or evil. But these who leave the earth-sphere in an unde-veloped state, eventually progress into a higher condition. We sak the reader to receive no dootrine put forth by spirits in these columns that does not comport with his or ber reason. All express as much of truth as they perceive

# The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs.) on MONDAY, TURSDAY and THURS-DAY AFTERNONS. The Circle Room will be open for visitors bitwo o'dock; services commence at precisely three o'clock, after which time no one will be admitted. Beats reserved for strangers. Donations solicited.

Mas. COMANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. Bho gives no private sittings.

# Bouquets of Flowers.

Persons so inclined, who attend our Free Circles, are re quested to donate natural bouquets of flowers, to be placed on the table. It is the carnest wish of our angel friends that this be done, for they, as well as mortals, are fond of beautiful flowers, emblems of the divinity of creation.

### Invocation.

Oh God, thy holy benediction beams in upon us, through the glory of this handsome day. It meets us in the up-springing grasses, in the burst-ing buds, in the song of birds, in the hum of in-sects; everywhere we turn our faces, we behold thy love, we receive the manifestations of thy power. Oh Lord, the psalm of our praises trem-bles upon human lips; we would not forget that there are those everywhere in the land who have there are those everywhere in the land who have need of our prayers; those who cannot pray for themselves; those who in their weakness may have need of our strength; those who are found in high places and in low; they who are in bond-age, and they who are free. Oh, our Father and our Mother God, we would mingle our prayers with our song of praise, and ask thee to send think angely many song of praise, and ask thee to send thine angels, whose names are legion, that they may aid the oppressed; that they may give strength to the weak; that they may give wis-dom to the ignorant; that they may give eyes to the blind; that they may give ears to the deaf; that they may give feet to the lame; that they may bestow thy blessing upon needy humanity. Oh, our Father, and our Mother, we know that thy love is everywhere apparent; but thy child dren, do not always understand it. Thy children sometimes walk amid shadows, and cannot be bold thy face in the shadow. Ob grant that thine angels may be there with the pillar of fire by night, and the cloud by day. Ob grant that flaming bushes may be everywhere in the land, and thy voice may be heard everywhere. Oh grant, our Father, that they who are in high places may learn of thee. May they hear the still small voice that speaks unto their inner lives, calling them to justice; calling them to render obedience unto him that sitteth upon the white throne of human reason. Our Father, may those who suffer everywhere, receive the ministering love of thine angels. May the sick see in sickness a cause to bless thee. May those who mourn the loss of their earthly friends see cause to bless thee. May thy love, mingled with thy wisdom and thy power, be up to thy children a safeguard, an ever-present blessing. And oh, our God, may our hands be strong this day, and all others, to do montary and the strong the safe and the safe strong the safe do whatever duty thou mayest call upon us to do, to ascend whatever calvary thou mayest point out unto us, and though our feet may bleed, and our hearts be sorely tried, yet, oh Lord, our God, may we say, "Thy will be done." Amen. May 10.

# Questions and Answers.

OUES.-I once heard a Swedenborgian preacher (Chauncey Giles) say that there were in the spirit-world mountains, hills, rivers, bones, blood, digestion, nerves, brain, hands, feet, &c., and that the ground, in the spirit-world, is just as solid to the tread of spirit-feet, as the ground in earth-life is to us. Is the above true?

ANS.-It certainly is absolutely, positively A.- I certainly mean instant bones? true.

A.—I certainly mean just that, Q.—Are those who are slaves to circumstances

in this life, likewise fettered in spirit-life? A.—To a certain extent they are. You are not ushered into a state of perfect happiness at death. The other life finds you precisely where this life leaves you. You are surrounded ofttimes in the spirit world by conditions that seem to be adspint world by conditions that seem to be ad-verse to your happiness. You struggle against them, and in struggling you grow strong. For my own part, I would not wish to live in a world where there was nothing but ease and quiet com-fort. I should lose my strength. I should take on weakness. We only know of the better good by comparing it with the lesser good. If we had

When was you in equilacy: Winy, I nivel there. We was you in there? [A long time ago.] Well, my mother is in Massachusetts now. I came here to find her. She is in Massachusetts since my father died, and I came here to find her. [Do you know where she is?] Yes, I know the name of the place. It is New Bedford. [Are you sure?] Why yes; my uncle lives there. I never was there, 'cause mother was n't while I yas alive; and I am here to find her, and to tell her that a man that father was with has got some money for her; and she needs it. But he do n't know where she is—do n't know where to find her, and I 've come here so she may know. His name is Brown—Stephen Brown. He has got my father's money; what is it—what the government gives you? [A bounty, or pension?] Well, both. He has got both, and he do n't know where to find mother, and she do n't know anything about it. Ho wishes he could find her. [Is he in Illinois?] No, he has been there looking for her, but she was gone, you know, then, and he did n't know anybody that knew her, and he is one of these kind of folks that believes like you do, so I thought I'd come here so he might know where to send the money to my mother, in New Bedford, and she will get it. Send it to Elizabeth J. Em-erson. Oh dear! I wish everybody was good in this world. I'm glad I don't live here now. And I should think *that* man (referring to a spirit that preceded her, who died at a Lunatic Hospi-tal, whose message sHOULD have preceded hers in publication,) would be glad he got out of this miserable world. It's an awful world! There's places in it that's so wicked you would n't never see a single ray of goodness. That's an awful place he told you about, was n't it? Well, it is true, every word of it. [Have you been there?] No, but I know he tells the truth, and there's an old man here, and I was talking with him when this man was a pere, and he was there too, and he was a great deal older than my grandfather—he was a give their age when they passed away.] Oh, do they? I did n't know? Yes, turn.] If you do n't come back for a hundred years, will you say a hundred years old? [No; I should give my age when I passed away. But never mind about yours, if you can 't remember.] I can, too, remember. I was six years old. You put it in the paper, do n't you? [Yes.] I know. Mr. Brown takes it, too. He is a kind of a funny man. My mother used to say he was a funny man. My father used to tell her about what he did and said and she thought he was funny.

Frederick Faulkenstein.

did and said, and she thought he was funny. He I am going now. [Come again.] Yes, sir; hope I 'll go to my mother next time. May 10.

Frederick Faulkenstein. I come six years ago from Holstein. I come to New York. That is where I was born, and where I lived—New York. I have my brother there: He has charge of what I left, and so I want to come and communicate with him. My name when I was here, was Frederick Faulkenstein. Have a brother in New York, and I want to reach him. Girard, is my brother's name, and I want him to go to one-one there who gets these, (touching the letters on the table.) [You mean Mr. Mansfield?] Yes, that is it. [You want your brother to send him a letter, and you will answer it.] Yes; and I will tell him about what I wish him to do about my things—what I want here in it.] Yes; and I will tell him about what I wish him to do about my things—what I want here in this country, and what I want to go back to Hol-stein. I was some acquainted with this. I have some friends from my country what knows some-thing about this, and say something, when I die I could come this way, but I not think I could, but I see I can. I was much pleased, and now I can reach my brother by coming here, and I wants him to go to the place where the gentleman answers these letters. [You want your brother to write some questions, and you will answer to write some questions, and you will answer them.] That is it. That is it. You see. I very much thank. I shall sometime do much as I can May 10. for you.

Scance conducted by Theodore Parker; letters answered by William Berry.

# Invocation.

Mighty Allah, thou hath breathed upon us, and we live. We behold upon our right hand good-ness and life, and upon our left hand evil and death. Teach us, mighty Allah, to choose wisely death. Teach us, mignly Anal, to choose where its constantly part and well. May we understand wherefore we shall gress to be all m things progress. go. Thou hath clothed the heavens with celestial robes by day and gemmed them with lamps of fire by night, that we may learn of thee. Thou hath hung the universe with worlds without number, and from each thou doth speak to us; from all thy voice we hear. Mighty Allah, may these Christians forget that they are the children children of light. May they so live in this earthly children of light. May they so live in this earthly life that the other shall open before them with joy and not with sorrow. May the brightness of the other life be seen by them. May it remove the shadow from their spirits. May it take the darkness from their eyes. May it remove that which forbids them to hear, and may their spirits ever sing thee a song of praise, because thou art good and holy and true. The cause thou art time and summer praise thee in their greeness. So may the souls of these Christians praise thee with the greenness of hope, and faith, and trust, to day and on all other days, recognizing thee as the Infinite Father of the Brahmin and the Chris-tian, the Great Spirit who holdeth worlds in his embrace and forgetteth not the atom. May 11.

you? [In several places; Chicago, Alton, Quin-cy.] Was you in Quincy? Why, I lived there. When was you there? [A long time ago.] Well, my mother is in Massachusetts now. I came here to find her. She is in Massachusetts since my father died, and I came here to find her. [Do you know where she is?] Yes, I know the place, but I do n't know, where it is. I know the place, of the place. It is New Bedford. [Are you sure?] Why yes; my uncle lives there. I never was there, 'cause mother was n't while I was alive; and I am here to find her, and to tell her that a by the spirit. When the spirit can no longer use them, Mother Earth takes them. Do they rest there? By no means. Mother Earth immedi-ately goes to work to change them—transform them. They come up in grasses, flowers, trees "Round and round the circle runs," says the poet them. I shall be very glad when the majority of the minds that are passing through the earth-life here possess good, correct idens, with regard to perfection and progress. Then they will fear less and enjoy mere. Your correspondent, Mr. Chair-man, wonders how God made himself. Well, I do not wonder that he wonders how this could have here for surely not even Deity himself or have been, for surely not even Deity himself, or itself--call it what you will--can tell. That is not according to any law that we know of. Nothing cannot produce something, and it is work performed in vain-always has been, and, I believe, always will be-to seek to analyze God. That principle is past analysis. We cannot see it by our senses; we cannot measure it by our senses. We cannot understand it clearly, because forsooth, it is infinite, while we are finite. We can only grasp just so much, and no more; and, for my part, I am content to know that I am surrounded and sustained by an all-pervading, in-finite principle of life. It makes no difference whether it is the Hebrew's God or the Christian's God, or whether it is any God at all. Call it a law; call it a principle; call it anything you choose. Study it as much as you will. Search well the scriptures of Nature as you find them outside of yourselves, or as you find them in yourselves. Possess yourselves of all spiritual and natural wisdom that it is possible for you to obtain, and you will always find that there is something more to be learned. You can never reach the ultimate, because you can never be the whole nor go outside of the whole.

Q.-It is believed everything that exists is the result of intelligent effort; but how can it be, if God is a progressive being? The laws and prin-ciples by which man progresses are superior to him. He cannot make or originate principles by which he can advance in the onward march. He can only discover laws and principles which al-

can only discover haws and principles which al-ready exist. If man is compelled to avail himself of superior aid, how can God progress without the aid of a being superior to himself? A.—If progress was entirely dependent upon in-telligence, everything that progresses would cease to do so when it had been separated from intelli-gence. The rock is not intelligent, nor do I know that it form or grown as the rought of that it changes its form or grows as the result of intelligence. There is a law of chemistry in nature that seems to possess an intelligence of its own; but although it is akin to that which belongs to the human species, yet it is not the same. It is the intelligence of chemistry, not of wisdom. Since the law is so very much greater than we are, and since it is constantly manifesting itself to us in some new phase, how are we to expect with any degree of certainty that we shall ever receive the all of life? If we could say to God, "Come new, God, show us the entire of life;" and if God would respond to our call, we might ex-pect to analyze not only the universes that were presented to us, but the life of the universes. But pect to analyze not only the universes that were presented to us, but the life of the universes. But since we cannot entirely claim nor receive any such gift, it is to me the height of folly to expect. it. The Christian's God is one that we can ana-lyze, we can sift, we can hold in the hollow of our hands. But that is not the God of the uni-verse. It is not the God of the soul. It is not the infinite spirit of all life. It is only the Chris-tian's God. The Brahmin's God we can measure with equal certainty. The God of the Jews we can also measure; but the God of all sects, and of all souls, and all worlds, and all universes, eludes all human analysis, and always will. Q.—Can you tell us the use of prayer? A.—Prayer brings us into a more harmonious condition. It takes us for the moment, spirit-ually at least, away from the din and confusion incident to mortal life, and brings us in communi-cation with prayerful intelligences, whether they are in the body or out of the body. In this sense it is of use and dees us good. Q.—Dess the law of progress consist of de-creased ponderable matter? A.—In a certain sense it consists in that, but not entirely.

A.-In a certain sense it consists in that, but not entirely.

Q.—Is it recognized as a fact in the spirit-world that souls progress, if intelligence does not? A.—Intelligence does progress, because all things progress. Souls progress. To me progress is moprogress. Souls progress. To me progress is mo-tion. The terms are synonymous. I said a few moments ago that nothing was ever absolutely at rest. I affirm it again; consequently every-thing is constantly progressing. If God, or the spirit of life, is perpetually moving through mat-ter, to my apprehension, God, or the Great Spirit, is constantly progressing. Since I believe pro-gress to be all motion, of course I believe that all things progress. May 11.

and if ever they have need of my assistance as a spirit, I shall most gladly render it; and when their time of change has come, I shall cast my mite into the scale to do something for them; I mite into the scale to do something for them; 1 can learn them something, if nothing more. Every new comer to this life has need of a guide or guides, for they each one come with so many strange, wild, superstitious ideas about the place, that they don't know which way to turn. They have eyes, and cannot see. They have ears, and do not dare to trust them. They have senses cor-respondent to all they have have because responding to all they have here, and because they have, many of them do not believe they have responding to all they have here, and because they have, many of them do not believe they have left the earth-life. They stoutly contend that they have met with no change, because, they say, "if we had changed we should n't have these hands, we should n't have these eyes and ears, this nose and mouth. We should be spirits, and should be in heaven, and should see God and the prophets, and partiarches and angels." So you see they come with their fixed notions, and these have to be knocked all to pieces before they can see or hear, or be willing to be happy at all. There's hap-piness right within their reach, and they are afraid to grasp it. So you see there is enough for us to do, who are disposed to be philanthropic, here in this life. Oh, I assure you, there is great need of missionaries here with us, as with you—home missionaries, to. No such thing as foreign mis-sionaries, it is all a home mission. And we know just where our gifts go, and just how far that's more than you do here. At any rate, that was my experience with the church before I be-came a medium and a Spiritualist. I used to of the advantage the reach whether mede to came a medium and a Spiritualist. I used to often wonder what use the poor heathen made of the money that was collected yearly for them. Since they did n't read our books, nor wear our clothes, and our money was n't current among them, what was the use of sending it out? I come to the conclusion that our people got the good of it, after all; that the heathen had very little of it. I tell you, I come to a very wise conclusion, for that's true. These foreign missions that are es-tablished in Hindostan and all other so-called that's true. heathen countries, are very foolish institutions, because nine times out of ten these very heathen could teach us our a-b-abs. Why, just only see, the Brahmins have scholars among them who are thoroughly versed in ancient and modern lore. They laugh at our childish notions; and it's only the uneducated classes that our missionaries can draw into their fold at all; and just as quick as a mission is broken up, just so quick the heathen returns to his former faith. You may be sure of

that, I did n't intend to preach a sermon when I came. I did n't intend to preach a sermon when I came. I only intended to tell my friends that although I was very late in returning, yet I could come, after all. Good-day, sir. [May I ask you a question? You say you are used as a medium. Can you ex-plain where and how?] Oh, yes, sir. In communi-cating thoughts or ideas to mortals. From some spirits it is necessary that many mediums be used; sometimes it is necessary that many metrical be used; sometimes it is only one. Let me illustrate. For instance, here may be the earthly medium by which you get the ideas. The communicating spirit may stand behind another spirit medium, and from the passing their ideas to the spirit medium, and thence communicating them to the earthly there are a dozen of these spirit mediums, or a hundred, or a thousand, all forming a magnetic wire, having one end in the brain of the commu-nicating spirit, and the other attached to the brain of the earthly medium, and passing through all those different spirit mediums. But where the control is parently as in the present case then no control is personal, as in the present case, then no spirit medium is necessary. Do you understand? [Yes. But does the thought of the communicat-ing spirit thus reach us unadulterated?] No; it does not. It partakes more or less of the medidoes not. It partakes more or less of the medi-ums — the channels — through which it passes. But the idea is unadulterated. The external form, the expression, is in accordance with the channels through which it passes. The river is shaped by the banks. It is sometimes crocked, sometimes narrow, sometimes wide. It is water, notwithstanding. The banks give it shape. They do not change it according to get or the source. do not change its essence. It is water. It is a river, notwithstanding its banks. Now the idea remains perfect. It is only the external expres-sion that is changed by the different mediums. Where the control is personal, as in this case, and absolute—that is to say, where the senses of the earthly medium are all held in the embrace of the spirit, and made positive use of, then you get just precisely what they wish to say, so far as they are able to make use of human language. Of course, they are obliged to use such terms as you under-stand, and these do not always express the idea clearly, I can tell you. Language has got to grow a great deal before it will express ideas in all their beauty. May 11.

# Michael Scanlon.

[How do you do?] Pretty well, thank ye. Faith, I had a hard time to get here. Got completely upset and lost my senses, and almost myself, quite a number of times. The biggest crowd I was ever in! I was brought along to this place by an old friend of mine, from Dover-Patrick Murphy. [Oh, yes; I remember him.] Yes; and he monted me to give you his compliments and he wanted me to give you his compliments, and ad at al

JUNE 26, 1869.

friends who were kind to me during my sickness, | come back, and next I want him to make it come back, and next I want him to make it known to the Church and to the people in the old country; because I want some voice in my own matters, and if it's known I can come back, maybe I can have it; I do n't know. The devil of it is we are dead, you know. That's the werst of it. They call us dead, when we are alive. Now, you see, here I am; I want to have my say about some things, and I think I ought to now, as much as if I was here; but you see I am dead. [According to law.] Yes, sir; the devil take the laws—I do n't know; I think they are all of the devil, anyway.

Tawa-1 don't know; I think they are all of the devil, anyway. Tell my brother to go to some of these persons so I can talk. Some things I want to say I don't want to say here. Then again, a good many things I could say would n't interest people here that would him. I am from the 11th New Hamp-shire. You see, I did n't know how these things is to be deno at all L baye to ston and think I We

to be done at all; I have to stop and think. [You are sure that is correct?] Yes, sir. I tell you what it is, I was always pretty funny when I was here. The boys in the regiment used to call me sometimes the Irish clown. I made fun for 'em. Give me a glass of whiskey, and I'd fun for 'em. Give me a glass of whiskey, and I'd make fun for 'em as long as they wanted me to. And Sundays, there was no church to go to; we had times then, I tell you, if the enemy was n't too nigh. Sometimes they were so nigh they sent their card. One Sunday morning I was "cutting up" for the benefit of the boys. They give me a glass of whiskey, and wanted me to give 'em something to drive off the blues, and I was giving them an Irish break-down, and a shell come whizzing by me. Oh Lord! if I was n't dead for more than three hours. Thought my head was gone with the shell. That ended my dancing that day. I s'pose the boys will all redancing that day. I spose the boys will all re-member that. Lord! I was a dead Irishman then for just about three hours. But I come to again, and found I was n't hurt at all. Well, sir, then for just about three hours. But I come to again, and found I was n't hurt at all. Well, sir, I am just as happy now as I was then, and just as ready for a good time; yes, sir, I tell you I am. And as for being in purgatory, oh Lord, I do n't know whether it's purgatory or not. Pretty good place, anyway. I do n't trouble myself to inquire for the old gentleman who takes charge of outsiders. I am not going to take the trouble to inquire for him at all. If he wants me he can look me up. (To the Chairman.) Well, sir, good-day. [Come again.] Yes, sir, I will. Faith, I'll be glad to come. Do n't forget about my brother, and the Church. [Give your age?] Well, my age, is it, you want? Well, sir, I was thirty. I was just turning thirty. [Have you anything to say about your family?] Family? Lord! that 's something I never had. Faith, do n't be a shooting that on to me. Suppose I ought to had one long time ago, but somehow or other I never did. It was kind of out of my line. Good-day, sir. May 11.

Prayer by Ab dal Hada; questions answered by Thomas Paine; letters answered by William Berry.

# MESSAGES TO BE PUBLISHED.

Thursday, May 13.—Invocation; Questions and Answers; Matthew Brady, to his friends, in New York; Philip S. Nor-cross, of Boston; Nellie Newman, of San Francisco, to her

and the or Boston; Nellie Newman, of San Francisco, to her parents. Monday, May 24.—Invocation; Questions and 'Answers; Ira Carter, of Springfield, Ill., to his family; Esther Yeaton, of Newcastle, N. H.; Thomas J. Jackson, to friends in Vir-ginia; Mamile Emerson, to her parents, in Newark, N. J. *Tuesday, May 25.*—Invocation; Questions and Answers; Harriett Shannon, of La Crosse, Wis.; William C. Bresley of Prattville, Ala., to his brother; Lucy Stevens, of Georgetown, D. C., to her mother. Thaddeus Btevens; Alexander Stone, 2d Virglaia Heavy Ar Ullery, to his friends; Patrick Manahan, of Boston, to his children; Emma Hardinge Ranney, to her mother: Frances Tenny, to her mother, Mrs. Veasey; Thomas S. Stebbins, lost from the ship "Oriole"; Capt. William Davis, to his family in New Bedlord.

Achiny, to her motine, ans. vensey; infomms 5. Stepoins, lost from the ship "Orlote"; Capt. William Davis, to his family in New Bediord.
 Monday, May 31.— Invocation; Questions and Answers; Sylvester Hunt, of Wellfleet, Mass., to his friends; Elizabeth Moore, of Concord, N. H., to her sister; Albert Wedger; Samuel Warren, of Middleboro', Mass.
 Tuesday, Jaue 1. — Invocation; Questions and Answers; Simeon Wild, of Boston. to his friend, Mr. Parkhurst: George William Oulethorne, of New York city, to his mother: Peter Denny, to his brother James; Emma J. Norris, of Indianapolis, died in Matanzas.
 Thursday, Jaue 3.—Invocation; Questions and Answers; Edward C. Brainard, to his father, in New Orleans; Robert Owen, to friends in Manchester, Eng.; Aunt Ruth; Marietta S. Fogg, of Concord, N. H., to her friend Susan Davis; Reading by "Prairie Flower."
 Monday, Juke 7.—Invocation; Questions and Answers; Edward J. Nickerson, of Brewer, Mass., 58th Mass., Co. A, to his friends; Elizabeth McKean, of Derry, N. H.; Mrs. Baily Endicot, of Same, to her friends.

# ANNIE MAY.

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BY MRS. AGNES M. DAVIS."

Oh God, our Father, Lord and King! To thee these human hearts we bring, All weak and wounded, sick and sore, On them thy balm of healing pour. Oh may they see the shining way That leadeth to the gates of day, The home of nurest, sweetest light. Where rests their darling in its joys so bright.

Finished the joy and toil of earth, Born in the beauteous spirit-birth, She waits to greet them on that shore Where grief and parting come no more. She 'll come to greet them day by day,

no mental storms, no dark hours, wherein our spirits were bathed with dews of unhappiness, we should hardly know how to appreciate an opposite condition. Supposing we had all peace and joy, would we be satisfied with that forever? I think not. We are so constituted spiritually, as well as physically, that we have need to meet with opposites. We cannot exist only as we exist between two opposites. They play upon us alternately, and in consequence of that alternate play, we live and move and have our being. We have need of the shadow; we have need of the joy; and for my part I thank God that we have them both.

-Are we tormented in spirit-life by persecution and slander?

A.—Not precisely as you are here, because so-clety is differently organized in the spirit-world from what it is here. To a certain extent it may resemble it, but it is much superior to society here. A man or woman in the spirit-world is known for precisely what they are, nothing more. The slanderer wears the garb of the slanderer; the peace-maker wears the garb of the peace-maker. The fashions, so far as external adornment is concerned, originate in the inner life. That is the grand Paris of the spirit-world. You may be assured that you will all get your annual fashion-plates. You won't have to purchase them. They come to you.

Q.—Are not those who are wealthy and at their ease in this life, and thereby possess the means of improving their social, moral and intellectual faculties and relations, much more advanced in spirit-life than the poor, who through poverty and adverse surroundings lead the life of deprivation and unhappiness?

A.—No, by no means. Jesus, the sage and philosopher, was poor. He went about with poor raiment, and without scrip, not even the poor kind that you have to day. And if we are to take his condition as an example, surely we can not reckon much upon happiness as accruing to us as spirits from riches, the riches of this world. Why, I have seen the richest spirit being resur-rected from a form that had not enough of this world's goods to hold it and the spirit in unison; therefore the separation came. And again, I therefore the separation came. And again, 1 have seen poor spirits coming from robes of pur-ple and fine linen. They had no garment to cover their nakedness in the spirit-world. Oh you must not measure happiness by riches. If you do, you will make a very great mistake. Q.-Is it right for us to be in harmony with our surroundings, as we find them when we find

surroundings, as we find them, when we find those surroundings based upon deceit, and men say what they do not mean, and mean just what they do not say?

A .- No, certainly not. It is right to make war upon them. May 10.

# Clara Emerson.

How do you do, mister? [How do you do?] Oh dear! I don't know how I do. I been here waiting so close to that gentleman that I got turned upside down. [You got excited, did n't you?] Yes; well, who would n't be? I rather think you would be. I know I should be. My mother used to say she believed that one-half the world, at least, was born of the devil, and I the world, at least, was born of the devil, and 1 think so too. [You have n't seen him, have you?] Yes, I do see him plenty of times. [How does he look?] Looks like people—when—when they are being wick d. [Yon mean they are people?] Well, is n't that the devil? That's what I mean. Clara Emerson, is my name. I am from Illi-nois. Was you ever there? [Yes.] Where was

# Questions and Answers.

OUES .- What is matter? Please explain, if possible, the difference between matter visible to the eye and what we call unseen matter.

Ass.—The difference, of course, is simply in degree, not in essence. Matter is matter the world over, as a pound is a pound the world over. We all know we cannot see the gases that we breathe to sustain physical life; but we all know, also, that these gases are matter—just as much matter as the apple is matter, as the stone is matter, as every conceivable form of matter in the aggregate is matter. It is only in degree that the difference Q.-Taking it for granted that God possesses

all the essential elements and attributes of abso lute perfection, does it not follow that a time will come, though far remote, when man will cease to progress? Would this be eternal progress? If it is, eternity will cease when perfection comes. On the other hand, if God is himself a progressive being, it appears reasonable that eternal progress sion is the destiny of the whole human race. But a difficulty arises here which appears insurmountable. As there must have been a time when man began to progress, so there must have been a time when God also began to progress. And previous to that beginning there was nothing. Now comes the query, How did the Deity produce himself from nothing?

A .- Strange notions with regard to progress and the law governing it are rife on the earth, and strange notions with regard to perfectness and strange notions with regard to perfectness are also very prevalent. It is very rare that we ind one individual that is even approximating to correct notions with regard to this idea. To most minds, that which is perfect has reached its ulti-mo of life. A very great mistake. The term has been misunderstood. Most people believe that progression implies a perpetual adding to good-ness—a perpetual rising in the scale of wisdom and goodness. It is not so. That is not the way souls grow. Plants do not grow that way; souls do not grow that way. We progress all the days do not grow that way. We progress all the days of our lives, whether we are in the valley of humiliation or upon the mount of divinity. When I say I shall progress to all eternity, I do not mean that I shall continue to go onward and up-ward through all eternity. No; I expect to go down into very many different hells in my jour-ney. I expect to ascend and to descend as the waves of the ocean do. I expect that night will always follow day. I expect that sorrow will al-ways be akin to joy. We often hear expressions like this made by earth's people: Such a one left. I was satisfied with all; and I thank those

# Stephen A. Douglas.

Mr. Chairman, I am unwilling to occupy the time which is so valuable to those who have earn-est desires to return to their loved ones here, only as I may hope to shed a faint ray of light in the way of strengthening the weak faith that is possessed by those who have called upon me-re-quested that I return. Some two weeks since 1 was requested by some friends who have very little faith in the power of departed spirits to re-turn, to come to this place, if it were possible for a spirit to return and communicate, and give my ideas, as briefly as possible, concerning the safety of the country; and I was also requested to say something concerning the close of the rebellion. My friends, those who called me here, contend that the country is safe. It doubtless is, in one way, but that, to my mind, depends upon what we consider safety to be. In what does it consist? If it consists in a war of ideas, in a clashing of words, in a clashing of thoughts, in misunder-standings here and misunderstandings there, in hatred as exhibited by the South toward the North, and vice versa, then indeed the country is safe. But if it does not consist in these things, then it is a question unsettled to my mind. I should be very loth to say that I believed it to be absolutely safe, because I believe that no nation can be safe unless it stands upon a well understood political foundation, and a strong, well-un-derstood financial foundation—both of which are derstood financial foundation, and a strong, well-un-derstood financial foundation—both of which are in a very shaky, weak condition with this nation. What are my ideas with regard to the close of the rebellion? I can give them in a very few words. The rebellion is not closed, and there-fore the close of the rebellion is a thing non est. I am Stephen A. Douglas. Good-day. May 11.

# Harriet Taylor.

I am Harriet Taylor. I have been gone from the earth five years. I was twenty seven at the time of death. I died of consumption, in New York city, on 32d street. I was a m-dium-trance, writing, medium for moving articles, and for vari-ous other manifestations. I promised and I have long expected to come here, but it is only those who have a very fair share of will-power, or have influence with some of the controlling spirits of this place, who can come just when they wish to. Those who are diffident and do not like to press I hough the crowd, and ask for favors, are very apt to be obliged to stay away quite a long time. I am used here in this spirit-world in the capacity of medium very often. I used to think in my last sickness that I should be free from everything that would annoy and distress the spirit after death; but it is not so. We are acquainted with the sufferings of those we have left here. We often know whether they are happy or unhappy, and their thoughts of us often reach us in a very uncomfortable form, and make us very unhappy. But these unhappy thoughts that we have here, are always modified by the knowledge that by-and-by it will be happier with them. They will not always be unhappy, and we shall not a lways hear their groanings and complaints, because they must change. It cannot always be night. I was married during my life. I have one bright boy with me here. I have none on the earth. The husband I married is on the earth, but as I have no particular sympathy with him, I do not care to communicate with him. I only speak of him to prove to my friends that I have not for-

tell you he was n't First. ben he told me about these things, and how I could come back and communicate to the Church and my own people. I thought he was fooling me; and then, when I see he was in earnest about it, I thought, well-I thought there was crazy folks on our side, sure. But he took me in here yesterday, and I not get a chance to come; and I was here once before, but not get so near as I was yesterday, and he show me how the thing was done; and he tell me I would do a great deal of good to communicate to my people and to the Church. Faith, I do n't know about that. It's pretty hard work, because, you see, since I been here I learned a good many things, and I'd have to turn confessor myself. [Ought you not to do that?] Well, it's one thing to feel you ought to he a confessor, but it's quite another thing to be given the power to be. It's the Church that invests with the power to to confess, you see. Well, I suppose as long as I am here, I may as well. [You won't get another opportunity soon.] No, sir; that's true. For I got such a hard squeezing every time, I not come very often. [You don't feel uncomfortable now, do you?] Faith, I feel as if I had a straight-jacket on. If that's comfortable, then I am very well off

Well, sir, my name, when I was here, Michael Scanlon, and I am from Dover-well, I was since I come from the old country. First I was in Manchester, but I not stay there but a little Manchester, but I not stay there but a little while, and then I went to Dover. [Was it Man-chester, N. H.?] Faith, it was-oh the devil, I do n't know-well, it's where the mills are. [New Hampshire, then.] Well, I suppose so. The devil take your States. If it was a parish I'd know something about it, like it is in the old coun-ting. You know our please is divided off into try. You know our places is divided off into counties and parishes—nothing to do with States. I get bothered about 'em. Well, you see, I 've been in this country a little less than fifteen years. I went out from Ireland, and went to England, and I stopped there awhile; and I had a brother and two cousins here, and they sent for me to come to this country. And my brother was in Manchester, in the mills, and I was to go there and learn the work, and I not like. I had-well, I had a brush with one of the overseers, and I take it I thrashed him. I don't know, sir, whether he thrashed me or I thrashed him. I rather think I thrashed him. Yes, sir; and that, you know, prevented me from getting into an-other mill in Manchester. Well, that blackballs you, puts you on the black list, and you can't get into any of 'em there. I was a yard hand-wheeled wasts in the yard. The last work I did was the best of all. Then I was obliged to look for a job somewhere else, and I went to Dover, and T who was pretty kind. Did n't have no fuss at all. But when this country got into such a row with the nagurs-well, yes, that was it-I got bounty, and I got invitation to enter the army, and I thought I'd make a better thing out of it, and I thought I'd make a better thing out of it, and I wanted to see the country, and I went into the army, and I went out-yes, sir, I went out with lead. I got a leaden discharge; pretty good one, too, I tell you. So, you see, ever since then—it is now—let me see: I don't keep the run of the years. What year is it now? [1869.] It is, sh? I been here, then, going on eight years. No, not that. Well, how is it? Faith, I went out in '62. [What month?] In the fail—September. [You passed away then?] Passed away—I died; that's it; I died then. You see, you have things so mixed up here it's hard to tell. I told you I went out—I went out of the body. went out—I went out of the body. Now, you see, I want to communicate with my brother Thomas. First, I want him to know I gravel than pearls.

As toward her home they take their way, Bringing them gleams of joy so sweet, To light and guide their weary pilgrim feet.

\* Improvised during the funeral service.

## Vermont State Spiritualist Association.

Vermont State Spiritualist Association. This association will hold a Mass Quarterly Convention at Cady's Falls, in Morristown, Lamoille Co., Friday. Saturday and Sunday, June 25th, 26th and 27th. A general invitation is extended to friends, speakers and mediums, to come up and help us make it a picasant and profitable occasion. The sub-lect of raising funds to put a missionary in the field will prob-ably be brought before the Convention, therefore it is desirable to have a large attendance. Friends, let us come together with a determination to work. and make our State Association a practical, living institu-tion. You will find the friends in the vicinity of Cady's Falls genial and enthusiastic in the cause of truth and human pro-gress; the location is pleasant, and the surrounding scenery beautiful. There will be a free platform and free speech, and a cordial welcome to proressives of whatever name or na-ture. The nearest railroad communication is Waterbary, on the Vermont Central Railroad, from whence there will be 19 miles of staging. Arrangements will be as at the church, to organ-ize, at 10. A. W., Filday, June 25th. By order of the Commute, E. B. Holden, Sec'y. Fourth Annual Convention of the Illinois State

# Fourth Annual Convention of the Illinois State

**Fourth Annual Convention of the Illinois State Association of Spiritualists.** By order of the Executive Committee of the Association, the Fourth Annual Co. vention of the Illinois State Associa-tion of Spiritualists will be held at Havana, on Friday, Satur-day and Sunday, June 25th, 26th and 27th, 1869. . Each Local Society of Spiritualists, or other reformers, shall be entitled to a representative in the following ratio, viz: Each society shall be entitled to two delegates, and an addi-tional delegate for each fraction of fifty over the first fifty members.

Weather permitting, several sessions will be held in a pleas-weather permitting, several sessions will be held in a pleas-ant grove. The Spiritualists of Havana extend a cordial invi-tation to their brethren and sisters of the State to be with them and enjoy the meeting. Arrangements have been made with the Peoria, Pekin and Jacksonville Railroad for reduced fare. W. F. JAMIEBON, Sec'y.

# New York State Organization of Spiritualists

New York State Organization of Spiritualists. The second annual convention of this Organization will be held at Schiltzer's Hall, corner of Clinton and Andrews streets, in the city of Rochester, on Wednesday, June 30th, 1869, at 10 of clock A. M., and continue next day if thought ad-visable. The business will be the election of officers, appoint-ment of delegates to attend the National Convention of the American Association of Spiritualists, arrangements for mis-sionary labor, and such other business as may be thought ad-visable. It is desirable that all local organizations of Spirit-nalists in the State should be fully represented in this Con-vention. By order of the trustees. SARAH A. BURTIS, Secretary. P. I. CLUM, President.

### Obituary.

Passed to the spirit-world, Alonzo G. Weeks, aged 29 years. Passed to the spirit-world, Alonzo G. Weeks, aged 29 years. He was a medium of high order. Bright gleams from the Summer-Land dawned upon him, and faces of loved ones who had departed this life shone out to him like stars from the spirit home. A few days ere he passed higher he had a vision prophetic of his premature departure; he saw many spirit friends, and called them by name. Now that he is one with them he can fulfill his mission from a higher plane, and come as a guardian to those who so sadly miss his bodily presence. Blessed thought I to know that the spirit is with us still. Augusta, Me. ANNIE L.

He who is the slowest in making promises is generally the most faithful in performing them.

When does the rain become too familiar to a lady? When it begins to patter on her back.

The door between us and heaven cannot be opened, if that between us and our fellowmen be closed.

Who is the laziest man? The furniture man; he keeps chairs and lounges about all the time.

In diving to the bottom of pleasure we bring up more

# JUNE 26, 1869.

# BANNER OF LIGHT.

Mediums in Boston.	Miscellaneous.	Rew York Advertisements.	Rew Books.	New Books.
MRS. A. C. LATHAM, MRS. LAIRVOYANT AND HEALING MEDITIM	PROF. BARNES'S	THE GREAT SPIRITUAL REMEDY.	NEW BOOK-JUST 188UED.	THE BOOK OF THE TIMES.
MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 292 Washington street, Boston. Mrs. Latham is eminent by successful in treating Humors, Rheumatism, diseases of the Lungs, Ridneys, and all Billouz Complaints. Parties at a dis- tance examined by a lock of hair. Price 81,00. 4w-June 19.	PATENT DRY SPIROMETER,	MRS. SPENCE'S	SEERS OF THE AGES:	JUST ISSUED.
DR. MAIN'S HEALTH INSTITUTE,	MEASURING AND DEVELOPING THE LUNGS,	POSITIVE AND NECATIVE P O W D E R S.	Ancient, Mediaeval and Modern	PLANCHETTE,
AT NO. 226 HARRISON AVENUE, BOSTON. "MOSE requesting examinations by letter will please en- close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. Inw-Apr. 3.	Showing their capacity in Cubic Inches. THE Improvement patented in this instrument is in using an air-tight, flexible diaphragm to hold the air, instead of	THE magic control of the POSITIVE AND NEGATIVE POWDERN over discusses of all	SPIRITUALISM.	DESPAIR OF SCIENCE I
JULIA M. FRIEND.	It a few times will show the size and strength of the lungs,	kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no name- ating, no vomiting, no narcotizing, MEN, WO-	GREAT RESEARCH.	MODERN SPIRITUALISM,
MEDICAL CLAIRVOYANT, Office 120 Harrison Avenue. Examination 81,00; by lock of hair 82,00. Medical pre- scriptions put up and sent to all parts of the country. May 22.	weak lungs, and to those who have good lungs it will tend to keep them in a healthy condition. <b>CP</b> Every Lyceum should possess one of these valuable instruments. It is recommended by the following eminent Physicians in	MEN and CHILDREN find then a allent but sure success. The POSITIVES cure Neuralgia, Headache, Rheu- matism, Pains of all kinds; Diarrhea, Bysentery,	BY J. M. PEEBLES.	ITS PHENOMENA,
M. C. GAY-Clairvoyant and Eclectic Physi-	DR. S. CABBOT, "JOIN A. LAMSON, DR. S. CABBOT, DR. S. CABBOT, DR. S. CABBOT, JAMES C. WHITE,	Yomiting, Dyspepsin, Flatulence, Worms; all Femile Wenknesses and derangements; Fits, Cramps, Bt. Vi- tus' Dance, Spasmy; all high grades of Fever, Small Pox,	Inomona of SPHRITUALISM through India, Egypt, Pho- nicla, Syria, Persia, Greece, Rome, down to Christ's thre;	THEORIES REGARDING IT;
A. M., till 5 P. M. Examinations made of patients at a dis- tance. Also medicines furnished, or prescriptions given as may be desired. Terms \$1,00 in advance. 4w*-June 5.	<ul> <li><sup>10</sup> H. R. STORER,</li> <li><sup>11</sup> J. H. WARREN,</li> <li><sup>12</sup> WILLIAM INGALLS,</li> <li><sup>13</sup> E. D. G. PALMER.</li> </ul>	d Measles, Scarlatina, Erysipelas; all Inflammintions, souté orchronic, of the Kidneys, Liver, Lungs, Womb, Blaider, or any other organ of the body; Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervouness,	TREATING OF THE MYTHIC JESUS, """ " CHURCHAL JESUS, "" " NATURAL JESUS.	WITH A SURVEY OF
MISS JONES, the young and talented blind and Medical Clairvoyant and Psychometrist, can be consulted at 205 Harrison avenue, Boston, AFTER June 13th, upon all diseases, and in relation to the present and future.	<ul> <li>W.M. W. MORELAND,</li> <li>A.AROS P. RICHARDSON,</li> <li>NATH, B. SHURTLKFF,</li> <li>A.C. GARRATT,</li> <li>A.C. GARRATT,</li> <li>L. R. SHELDON.</li> </ul>	Bicepiesancea, Ac. The NEGATIVES cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Biandness, Deaf- ness, loss of tasto, smell, feeling or motion; all Low Fevers,	How logotten? Where was he from twelvetothirty? Was he an Etsenhan?	FRENCH SPIRITISM. BY EPES SARGENT.
Hours from 9 A. M. to 9 P. M. Come and judge for yourselves. June 26.—1w*	" GRONGE GAY, "TF" Neatly packed and sent by Express, on receipt of \$10,00. For sale at this office.	such as the Typhold and the Typhus ; extreme nervous or muscular Prostration or Relaxation. Both the PONI AIVE AND NEGATIVE are need-	MEDIÆVAL SPIRITUALISM.	Tuills long-announced volume, from the pen of a well known American man of letters who has given, for the last thirty years, much attention to the subjects treated, will
LAURA H. HATCH will give Inspirational Musical Sciences every Monday, Wednesday, Thursday and Friday evening, at 8 o'clock. No. 10 Appleton street, first house on left from Berkeley, Boston, Muss. Terms 25 cents.	CASTORIA.	cd in Ohlis and Fever. PHYNICLANS are delighted with them. AGENTS and Druggists find ready sale for them. Printed terms to Agents, Druggists and Physicians, sont free.	ties, Seers, Sibyls, &c. Spiritual Mediums; Their Persecu- tions by the Christian Church, and frequent Martyrdom.	"Planchette" is a thorough and careful survey of the whole subject of well-stiteted phenomena believed to be
MARY M. HARDY, Test and Business Mo- dium, No. 93 Poplar street, Boston, Mass. Scaled let-	A Pleasant and Complete Substitute FOR CASTOR OIL,	Füller interior discusses and directions accompany each Box and also sent free to any address. Send a brief description of your discuse, if you prefer special written	MODERN SPIRITUALISM. The Wave commencing in Rochester; Its Present Altitude: Admissions from the Press in its Favor; Testimonies of the	MODERN PHENOMENA
Ava. uldm, No. 93 Poplar street, Boston, Mass. Nealed let- ters answered by enclosing \$2,00 and two red stamps. Circles every Thursday evening. Admittance 25 cents. May 1515w*	<b>DROBABLY</b> no greater general want exists than for a harm less yet effectual purgative. The millions of Pills annually used in spite of the many objectionable features pertaining to them, and so often feit by the sick, show conclusively that a	directions. Mailed 1 Box, 44 Pos. Powders, 81.00 pestpaid 1 " 44 Neg. " 1.00 1 1" 22 Pos. & 22 Neg. 1.00	Poets; Testimonies of its Truth from the Clergy; Beechor, Chapin, Hepworth, &c., &c.	That broke out at Hydesville and Rochester in 1947, and which have claimed so much of public attention here and in Eu-
MISSES SEVERANCE AND HATCH-	simple cathartic, adapted to all needs and ages, is really re- quired. CASTORIA is the propared prescription of an old Physi- clan, and issimply a well-known purgative, so combined as	nt these <b>PRIOES</b> : 0 Boxes, 5.00 <b>PRIOES</b> : 12 9.00 Send money at our risk. Sums of 85 or more, if sent hy mail, should be in the form of Money Orders, or	ITS DOCTRINES SYSTEMATIZED. What Spiritualists believe concerning GOD.	rope, the writer, after giving a most interesting account of such contemporaneous incidents as are commended by irre- sistible testimony to the consideration of all liberal and thoughtful persons, shows their perfect analogy with the well-
institutions given. No. 269 Washington street, Boston, room No. 6. Hours from 9 to 12, and 1 to 6. 13wMay 29. JEANNETTE J. CLARK, Spirit Medium, readence, 155 Harrison avenue, Room No. 3, Hoston.	chan, and he simply a weit-known purgative, so combined as to render it perfectly palatable, and still retain its laxative properties. Preserved without alcohol, it may be given with perfect safety to the youngest ohild or most delicate female	if sent by mail should be in the form of Money Orders, or Drafts, or class in registered letters. OFFICE, 31 St. MARS PLACE, NEW YORK.	JESUS CHRIST, THE HOLY GHOST,	attexted marvels of the past, the phenomena of witcheraft, somnambulism, clairvoyance, &c. The author then gives the various
<u>ana-294w*</u>	whenever a cathartic is required, and having all the desirable qualities of Castor Oll without its nauseous tasic, it is the mild- est yet most effectual Family Medicine offered to the public. Unlike Fills, it is not liable to gripe, or its use to be followed	Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.	HAPTISM, FAITH, REPENTANCE,	THEORIES OF INVESTIGATORS
SAMUEL GROVER, HEALING MEDIUM, NO. Si DIX PLACE, (opposite liarvard street.) 15W-Apr. 3. MRS. GRIDLEY, Tranco and Test Business Modum, at 44 Essex street, Boston, Mass. 4w-Je. B.	by constipation. By gently yet surely curing Costiveness,	If your druggist hasn't the Powders, send your money at ouce to PROF. SPENCE, as	INSPIRATION, HEAVEN, HELL.	Who admit the phenomena but reject the spiritual hypothe- sis; and the reader will be surprised to find what a change is taking place in the opinions of the scientific world in respect to the genuineness of these manifestations.
	TION, SICK HEADACHE, LIVER and BILIOUS COM- PLAINTS, and especially dor disorders of the Stomach and Bowels in Children, CAS FORIA 15 a safe, pleasant and effectu- al remedy One trial will convince you of its desirable quali- tics, and its cost is no more than for the cheap physics which	above directed. For sale also at the Banner of Light Office, No. 158 Washington street, Boston, Mass.	EVIL SPIRITS.	Science is fast abandoning the "pool-pool method of de nial" with which it used to treat the subject. The subjects of the chapters are :
Miscellaneous.	flood the market. Prepared by Dr. S. PITCHER & CO., 71 Cornhill, Bos- ton. Mass.	May 15. To Christians of all Denominations ;	SALVATION, PROGRESSION	WHAT SCIENCE SAYS OF IT;
SOUL READING, Or Psychometrical Delincation of Character,	For sale by all Druggists and Dealers. Price 25 cents per bottle. DTH T C STEEL COMPOSITION	To Families desiring a most interesting Family Paper; To All who want to know what is going on in the Whole Christian World;	THE SPIRIT-WORLD, THE NATURE OF LOVE, THE GENIUS, TENDENCY AND DESTINY OF THE	THE PHENOMENA OF 1847; MANIFESTATIONS THROUGH MISS FOX.
MRS. A. B. NEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and	BELLS, STEEL COMPOSITION, For Churches, Schools, etc. BLYMYEB, NORTON & OO., Manu'frs., Cincinnati, O.	And Desiré the Coveniration of Christian Forces.	Spiritual Movement.	MANIF ESIATIONS I AROUGH MISS FUA, Including the extraordinary experiences of Mr. C. F. Liver- more, of New York;
an accurate description of their leading traits of pharacter and peculiarities of disposition; marked changes in past and futuro life; physical disease, with prescription therefor; what busi- aness they are best adapted to pursue in order to be success-	in purity and volume of tone those of copper and lin, are more durable, and cost only one third as much.	THE CHURCH UNION,	Aaron Nite, a Hpirit, With Horoscope by REV. J. O. BARRETT. It is a fit companion of the "Planchette."	Manifestations through Mr. Home ;
ful; the physical and mental adaptation of those intendisg marriage; and hints to the inharmoniously married. Full de- lineation, \$2,00; Brief delineation, \$1,00 and two 3-cent stamps Address, MRS. A. B. SEVERANCE,	WANTED-AGENTS-\$75 to \$200 per month, everywhere, male and female, to introduce the GENU-	Independent Religious Weekly,	Bound in heveled boards, Price \$2.00 t postage 32 cents, For sale by the publishers, WILLIAM WHITE & CO., 158 Washington street, Boston, Mass, and also by our New York	THE SALEM PHENOMENA; Various Mediums and Manifestations;
June 5. No. 402 Sycamore street, Milwaukee, Wis. DR. J. R. NEWTON,	INE IMPROVED COMMON BENSE FAMILY NEWING, MACHINE. This Machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and embroider in a most superior manner. Price out \$18. Fully warranted for five years. We will pay	SIXTEEN PAGES FOLIO.	Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.	THE SEERESS OF PREVORST
PRACTICAL PHYSICIAN FOR CHRONIC DISEASES.	\$1000 for any machine that will sew a stronger, more beautiful		THE GOSPEL OF GOOD AND EVIL.	KERNERSTILLING ; SOMNAMBULISM, MESMERISM, &c.
23 HABRISON AVENUE, ONE DOOR NORTH OF BEACH BTREET, Boston.		/ THE PURPOSES OF THIS JOURNAL ARE	"I CREATED LIGHT AND DARKNESS, AND I CREATE GOOD AND EVIL SAITH THE LORD."	MISCELLANEOUS PHENOMENA;
Diseases and maladies cured that are considered hopeless. A cordial invitation to come and be healed, "without money and without price," to all who are not well able to pay. Dr. N. will usually be at his home in Newport, R. I., Batur	ing off worthless cast-iron machines, under the same name or	a summer and a summer and a summer and the summer and t	TIMIS book treats in an able manner of Physical and Moral	THEORIES: COMMON OBJECTIONS;
days and Sundays. Apr. 24. PSYCHOMETRY AND CLAIRVOYANCE	cheap machine manufactured. 12w-Apr. 24.	consolidation of the Caristian Church : To record the passing history of the Church in all its Branches; To recognize the Right and the Secossity of Differences in	Evils, and the Religious Aspect of Good and Evil-sub- jects of great interest to the whole human family. The reader cannot well help following the author to the end of his book,	TEACHINGS:
M RS. CARRIE B. WRIGHT proposes to employ the me	THE abovals the name of a large sized weekly newspaper. printed upon extra fine paper, devoted to Spiritual Phil	Opinion ; To provide an Arena of Courteous Debate, free from Denom- inctional Trammets; To expose and demounce Corruption of every sort; and to	CONTENTS :	SPIRITISM : PRE-EXISTENCE, &c.,
and benefit of those who may desire her services. A thorough analysis and diagnosis of character will be given from sealed communications, from a lock of hair or from a bleture, and	Beecher's sermons.		mentary Evil; Storms and Floads; Barren Mountains; Com-	PSYCHOMETRY,
full written delineations given. Correspondence promptly at tended to and faithful returns transmitted. Personal interview with verbal delineation, 81.00: full and explicit written do lineations, 82,00. All communications should be addressed to	1 to any person for three months on the receipt of Fifty	A PAGE every week of REV. HENRY WARD REECHER'S Ser- mons, from the advance sheets of the only verified and author	Long Infancy, &c. Rotation of the Wheel of Life; Immuta- bility of Nature's Laws; All Evil is a Law of Creation; Evil is a Dation Terms, National without Evil, No Felt without	
June 54w MRS. CARRIE B. WRIGHT, 304 Main street, Milwaukce, Wis E. C. WEBSTER,	Philosophy) for three months' subscription, which is just in first contrast of the spiritual of the simple outlay of first cents for each three months' subscription, which is just the	Fired edition, by permission of the publishers of Plymouth Pulpic FireBibe Stories, such as will be welcome in every Chris   that Household.	Good; Anorive Straggles for Good without Evil; The narmo-	The book is thoroughly edited, and the reader has but to glance at the alphabetical index to see the extent of the ground that the author has yone over.
MAGNETIC PHYSICIAN, 821 Washington street, Room 4,		WITH THE CHILDREN, by Gold Speciacles,	mighty, and will prevail ": Gambling: Disparity of Condi- tion : Rich and Poor Men: The Use of Rognes and Thieves;	DEEPLY INTERESTING CHARACTER,
OFFOSITE DAVIS STREET, BOSTON.	Chicago, 11. Apr. 3.	An AGRICULTRAL DRAMTACAME FOR TOUTING AN ANTICENCE.	The Punishment of Crine; Petty Vexations; Family and The Condition of Ireland; Inferior Races-Migration-Sia- Very: Tobacco: Fashion; Thentres and Romances; Slander;	" DIANCHETTE"
LAYING ON OF HANDS	CARTE DE VISITE PHOTOGRAPHS OF the following named persons can be obtained at th O Banner of Light Office, for 25 CRUTS EAON:	As there is happily a growing desire for closer fellowship	(Beecher); Want of an Object in Life—Anecdote; Infoxica-	for Years!
DR. D. C. DAKE,	REV. JOHN PIERPONT, JUDGE J. W. EDMONDS, EMMA HARDINGE, INAAC B. RICH,	peal with the more confidence to the Christian public for sup port in this great undertaking; and we promise that Th Churkon Union will endeavor to speak the truth in charity t	o i nogimus; ine Newspaper; ine instinct of instruct of	Price, in illuminated paper covers, \$1,00; in green cloth, \$1,25, For sale at the BANNER OF JUBIT BOOKSTORE, 158
THE HEALER, ANALYTICAL AND CLAIRVOYANT PHYSICIAN, NO May 20	REV. JOHN PIERPONT, JUDGE J. W. EDMONDS, EMMA HARDINGE, ANDREW JACKSON DAVIS, DR. H. F. GARDNER, ANDREW JACKSON DAVIS, DR. H. F. GARDNER, MRS. J. H. CONANT, JOAN OF ARC, J. WEREN CHART, JOAN OF ARC, J. MER. J. H. CONANT, JOAN OF ARC, J. MER. J. H. CONANT, JOAN OF ARC, J. MER. J. H. CONANT, J. M. DEPERLES, J. M. CONANT, J.	all, and malice to none. <b>CRAMMOND KENNEDY, Proprietor.</b> ENDORSEKENT OF REPRESENTATIVE MEN IN DIFFERENT	Pulpit: How to fill Churches; Sin; Sinfai Influences Natural and Congenital; Retribution of National Sins; The Parallel of the Sheep and the Gonts; Purgatory; The Universe Self- regulating—Is Man an Exception? Good and Evil weighed in the Scales; What was Man made, for? The Shult A. Twit	Washington street, Buston.
FOR SALE.	- D. D HOME. THE THREE BROTHERS. PINKIE, the Indian Maluen. SU conta.	DENOMINATIONS. We, the undersigned, believe that a journal which is true t	Soul; Immortality; The Indian's Faith in hereatter-Anec	The Sould and Fruits of Crime?
A NAUTOMATIC GAS MACHINE-has been in use about gas light fully equal to the very best cond gas. It burns clear brilliant and steady. The machine can be seen at the store of UKNER WARE, 27 and 28 Bromfield atreet, Boston.		the aforesaid purposes will meet a great and growing wint t our times; and that THE CHIERON USON, ander its new man agement, is in a fulr way to fill this important position. Signed HENRY WARD REECHER, DANIEL WISE, HOWARD CROSHY, JOSEPH T. DURYEA,	of cipic excluded; The Church and the Coming Reformation Modern Christianity weighted in the Balance; Inspiration and Rewelation; A New Yiew of Retribution; Scripture Meta phors; The Generation of Jesus-Matthew; The Generation of Jesus-Luke; Matthew and Luke compared; The GMI Tes	
TURNER WARE, 27 and 29 Bromfield street, Boston. Dec. 12tf PLANCHETTE SONG :	KNIFFEN MOWING MACHINES.	<ul> <li>O. O. HOWARD, (E. H. CANFIELD.)</li> <li><sup>*</sup> To CLUBS: 5 Copies for a year, \$11,25; 10 copies, \$22; 10 copies</li></ul>	tament and the New ; Ancient Interpretations justify Review	stances are brought to light. Mr. Davis has, after twenty

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# Western Department.

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## Parting Words.

Though life is fraught with varied changesmeeting to-day and parting to-morrow-friendship, inbering as a principle in the human soul, never perishes. It is only a germinal bud on earth, blooming into a sweeter, fresher fragrance in heaven. Cordial in our nature, never can we forget the friends cherished, hands clasped, or acquaintances formed, during the several years of our editorial connection with the Banner of Light.

If competent of self-judgment, it has been our aim-our soul-purpose each week-to be just and impartial; to benefit humanity by elucidating the phenomena, the philosophy and practical tendencies of Spiritualism. If, in so doing, a sarcastic word has carelessly slipped from our pen, or a severe thought taken form on the eighth page, wounding a sincere soul, we deeply regret it. "To err is human; to forgive, divine."

Retiring from the Western Department of this ever-faithful and oldest Spiritualist paper in the country, and assuming the general supervision of another, a weekly, The Universe, to be published by H. N. F. Lewis, of the Western Rural and Chicagoan, Chicago, Ill., and devoted to "choice literature, science, the Spiritual Philosophy, woman's independence, reform, general intelligence," etc., it is but justice done our former associates, to say that during the several years of our business and literary relations with the proprietors and editors of the Banner of Light, not an unkind or angry word ever passed between us. And, to-day, not a link in the chain of mutual sympathy and good feeling between us lies severed or rusted. In the business capacity and strict integrity of Wm. White & Co., we have the most perfect confidence; and only the hope of wider usefulness inclines us to enter a somewhat different and more diffusive field of action.

In this wrangling, solfish age, it will ever be numbered among the pleasant memories of life that we met and parted friends-friends and brothers engaged in the reconstruction and upbuilding of the Temple of Truth.

# Pianos in Heaven.

The author of "The Gates Aar" having mentioned that there are planos as well as harps in heaven, a Chicago pa-per suggests that she will kindly add which instrument is in most favor there, the Chickering or the Steinway.—Portland Press. Press.

Decidedly utilitarian; just like a mortal on the mortal plane, mortally mistaken, because seeing "through a glass darkly."

Did not Jesus say: " If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" And is it not recorded in the epistle to the Hebrews that the most beautiful things of this world are but the "shadows of heavenly things." · Further, "Moses was admonished of God," says Paul, "to make all things according to the pattern showed to him in the mount."

Any individual having a particle of faith in the New Testament teachings, believes there are "golden girdles," "vials of odors," "harps," "trumpets," etc., in heaven; and if "harps," why not lutes, lyres, pianos, and all kinds of musical instruments? We should certainly prefer bands of instrumental music, to that everlasting churchexpected song of "Moses and the Lamb," Anything but monotony.

Clumsy materialistic thinkers have yet to learn that God is spirit, energy, force; that spirit is causation; that the spirit-world is the real world, of which this physical Cosmos is but the merest shadow; that the most important inventions blessing humanity were first conceived in the world of spirits, and then inflowed, by the law of influx, to receptive minds, to be outworked into more ma-

that the impediments thrown in the way of individual advancement, may be overcome by steady good conduct, honest convictions, active perseverance, and a determined resolution to surmount all difficulties, and stand up manfully against all misfortunes.

Leaning - everlastingly leaning upon somebody is soft, and waxy as putty. Would to heaven we could infuse a moral decoction of spinal stiffening into the American multitude. Bless the man or woman that dare say no, and say it squarely! Strike out! Planting your feet upon the platform of eternal principles, fight life's moral battles earnestly, sincerely, bravely - certain, then, will be the victory.

# "By the thorn-road, and no other, Is the mount of triumph won; Tread it without shrinking, brother; Jesus trod it—press thou on !"

## Healing Media.

"They shall lay hands on the sick and heal This was Jesus's method. The apos them." tles possessed these healing gifts, and they are possessed to-day by the apostles and believers characterizing the spiritual dispensation. To be numbered with Newton, Bryant, and others faithful to their calling, is Dr. G. Swan, formerly a Hallock, Mr. Wolff, and others. Universalist clergyman. It is sometimes said The Committee on Nominations reported the Universalist clergyman. It is sometimes said that Dr. Swan heals by "vital electricity." This plirase with the ignorant may serve as a "blinder." It simply means spiritual magnetism—a branch of Spiritualism.

The Rev. J. S. Lee, professor in the Universalist St. Lawrence University, after relating the wonderful manner in which he was saved from suffering by the magnetic influence of Dr. Swan during the operation of extracting eleven teeth, volunteers the following statement:

"Other operations of a similar character he has performed in this and other towns. In the power which he has over the nervous system, and ability and skill in alleviating dis-ease and curing the sick. I regard Dr. Swan as a public benefactor and eminently entitled to the patronage of these who are so infortunate as to be afflicted with disease."

What will Universalists say to this? Listen to their Solon words: "'T was nothing but electricity!" "Vital electricity." What vitalized it, gentlemen? and what intelligence directs it in cases of healing and test communications from the spirit-world? It is to be hoped that sectarians will know enough sometime to understand that when they say all these phenomena are wrought by electricity, magnetism, psychology, &c., they simply say-Spiritualism. These are among the agents that spirits employ. Spiritualism is the trunk-these are the branches.

Apropos: A prominent Unitarian clergyman conversing with the Rev. J. Baker, one of the editors of the American Spiritualist, said:

"Nine-tenths of the philosophy of Spiritualism, I believe; but that these phenomena are caused by spirits, I most surely do not. I believe they are caused by some unex-plained psychological phenomenon, more subjective than objective."

A fine specimen this of Unitarian lucidity!

# The Communion Table.

A Baptist pastor in Maine invites "all Scripturally fitted" to the communion table. • • • • • The same Baptist pastor avers, however, that if his church were to go to the Congre-gational church to commune, it would be a disciplinable offence !—The Pulpit.

"Scripturally fitted "-what does that mean? And then, who is to decide as to the necessary amount of "fitting "-the priest, or the member with "bread and wine" in full view? If this communion board is really the "Lord's table," and the Lord Jesus is as liberal and social now as when wandering over Judean mountains, it seems to us that all should be cordially invited. On the other hand, if it is only a little private affair, gotten up for the benefit of the close-communion fraternity, of course they have a right to fix limits, and see that applicants are "Scripturally fitted."

# Third Anniversary of the Universal Peace Union.

On the 14th and 15th of May this radical Peace Society celebrated its third anniversary at Dodworth Hall, New York. The President, A. H. Love, of Philadelphia, occupied the chair, and upon the opening of proceedings named Miss Julia Cronch, of Mystic, Conn., and Prof. J. K. H. Wilcox, of Washington, as Secretaries. Among the audience were Cora L. V. Tappan, Henry C.

higher is attained only through struggle. All the diverse experiences of life serve to demonstrate that the impediments thrown in the way of indi-

Resolved, That this contrast, so atriking and so disgrace-ful to us, should lead our Government and our people to justice, exact and impartial, under laws thoroughly exe-cuted, which would answer and satisfy the earnest demand of all—"let us have peace" between the white man and the red man. red man.

Mr. Wolff, of Colorado, offered the following: Resolved. That no question of national honor, individual or national justice, can by any possibility justify us in a war with Spain, England, or any other foreign nation.

The resolution was adopted nem. con. Interesting letters were read from the Vice President, James M. Peebles, B. J. Butts, and a Mr. J. Schwackhammer cited the case of a thief

found in the house of Andrew Jackson Davis, The latter said: "Friend, what can I do for you? Are you hungry or thirsty? I will be happy to give you a meal, or do anything for you in my power." The man was disarmed, and seemed much touched. Mr. Davis, the speaker said, carried out the principles of peace, and found his re-ward. The monopoly of the soil, he thought, was a leading ground of war. It led to slavery, and subsequently, to deluging the nation with blood. The speaker much approved of the woman suf-frage movement, on the principle that pure Democracy demanded that all persons governed should have a voice in their Government. He branched off on numerous subjects and was called order.

Speeches were made by Henry C. Wright, Dr.

following names, which were unanimously confirmed :

tirmed: President-Alfred H. Love Philadelphia, Penn. Vice Presidents-Levi K. Joslin, Providence, R. I.; A. B. Child, Boston, Mass.; Hon. G. Thomp-son, Englaud; Lucretia Mott, Philadelphia, Penn.; William Chase, Providence, R. I.; James M. Pee-bles, Hammonton, N. J.; A. M. Powell, New York; R. W. M. Townsend, Philadelphia, Penn.; Thomas Garratt Wilmitgrap Del Milo A Town. bles, Hammonton, N. J.; A. M. Powell, New York; R. W. M. Townsend, Philadelphia, Penn.; Thomas Garrett, Wilmington, Del.; Milo A. Town-send, Blue Anchor, N. J.; Z. P. White, Pawtucket, R. J.; F. Passy, Paris, France; J. M. Bielefield, Havre, France; J. K. H. Wilcox, Washington, D. C.; Jos. A. Dugdale, Mount Pleasaut, Iowa; I. Winslow, Brooklyn, N. Y.; E. A. Webb, Keene, N. H.; T. Haskell, West Gloucester, Mass.; Sarah A. Horton, Rutland, Vt.; F. Santallier, Havre, France; A. Wadhams, New York; Mrs. M. S. T. Hoadley, Bridgewater, Vt.; Josephine S. Griffing, Washington, D. C.; Dr. S. E. Leavenworth, New York; Lavinia C. Dundore, Baltimore, Md.; Jo-seph Carpenter, New Rochelle, N. Y.; Jonah An-drew, No. 202 Broadway, New York; Dr. S. E. Somerby, Jersey City, N. J.; Gideon Frost, Grun-vale, R. I.; Edmond Potoine, Paris, France; Henry Richard, London, Enz.; Robert Dale Owen, Indi-ana; Sarah Crosby, Groton, N. H. *Recording Secretaries*-Lydia A. Schofeld, Phil-adelphia, Penn.; W. P. Tomlinson, New York City; O. F. Browning, New York City. *Corresponding Secretary*-H. T. Child, M. D., Philadelphia, Penn.

Richards, E. H. Heywood, and all the former committee.

The President followed with a series of nine resolutions, of which the following is a condensation:

1. Resolved, That if the people know enough to cry peace *Resolved*, that if the people know enough to cry peace, they know enough to live, and it is time to recognize the-fact that war can nover establish satisfactory peace, and it is a custom which should be repudiated; and so we ask a reconstruction of every American State and the United States Government itself.
 That as peace is natural and desirable, we should give love for hate and life for torture.
 That in General Grant's offer to the Quakers to take charge of the Indian quastion we recomming the neurophysic

3. That in General Grant's offer to the Quakers to take charge of the Indian question, we recognize the principles of peace, and are convinced that the plan will be eminently successful, if time and patience are given it. 4. That war rivets more chains than it lossens, and makes man the common enemy of man. 5. That we heartily enter into the idea of the abolition of the death penalty. No man has a right to deprive any man of that which he cannot restore; and the highest respect for life is the foundation of the peace platform. 6. That the Alabama claims is but one of the irritating consequences of war, and any patchwork compromise will be but temporary and unsatisfactory, the sure remedy be-ing a inutual and solerm agreement never again to go to war, but to disband the army, establish an international code of laws for the settlement of all difficulties botween na-tions. While we accept Reverly Johnson's intentions as tions. While we accept Reverly Johnson's Intentions as good as proposing a basis of settlement, its rejection by Con-gress ought not to mislead England to believe that all nego-tlation is wear. tintion is voin

7. That the anomalous effect of war is patent in the Cuban question. America applauds the army for overthrowing monarchy in monarchy, and then denounces it for opposing Republicanism in Cuba. We deprecate war when Cuba

Republicantsm in Cluba. We deprecate war when Cluba could be purchased. 8. That when we see "homes for the friendless," and "sol-dlers' homes for orphans," introducing militury drill with sorrow, and in the efforts made to increase the militia, we see the most ingrant violation and mockery of the teachings of the "Prince of Peace." 9. Commends the action taken by kindred societies in

Europe

Mr. Love strongly urged the repudiation of taxes

with the obstructions of disappointed politicians, with military men who were annoyed that Indian affairs had not been placed in their hands, and with traders and post agents who were angry at being able no longer to swindle the Indians. The speaker then spoke of the Cheyenne chief, Multanata, generally known as Black Kettle, who was killed during Gen. Custar's surprise last winter. He was generally represented by military men as infamous and terrible, yet had once saved the life of Col. Wynkoop and one hundred and The Colonel had told the truth in saying that he came for aggressive purposes, rather than deny the fact, and Black Kettle spared him because he After the reading of a poem by Mrs. Tappan,

and a few remarks by Mrs. Mary F. Davis, the conference adjourned sine die. It was announced that the next meeting of the Union would be held in a grove near Mystic,

# Spiritualists' Union Pienic, at Harmony Grove, South Framingham.

Conn.

The First Grand Spiritualist Picnic of the season will meet at this well-known and favorite resort, on Tuesday, June at this well-known and favorite resort, on Tuesday, June 22d, 1860. The grounds embrace some thirteen aeres, with a large and conveniently arranged house thereon, with hall attached, close upon a beautiful lake. Within the grove is a natural amplitheatre, provided with stands and scats for the accommodation of fifteen hundred persons. Ample pro-vision is made for the complete shelter and amusement of visitors, and the entire promises are surrounded by a high board fence as a protection ugainst intruders, and no one is allowed to enter without an excursion ticket, or admittance fee of twenty-live cents.

allowed to enter without an excursion ticket, or admittance fee of twenty-five cents. Extra trains will be run by the Boston & Albany R. K., to convey parties from Boston and other places on the line of its road to and from the grove. Refreshments can be ob-tailed upon the ground, and dinners provided if desired. A fleet of boats is also provided. Good music will be furnished for those who wish to dance. Pror. WILLIAM DENTON will be present and adversa the mostion: a flee others for prose

for those who wish to dance. PROF. WILLIAM DENTON will be present and address the meeting; also others of our best male and female speakers. REDUCTION OF FARE.—Tickets will be furnished along the line of the Boston & Worcester; Boston, Clinton & Fitch-burg; and Milford Railroads, at reduced rates. Call for Ex-cursion Tickets. A Special Train will leave Boston at 9 A, M., and return at 5:30 F.M. Extra cars will be attached to the 9:25 express train for the accommodation of people from Wor-cester. FARE from Boston and Worcester, to and from the grove, including admittance, \$1,00. Tickets can be obtained at the Banner of Light office by people going from Boston; from Fitchburg, of James Stone; from Worcester, of E. R. Fuller; from Milford, of J. L. Buxton; from way stations, of the station agents. the station agents. The Picnic is held in the interests of the Massachusetts

A. E. CARPENTER. Agent State Association.

# Picnic at Walden Pond.

Picnic at Walden Pond. The First Grand Union Picnic of the senson, under the management of prominent Splittualists of Boston and vicin-ity and the "Sons of Joshua," will take place Tuesday, June 20th, at Walden Pond Grove, Concord, Mass. The second picnic, under the same management, will be Wednesday, July 28th, and the third in August. The com-mittee have made arrangements with some of our best speakers and mediums to be present. A large number of "The Sons and Daughters of Joshua," who attended the Pence Jubilee, will remain over and take part in the recop-tion of the Grand Commander, and aid in the other festivi-ties of the Joyous occasion. Edmands's Brass and String Band will furnish the nusic. Good accommedations for dance-ing.

Ing. Excursion trains leave Boston and Fitchburg Depot at 8:45, 11, and 2:15, stopping at Charlestown, Sometrille, Cam-bridge and Waltham. Excursionists above Concerd will tako regular trains. Tickets : Adults, \$1,00; children 75 cents.

# Per order of Committee, Dr. A. H. RICHARDSON, J. S. DODGE, B. D. Morrison J. S. DODGE, E. R. YOUNG.

# First Lyceum Pienic.

The time for the first Lycoum Picnic of this senson is changed from June 23d to July 7th. A special train for Wal-den Pond will leave the Fitchburg Depot at 8:45 a. M. Tickets will be good for trains which leave at 11 a. M. and 21.5 r. M. Price of tickets, adults \$1,00, children 75 cents. Hall's Quad-rille Band will be present. All are cordially invited to at-tend. Tickets can be procured at the Banner of Light office, and from the Committee. D. N. Forn. D. N. FORD.

ALBERT MORTON, Committee. M. T. DOLE,

Arrangements are being made for assembling one of our Wostern New York Mammoth Spiritualist Pientes at Niagara Falls, Thursday, July 15th. Further notice will be given by circulars, &c., whon arrangements with railroads, &c., are perfected. By request. J. W. SEAVER, Chairman Picnic Committee. Byron, N. Y., May 31, 1869.

# **BANNER OF LIGHT:** AN EXPONENT OF THE

SPIRITUAL PHILOSOPHY OF THE

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS. WILLIAM WHITE & CO., Proprietors.

WILLIAM WHITE, I LUTHER COLBY, ISAAC B. RICH.

the mountain above the mine, have just been located [April, 1869,] for the benefit of the Company-greatly increasing the facilities and enhancing the value of the property. The developments already made and in progress on the GLOBE MINE (the new tunnel), now in 280 feet, having cut several small but valuable veins of ore, prove, beyond doubt, that it is one of the richest, as it is the most extensive

# bodies of mineral anywhere to be found on the Pacific Coast. ADVANTAGES OF INVESTMENT

CAPITAL, \$650,000, IN SHARES OF \$10 EACH. SUB-

SCRIPTION PRICE, \$5. UNASSESSABLE.

"It looks as though Providence had bestowed upon us a STRONG BOX, the precious metals locked up in the sterile mountains of the FAT West, which we are now forging the key to unlock."—Gen. Grant's Inaugural.

"The mines of this county are ONE OF THE GREAT ELEMENTS OF NATIONAL WEALTH, and their successful development is of the greatest importance, the production of Gold and Silver being particularly desirable in view of our present financial position."-Letter of Secretary of the Treasury to Committee on Mines and Mining, II. of R.

THE property of this Company is situated in Monitor Dis-trict, Alpine County, California, on Monitor Creek, one mile cast of the main Carson River, forty miles south of Car-

son City, the capital of Nevada. It consists of **2000** feet on the HERCULES LODE, a massive vein of Gold and Silver-

bearing Quartz more than 100 feet in width, and 600 feet on the ABE LINCOLN LODE, parallel to and adjoining the Her-

cules. A tract of 160 acres of land, bounded on Monitor Creek

(with its water privileges), and including the spring and stream

of pure water from Globe Ravine, together with the timber on

in the stock of this Company are of a PECULIARLY FAVORABLE CHARACTER, VIZ: 1. The location is UNSURPASSED BY ANY OTHER for casy do elopment and profitable working; the abruptness of Globe

Mountain presenting MOST EXTRAORDINARY FACILITIES for opening the MINE to a great depth by a short tunnel of about 500 feet. 2. The Hercules is the Central or Mother Lode in a

Mineral Belt, two miles wide, the richness of which, in SILVER, GOLD and COPPER has no parallel in California or Nevada, when the abundance of the ore is considered.

3. The shares are FULL-PAID and Forever Unassessable ; therefore the holder of ten shares is as thoroughly pro tected as is the owner of ten thousand, from any possibility of 4. The President and Managing Director is the holder of a

Controlling Interest in the Company; therefore the operations are under the absolute direction of a SINGLE COMPETENT AND ENERGETIC HEAD, insuring all the efficiency of an individual business, and increasing the meas ure of success, while at the same time giving to stock

5. The orces of the GLOBE MINE are of APPROVED NCHNESS, incalculable IN QUANTITY, and can be worked at a sost not exceeding 815 per ton. The dividends, therefore—after the works are put into operation-cannot he less than 50 per cent. on the actual investment, and probably will be more than 100 percent. Dividends will be payable quarterly in New York, in gold coin or its equivalent.

# PERSONAL TESTIMONIALS, AND

# NOTICES OF THE PRESS.

"We print herewith an account of Mines and Mining in the Washoe' or Camon River portion of California (geographically a part of Nevada), prepared at our request by Mr. J. Winchester, a persistent and energetic miner in different parts of the Pacific region. It embodies more precise and pertinent information with regard to mines and mining in that quarter than we ever before met in so narrow a compass. We sin cerely hope that Mr. W.'s sanguine expectations of speedy and ample returns to the miners of his section (himself in cluded) will be realized. \* \* \* We know that his enter prise, energy, temperance and assiduity are unsurpassed, and that whatever he undertakes he does with all his might. The good faith of his statements may be implicitly relied on."-HOBACE GREELEY, Tribune.

"WINCHESTER'S MINING COMPANY .-- We invite the attention of our readers to the advertisement of the GLOBE GOLD AND SILVER MINING COMPANY, which will be found in this number of *The Record.* \* \* \* We have been personally acquainted with J. WINCHESTER, President of the Globe Company, for nearly a quarter of a century. He is one of the few men whom we have known so long without having our best estimate of the individual character qualified by the observation of deeds which demand the exercise of forbearance, and the charity that veils the weakness and unworthiness of men. During all this period Mr. Winchester has proved himself to be a man of STERLING INTEGRITY, superior intelligence, liberal and comprehensive views, and UNTIRING INDUSTRY. With a nature as warm and free as sunlight in Summer, he has a will that-in the fullness of conscious power-manfully grapples with the most formidable obstacles. He never spares himself, but pursues his object with an industry that is PER-SISTENT AND UNTIRING TO THE LAST DEGREE. Whatever of apparent enthusiasm may be presumed to exist in his most glowing anticipations of future results, all who KNOW HIM AS WE DO, WIII condially credit THE STRICT VERACITY OF HIS STATEMENTS IN RESPECT TO EVERY MATTER OF FACT. Those who may be inclined to take an interest in the 'Globe Company,' may rest assured that these essential elements and po tential forces are strongly individualized in the worthy Presi-dent of that Company."-DR. S. B. BRITTAN, Newark, N. J. "BRO. J. WINCHESTER, in this issue, lays before our readers an advertisement of his Silver Mining Enterprise, which we cheerfully commend to their attention. The statements of Bro. W. can be IMPLICITLY RELIED ON, and we may safely promise that all who have occasion to transact business with him will find that they have dealt with AN HONEST, AN HON-QUALLE GENTLEMAN AND BROTHER. Long and intimate ac-quaintance with Bro. W. justifies a hearty indorsement of the estimonials of Mr. Greeley and Prof. Brittan."-American Odd Fellow. "GLOBE GOLD AND SILVER MINING COMPANY .-- We would call attention to the above corporation, which is represented in our business department by Mr. J. Winchester, of No. 36 John street, New York. The respectability and commercial position of this gentleman is a guarantee that he would connect his name with no questionable enterprise; and interested parties who are seeking investments may consult him with full confidence in his reliability and integrity. In these days of novel speculations, and irresponsible parties connected therewith, who are not always known to the publlc, it is well to look only at such investments as are introduced by men of UNQUESTIONABLE AND WELL-KNOWN HIGH HARACTER."-New York Weekly Day Book.

Spiritualist Picnic at Niagara Falls.

# NINETEENTH CENTURY.

ABLE WEIT BY A UAR

IMPORTANT TO ALL WHO WISH'A SAFE AND PROFITABLE INVESTMENT. GLOBE GOLD AND SILVER MINING COMPANY. Incorporated July, 1883, under the General Laws of California.

Our media entranced, clairvoyantly behold delightful fields, landscapes, gardens, flowers, fountains, musical bands, lyceum gatherings, schools of design, art galleries, magnificent mansions, architectural abodes of beauty, where loving hearts beat and throb in sweetest, holiest union.

## Unsettled Clergymen.

There are one hundred and fifty uncettled ministers con-nected with the Unitarian denomination. Every fourth man in the clerical profession is unsettled; and the majority of this large number are eligible for settlement and desire to settle.—*Liberal Christian*.

Probably one-half of these unsettled pastors are: firm believers in the present ministry of angels and spirits, and the general principles involved in the Spiritual Philosophy. If they only had moral courage, a genuine Theodore Parker manliness to speak, to preach their soul's full convictions, they would not be the paupers they are, begging for employment. Not boastingly, but because a fact, we affirm our inability to meet one fourth the calls we have to lecture before Spiritualist and other independent organizations. The command from heaven still is, "Feed my sheep "; that is, interest, educate, elevate and spiritualize the people. None of your "manna"; none of your "Lord and Master " sermons; none of your mock piety, nor gowned priesthoods. The people have so decreed. Spiritualism, naturalism, radicalism-these are the growing isms of the age. All supernatural religions and partial theologies will be speedily outgrown and repudiated, and whatever puts contempt upon human nature in this world, or intimates its hopeless ruin in the future existence, will, by thinkers, be spurned with righteous indignation.

Spiritualism has already changed, or greatly modified, all the churchal dogmas of the land Immortality receives from it its only demonstration. Poetry credits it with its sweetest, noblest inspirations. Philanthropy finds in it its keenest incitement and tenderest consolation. Civil government affirms its wide-felt power in every demand put forth for freedom and protection, based upon universal brotherhood. It is the right-hand supporter of the physical sciences, as well as that phase of moral science which relates to conscience, justice, obligation, benevolence and moral action. Spiritualism calls for more advocates.

## 'Life's Battle.

The battle of life in a majority of cases must necessarily be fought up hill. To win the victory without a struggle, would be to win it without honor. While difficulties intimidate the weak, they act only as stimulants to men of energy and resolution. A whining shiftlessness is absolutely despicable! Give us a stirring "devil" in preference to an easy, slow, sluggish, self-righteous saint.

Upward evolutions are through effort. Everything that grows, grasses, grains, forests, push npward against the law of gravitation. The

Wright, Levi K. Joslin, Mrs. Spence, J. B. Wolff, &e.

THE PRESIDENT'S INAUGURAL. The President made a few introductory re-marks. He said that the realization of peace would be better than the mere promise which they were receiving, but which he did not believe in. The President and the administration took office and the rule of the country with the moto, "Let us have peace," and this society now want that cry carried into practical operation, and both the Executive and the Legislature should remove all causes for disturbance and war.

Miss Crouch then read

THE ANNUAL REPORT. THE ANNUAL REPORT. It mentioned the encouragement that their work had met with during the past year. The commit-tee that had been appointed at the last anniver-sary to confer with Progressive Friends, the gov-ernment of the country, and other societies of influence, in relation to the Indians, report grati-fying results. The Friends memorialized Congress, and together they forwarded circular letters to one hundred and fifty Indian posts.

These were received with demonstrations of joy. They said, "Splendid; we want to serve people who can send us such messages of friend-ship, brotherhood and peace." They also sent to the Indians two boxes of presents—one to the Fox and Sacs of Iowa, and the other to the Choc-taws and Chickasaws west of Arkansas. They contained conforts and fancy goods, clothing, mirrors, breast-pins, beads, toys, tea, candy, seeds, books, &c. They also memorialized the Presi-dent and Congress, setting out how the Indians should be treated, and the report commended the action taken by the President in putting the In-dian affairs into the hands he has. It also noticed the alliance that had taken place between this society and the Peace Union of Havre. On the subject of an international code for the prevention of war, they had addressed Hon. Mr. Sum-ner, D. D. Field, and Robert Dale Owen. Mr. Field sent them the sheets of a proposed plan for the work, and the others replied favorably. The report closed with an account of the work of their society and kindred ones throughout the country, and recalled with sorrow the decease of their Vice President, Joshua Pollard Blanchard, of Boston.

Instructions were given to the Executive Committee to appoint a sub-committee to aid in the editing of *The Bond of Peace*, and they report that they have attended to it and are pleased to refer to the enlarged sheet of *The Bond*, now twelve by to the enlarged sheet of *The Bond*, now twelve by nine inches, and containing sixteen pages, with a greatly improved appearance, and the hope is entertained that this only radical peace paper in America will receive a more liberal patronage. It is still published by E. James & Daughter, 600 Arch street, Philadelphia. Dr. Child, of Philadelphia, sent an able report of the Pennsylvania Branch Society, which was read; also L. S. Richards, of Boston. Various other branches reported.

Various other branches reported. Mr. Levi K. Joslin, of Rhode Island, claimed that free America is behind Europe in the matter of Peace Societies, and that while there is great mock sensibility in reference to cruelty to animals, there is none of any kind in regard to cruelty to men.

At the conclusion of Mr. Joslin's remarks, Mr. Giles B. Stebbins offered the following resolu-tions, which were adopted without discussion:

Whereas, In the British possessions stretching along our northern border from the Atlantic to the Pacific, there is and ever has been protection and justice, under British law, equal and impartial to white men and Indians, with endur-

to anything approaching to military organiza-tions. West Point he characterized as a useless and extravagant waste of money, and said the money spent in supporting that institution would pay the expenses of education in Pennsylvania for years.

Mr. Marvin H. Bovee said that governments were necessary evils, with three specific objects-the protection of life, security of property, and protection of natural rights. They had, however, destroyed more of these than were ever destroyed by men in a state of barbarism. He urged that governments had no right to take human life He gave statistics of crime in Wisconsin, Rhode Island, and Michigan, which States had abolished capital punishment, to prove that since that meas-ure was adopted there, murder and other crimes had decreased. As a rule, the speaker said, the law of capital punishment was rarely carried out. The gibbet was for the poor man only, and the state prison usually for the poor man. If war was to be declared at all, he said, it should first he submitted to the people for ratification, as was the funding of town or county bonds.

Mr. Aaron M. Powell was of the opinion that the attendance present indicated that their object was not as yet a popular one, but he was assured that in time it would become popular, and that the protests now being made would have their ef-

the protests how obernment. Mrs. Cora L. V. Tappan was announced. She said that the principles of peace were those of simple justice, and that we could only have peace when we had justice. The present condition of the countries of the world did not argue that the millennium was at hand but so long as the Peace millennium was at hand, but so long as the Peace Society existed, it could evter its protest against wars for aggression. This Government, which boasted its superiority, had enslaved one race one hundred years, talked of exterminating another (the Indian), proscribed another, (the Chinese), and refused one half of its population (the wo men) any right to participate in its workings. While slavery existed reformers denounced that only, but few protested against waging war against the Indians. Almost every spot in the country had been, at some time in its history, the scene of an Indian battle. Congress had appro-priated a fund for the use of the President in settling indian matters, but the Quakers and other friends of peace who had been lately sent to tribes at war with us could have little effect, and their failure would but be an excuse for transfer-ring Indian affairs to the War Department. We had no right to make Indians answerable to our laws, when we do not recognize them as citizens, and until we extend the arms of the Government for the following resolution:

Whereas, The Universal Peace Union feel the sincerest sympathy with the Society of Friends in their appointment by the President of the United States as agents to the In-dians at this critical time; and while we give them the full-In the restrict of the states as a given to the ful-dians at this critical time; and while we give them the ful-est support and encouragement to go forth in "spiritual" power, which is mighty to the pulling down of strongholds," we at the same time regret that in these appointments the President has sent military men to those tribes that are at peace, and Quakers and friends of peace to those who have of peace, because the peaceful Indians will remain at peace; and in treating with the tribes at war the clitzen agents will have no power to guarantee the fulfillment of treaties by Congress, and their failure will be a pretext for transferring the whole question to the War Department; therefore, *Révoleed*. That we enter our solemn protest against this manner of carrying out the measures of peace, and urge upon the Congress of the United States proper measures of legislation for the Indians, and a full transfer of Indian af-fairs to the jurisdiction of a civil department, thus making the Indians citizens instead of outlaws.

Indians citizens instead of outlaws

The peace Government agents had to contend

THE BANNER OF LIGHT is a first-class Family News paper, quarto in form, containing FORTY COLUMNS OF INTER STING AND INSTRUCTIVE READING. classed as follows : LITERARY DEPARTMENT.—Original Novel-ettes of reformatory tendencies, and occasionally transla-tions from French and German authors.

MESSAGE DEPARTMENT.—A page of Spirit-Messages from the departed to their friends in earth-life, given through the instrumentality of MBS. J. II. CONANT, proving direct spirit-intercourse between the Mundane and Super-stundane Worlds,

EDITORIAL DEPARTMENT. - Subjects of General Interest, the Spiritual Philosophy, Current Events, Entertaining Miscellany, Notices of New Publications, etc. In addition to which we have a WESTERN DEPARTMENT, with J. M. PEERLES as editor. ORIGINAL ESSAYS.—Upon Spiritual, Philo-sophical and Scientific Subjects.

REPORTS OF SPIRITUAL LECTURES -Hy Trance and Normal Speakers. All which features render this journal a popular Family

Paper, and at the same time the Harbinger of a Glorious Scientific Religion.

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ANALY COMPARTMENTS INSERTED AT the for each subsequent insertion. ADVRRTISEMANTS Inserted at twenty cents per line for the rest, and fifteen cents per line for each subsequent insertion. The analysis of the second strength of the second strength ressed to the EDITOR. Letters to the Editor, not intended for publication, should be marked "private" on the envelope All Business Letters must be addressed: "DAVNER OF LIGHT ROSTON. MASE."

"BANNER OF LIGHT, BOSTON, MASS.," William White & Co.

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elphia, Fa. W. D. ROBINSON, 20 Exchange street, Portland, Me. DAVIS BROTHEES, 63 Exchange street, Portland, Me. C. H. ANDERSON, 458 Seventh street (opposite the Post-flice), Washington, D. C.

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Publishers who insert the above Prospectus three times | President of the Company,

in their respective papers, and call attention to it editorially, shall be entitled to a copy of the BANNER OF LIGHT one year. It will be forwarded to their address on receipt of the papers with the advertisement marked.

"MINING IN CALIFORNIA .- We have at various inforvals, during the past few years, read with much interest sundry letters on this interesting subject from J. WINCHESTER, who is an old Californian, A THOROUGH, PRACTICAL AND RELIABLH tAN, understanding Mining in all its branches and in all its various phases."- Wall-St. Journal.

"GLOBE GOLD AND SILVER MINING COMPANY .- The reader will find published elsewhere the advertisement of this Com pany, offering a portion of its stock for sale. The mines of Alpine County, California, have attracted considerable atten-tion of late, and the Globe Company—one of the oldest or-ganizations in that locality—is particularly distinguished for the enterprise of its management. We see by The Alpine Miner, published in that locality, that the work is being vigorously pushed at the mine, and definite results may soon be expected."-Am. Jour. of Mining.

From The Alpine Miner, April 3, 1869.

"GLOBE.-This claim is in encouraging circumstances all around at this time. The rock in the face of the tunnel continues to permit good progress in its onward movement toward the ore deposit ahead.

"Judge Clark, Superintendent of the GLOBE, recently took an average sample of a feeder from the main lode, cut some distance back in the tunnel, and procured an assay thereof, resulting as follows: Silver, \$14 06; Gold, \$12 40-averaging 26 46 ner tun.

"At the same time assays were made of ore selected rom a tunnel now being run in the MAIN LODE, of which the GLOBE is a continuation across the Creek, which went over TWO HUNDRED AND FIFTY DOLLARS PER TUN. We consider this 'indication' a very flattering one, and that the GLOBE COMPANY HAVE EVERYTHING TO JUSTIFY A BRIGHT NOPE FOR THE FUTURE OF THEIR MINE.

A portion of the Unassessable Stock yet remains, for which subscriptions are solicited, at \$5 per share. Those wishing to have an investment in a safe, responsible, wellmanaged Mining enterprise, will do well to write at once for Prospectus, and more particular information. Address the

J. WINCHESTER, No. 36 John street, New York. June 12 .-- 3w