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WHAT IS RIGHT?

BY WILLIAM DENTON.

It is Friday, the Mussulman's holy day. The cry of the muezzin has stirred the sultry air, and thousands are flowing through the streets to the stately mosque. Let us follow; the swelling dome is over our heads, the marble pavement beneath our feet, and around us a host of bended worshippers, their hands clasped in the fervor of devotion. Listen to the voice of this kneeling suppliant by our side: "Oh, Allah, I am weak, but thou art all-strong; strengthen me to do the right, that I may enjoy hereafter the bliss of Paradise."

As he rises from his knees, we accost him, and say, "Friend, you have been praying to Allah, and God, to strengthen you to do right; will you please to tell us what you mean by right?" "Certainly," replies the Mussulman, with a look of sorrow for our ignorance of so simple yet important a subject; "there is one God, and Mahomet is his prophet. This God has graciously revealed his will to us, by his prophet, in his holy Word, the Koran—a book superior to every other book in the world; to obey the commands of God, as given in this book, is to do right, and to disobey them is to do wrong. Cast away this precious volume, and we have no guiding star by which to regulate our wanderings; we cannot tell what is right or what is wrong, and are the slaves of ignorance and vice."

It is Saturday, the Jewish holy day. There stands the gorgeous temple, little less beautiful than the pride of Jerusalem on Mount Moriah, so silently erected in the days of Solomon. In the pulpit stands the venerable rabbi, his white beard resting upon his breast. Around him are the sons of Israel, and above in the gallery the daughters, assembled to worship the God of their fathers. From the ark he takes the sacred parchment, and reverentially unrolling it, he reads a portion of the law of Moses, and then addresses the assembled congregation. "Men and brethren, children of our father Jacob, I beseech you, do right; then shall ye be blessed, in your basket and in your store, in your going out, and in your coming in. Do right at all times, and the blessing of Jehovah out of Zion will descend and rest upon you."

As the venerable rabbi descends from the pulpit, we accost him: "You have been advising your brethren to do right; will you please to tell us what you mean by right?" "Certainly, my son," replies the rabbi. "The Almighty God who made the heavens and the earth, has revealed himself to mankind by his servant, Moses, and the holy prophets; they have written his holy law, and that law is contained in a book that Christians call the Old Testament—the New Testament is but a record of fables, and unworthy of credence from any rational mind—to obey God's law, as thus revealed, is to do right; to violate it is to do wrong; and under heaven there is no other way by which a man can tell what is right or what is wrong, but by studying this Word of Jehovah."

It is Sunday, the Christian's holy day; and from a hundred steeples floats the music of a thousand bells, and through the streets of the city pass multitudes, dressed in their gayest attire, to their respective places of worship. There stands the grand cathedral, with its cloud-reaching spire; we enter, and admire the stateliness and beauty of this "God's house."

The organ's peal sweeps through the aisle,
In tones that seem an angel smile;
Now soft, as is a fairy strain,
Then "roaring like a god in pain."

Slowly a head rises from behind a tasseled desk, and the minister reads: "He that doeth righteousness is righteous, even as he is righteous;" and from this text he preaches. "Friends," he exclaims, as he proceeds with his discourse, "to be happy here and hereafter, we must obey the will of God; in other words, do right. He who does the right, has God for his father, Jesus for his friend, and heaven for his home; but to the wrong-doer there is misery in this world, and a fearful looking for of fiery indignation in the next."

When the congregation is dismissed, we approach the minister and inquire what he means by the word right, which he has so frequently used in his discourse. "To do right, sir," he replies, "is to do as God commands us. He has revealed his will to us by his Word, contained in the Old and New Testaments, where we find 'truth without any mixture of error.' To obey his will, as thus revealed, is to do right; to violate that will is to do wrong, and the wrong-doer, unless he applies to the Friend of sinners for pardon, will be cast into outer darkness, where there is weeping and wailing and gnashing of teeth."

We have, then, already three rules of right—the Mahometan, Jewish and Christian. "How do you know," we say to the Mahometan, "that yours is the rule of right?" "There can be no doubt of it," he replies. "Did not the angel Gabriel appear to our prophet, and cause the Koran, that holy volume written on a table by the throne of God himself, to descend on his heart; for a direction and good tidings to the faithful? No unassisted human being could ever have written such a wonderful book, every page of which bears the impress of a hand divine. See the rapid advance of our religion; which, in a few years, overpowered the world, and now comprises so large a portion of its population. Besides, I know that the Koran is divine, and the only rule of right. Obeying its precepts, I have fasted and prayed, with my face toward Mecca, prostrating under the weight of my sins, when the prophet-glory to his name—has taken away my guilt, revealed himself to my soul, and I have gone on my way rejoicing."

To the Jew we say, "How do you know that

you are right?" "Nothing can be more certain," replies the Jew. "God appeared to Moses, our law-giver, on Mount Sinai, and amidst thunders and lightnings delivered to him our holy law, and instituted his everlasting ordinances. Through the Red Sea he brought our fathers, by the strength of his own right arm, fed them with angels' food, and delivered their enemies into their hands. And in the day of atonement have I gone to our synagogue, bowed down with guilt, where the rabbi has interceded for us, and I have returned rejoicing in the God of my salvation; for my sins, which were heavy as a mountain; God lifted off, and removed them far from me."

To the Christian we say, "Are you sure that yours is the rule of right? May you not be mistaken?" "Never," he replies; "it is impossible. The Bible is God's holy Word, confirmed by miracles, prophecies, and a morality pure as the light of day. It is a sun without a spot, a fountain of eternal truth, of which he that drinks shall live forever. Besides, I know that it is true. Burdened with guilt, I came to the foot of the cross, as this book teaches; I cast my sins on my Saviour, and rose a new creature in Christ Jesus. I carry about with me, therefore, continually the evidence—God's seal set to his own Word."

Which of these is right? Each seems to be satisfied with his own side; says he knows he is right; and, of course, if one is right, the rest are wrong.

Suppose we take up some practical questions, that are likely to come before us in daily life, and observe how these various rules of right deal with them. "Is it right to drink intoxicating drinks?" we say to the Mahometan: "No, certainly not," he replies, turning over the leaves of the Koran, and reading to us the following passage: "Oh, true believers, surely wine and lots and images and divining arrows are an abomination, and of the work of Satan, therefore avoid them that ye may prosper."

"That is sufficient," he says. "God, by his holy prophet, has forbidden wine, which includes everything that intoxicates, and no true believer can use it."

What do you think on that subject, Jew?

"From our law I cannot learn that there is anything wrong in the moderate use of intoxicating drinks, though drunkenness is of course a great crime, and forbidden by our holy law."

"What is your opinion upon that subject?" we say to the Christian. "Wrong, sir, wrong decidedly, and contrary to the uniform tenor of God's Word, from Genesis to Revelations, which expressly declares that we must touch not, taste not, handle not the unclean thing."

"That is not so," says a gentleman, standing by his side, who overhears our conversation. "Pray what are you, sir?" "I am a believer in the Bible; and I say that the whole Bible, from Genesis to Revelations, sanctions the moderate use of intoxicating drinks, and it is only their abuse that is forbidden." "What shall we do in this case?" I say. "Go to the Bible," replies the abstaining Christian. "To the law and to the testimony," says the little-drop brother; "if they speak not according to this rule, it is because there is no light in them." So to the Bible we go; and after turning over several of its pages, we at length come to the passage referring to the subject that we are considering: "And Noah began to be a husbandman, and he planted a vineyard; and he drank of the wine, and was drunken."—Gen. ix: 20. Within his tent the old man lay uncovered; while in this condition his younger son found him, and, as it appears, made sport of his father, who, learning the fact, on awaking, cursed his offspring most bitterly; and some pious divines see in the dark faces of the Negroes, "The servile progeny of Ham," the consequence of this black curse of Noah, to this day. The Bible does not, however, inform us whether Noah did right or wrong in getting drunk or in drinking; and the question is left very much as we found it.

We proceed, and our little-drop friend points significantly to the case of Lot, as one having some bearing upon the question. We find, on reading, that before the "fire shower of ruin" descended on the doomed cities of the plain, Lot and his family fled from Sodom, his wife being turned into a statue of salt on the way, he and his two daughters dwelt in a cave in the mountain. Having made their father drunk, he committed incest with one of his daughters, and on the next evening did the same thing with the other.—Gen. xix: 30-38. Yet not a word of condemnation is uttered, either of the man or the liquor that was the means of placing him in such a disgraceful position; he is styled emphatically "just Lot" and a "righteous man."—11. Peter, ii: 7-8.

"If," says the moderate-drinking Christian, "God had not intended man to use the article, this was just the very time to forbid its use, and preach upon its temperance doctrine. Before you reply to my remarks," turning to his temperance brother, "let me refer you to one express passage upon the subject, that ought to set the question at rest forever. It reads thus: 'Thou shalt bestow that money for whatsoever thy soul lusteth after: for oxen, or for sheep, or for wine, or for strong drink.'—Deut. xiv: 26. Now if a man may spend his money for these articles, he certainly would be at liberty to drink them after so doing; it is absurd to think otherwise."

"My dear sir," replies the temperance man, "you must never build up a doctrine on an isolated passage of Scripture; after that fashion a man may prove anything from the Bible. You must take the whole tenor of the Scriptures from one end to the other, and comparing passages with passages, thus learn what the will of the Lord is. Let me refer you to some parts of the Bible having an important bearing on this question. Take for instance the case of Samson, recorded in the 13th chapter of Judges. The children of Israel had been in bondage to the Philistines for forty years, and the Lord sought a deliverer for them. For this purpose he needed a strong man—for God works, you know, by instruments; he desired

to put the strength of a hundred men's arms into one man's arm; a shepherd of might, that could rescue his sheep from the jaws of the devouring lion. Now mark how he does this: the angel of the Lord—that is, the Lord's messenger—appears to Samson's mother, and says to her, 'Thou shalt conceive and bear a son.' Now, therefore, beware, I pray thee, and drink not wine nor strong drink.' And to her husband he says, 'She may not eat of anything that cometh of the vine; neither let her drink wine or strong drink.' Why these stringent prohibitions? Evidently that the child might be free from alcoholic taint, he being also a Nazirite from the womb to the day of his death. Thus did God accomplish his purposes by the strength of this mighty abstainer, and deliver the Israelites from the hand of their oppressors. Nor is this all: God's word abounds with passages condemning the use of intoxicating drinks. Let us hear what Solomon, the king of wise men, says: 'Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder.'—Prov. xxiii: 29. What can be plainer than this? No abstainer could write a passage more strongly forbidding the use of intoxicating drinks. You must not even look at the tempter, lest you be poisoned by its deadly venom."

"Stop, stop!" says the moderate drinker. "I cannot allow you to rattle along in that way. You must remember, it will never do to build up a doctrine on an isolated passage of Scripture; you must take the whole tenor of God's Word, from one end to the other; that's the way to arrive at truth. Solomon certainly never meant what you say to wrest from his words; for turn to the last chapter of Proverbs and read: 'It is not for kings, oh Lomuel, it is not for kings to drink wine, nor for princes strong drink. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty and remember his misery no more.'—Prov. xxxi: 4-7. That is the doctrine. You see it is kings and princes that are not to look on the wine; those are the men that are not to drink; but for such men as we, there is no such command; when our hearts are heavy, we may drink and forget our poverty and remember our misery no more. When you come to read the Bible understandingly, you will find this to be its tenor throughout."

"The passage that you appeal to," says his opponent, "only refers to criminals condemned to die, who drank till they were stupid, in order to drown the sense of their miseries. God's holy word is guilty of no such contradictions as you seem to make it. Allow me to refer you to the case of Daniel and the three Hebrew children, as one bearing out the glorious doctrine of abstinence from all intoxicating drinks. The children of Israel were carried off captives to Babylon; Nebuchadnezzar, desirous of having the most beautiful and intelligent of them instructed in the language and learning of the Chaldeans, commands the master of the eunuchs to search them out. He does so, and Daniel and the three Hebrew children are chosen. The king appoints them a certain portion of meat from his table, and of the wine that he drank; but they refuse the king's wine, and eat not his meat; but pulse had they for food, and water for drink."

Yet they were fatter, and far more fair
Than any among their fellows there,
And surpassed in learning and wisdom, too,
Each proud Chaldean and boastful Jew."

See how the blessing of God followed these temperate young men: Daniel is saved from the hungry lions, for God shut their mouths. The Hebrew children walk unhurt in the fiery furnace, heated seven times hotter than it was wont to be, no small feat even upon their garments. The better evidence can we have of God's blessing crowning the temperance cause?

"Allow me to ask you a question," says the drinking Christian. "Was not Jesus Christ a greater person than Daniel?" "Oh certainly, he was God almighty, who came down from heaven." "Very well, then, the example of Jesus must be as much more important than Daniel's, as God is greater than man. Now let us look at his example.—John, ii: 1-10. There was a marriage in Cana of Galilee, and Jesus and his disciples were invited to the wedding. The tables are spread for the feast, and the guests sit down to partake; the wine is handed round, and before the feast is over it is all gone; (not many of your kind of people there, you see); the mother of Jesus whispers to him, 'They have no wine.' There were set there six water-pots, holding, say the commentators, about a hundred and twenty gallons. Jesus says, 'Fill them with water;' they fill them to the brim. 'Now hear out to the Governor of the feast;' they do so, and the Governor proclaims it good wine."

"The conscious water saw its God,
And blushing, turned to generous wine."

Had you temperance men had his power, you would have turned all the wine provided for the feast, to water; but he, the gracious Lord divine, turns simple water into wine; and, by so doing, places the force of his holy example on the side of those who believe in using with moderation the gifts of God's bounty. When about to leave his disciples, they took a last supper together; at that supper they had bread and wine. Taking the cup in his hand and offering it to them, he said 'Drink ye all of it.'—Matt. xxvi: 27. 'And as oft as ye do it; do it in remembrance of me.'—1. Cor. xi: 25. And I never take a glass of wine without remembering the dying Saviour. But your temperance brethren, your doctrines cast discredit on the Saviour of the world, and if he were here now, you would look down upon him with scorn and contempt; and how must he look upon you in the last great day?

Paul, who followed in the footsteps of his master, when writing to Timothy, one of your cold-water men, says—1. Tim. v: 23, 'Drink no longer water, but use a little wine for thy stomach's sake and thine other infirmities.'

After these two Christians have thus fought their way through the Bible, can any man tell on which side of the question the Bible stands? Is it not on both sides? It is a witness as ready to swear for plaintiff as defendant; a guide pointing east and west at the same time, to the great astonishment of the bewildered traveler. Right and wrong are alternately on the sides of drinking and abstaining, and a man who seeks for information in the Bible on this subject, is further off when done than when he began. And what is true in reference to the use of intoxicating drinks, is equally true in reference to every other practical question that can come before us.

"Is any one day holier than another?" I say to the Mahometan. "Most assuredly," he replies. "What day is it?" "Friday, of course; every child knows that." "What makes Friday so much better than other days?" "What a question, oh infidel, to ask. Friday is the day on which God ended his labors, and rested after he had made the heavens and the earth. Friday is the day on which our holy prophet—blessed be his name—fled from Mecca to Medina; it is the day set apart by the Koran as the Sabbath, and has been observed by our Church from the earliest times; the man who labors on that day is accursed of God."

I turn to the Jew. "What do you think upon that subject?" "There is no holy day," he replies, "but Saturday. Fridays are no better than Sundays; but Saturday, the seventh day, is the Sabbath of the Lord our God, on which no manner of work may be done." "What makes Saturday so much better than other days?" "Do you not know, that in six days the Lord made heaven and earth, and rested on the seventh, therefore he blessed and hallowed it? In his law, delivered to Moses on Mount Sinai, he gave the command to observe this day as a holy day forever.—Ex. xxxi: 12-16—and what God commands, man must do."

"What do you think about that, Christian?" "Well, sir, of keeping Fridays and Saturdays I know nothing; they are no better than other days of the week; but Sunday is the Lord's day, and whoever breaks the Sabbath, by work or play, does it at the peril of his soul; for all Sabbath-breakers shall have their portion in the lake that burns with fire and brimstone." "But wherein lies the peculiar sanctity of the Sunday?" "Have you not read the Bible, sir, God's holy word of truth? 'Remember the Sabbath-day to keep it holy.' 'Yes, but that is Saturday.' 'No, it is Sunday, for the day has been changed, by the resurrection of Jesus Christ from the dead, on the first day of the week.' 'But as he rested in the grave on Saturday, the Jewish Sabbath might very well have been retained.' 'The Church, sir, from the earliest times, observed the first day of the week. On that day the disciples met to break bread; and from those earliest times to the present, the Sunday has been observed as a day of rest and a peculiarly holy day, by all classes of Christians everywhere. John, in the Revelations, evidently refers to it when he speaks of 'the Lord's Day.'"

"Is there not somewhat mistaken there?" says an old gentleman with a broad-brimmed hat, who had entered during our conversation. "I am a Christian, and a believer in that book to which there has been appealing, and I find no such doctrine in it as these set forth. I find Jesus setting at naught the Sabbath by selecting it for the performance of his most notable miracles; and when chided by the Pharisees he says, 'The Sabbath was made for man, and not man for the Sabbath. The son of man is Lord also of the Sabbath day.'—Mark, ii: 27. He never commanded his followers to observe holy days, but nulled all their ceremonial observances to his cross, for they were only a shadow of good things to come. Paul says 'One man esteemeth one day above another; another regardeth every day alike; let every man be fully persuaded in his own mind.'—Rom. xiv: 5. And, writing to the Colossians, in the spirit of his master, he says, 'Let no man, therefore, judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath, which are a shadow of things to come, but the body is of Christ.'—Col. ii: 16. Now when a man has his body, he never troubles himself to look after his shadow; and when Jesus, the body, came in his light and glory, the Jewish types and shadows disappeared, lost in his resplendent brightness. In writing to the Galatians, Paul says, 'Ye observe days and months and times; I am afraid of you lest I have bestowed upon you labor in vain.'—Gal. iv: 10-11. There are multitudes living now that Paul would be afraid of if he were here, for they have departed from the simplicity of the Gospel of Jesus, and are bowing to the idols that men have set up." So says this Quaker of the old school.

If these men are to be believed, the Bible is a guide-board pointing in three different directions at the same time. Saturday is the holy day, and no other; Sunday is the holy day, and must be observed; and no day is holier than another, but all are alike good. What shall the traveler do who finds these contradictory directions? Is this the road that is so plain that a wayfarer man, though a fool, need not err therein?

If we take any other practical question, we find the same difficulty in deciding what is right or wrong by the various sacred books that have been adopted as standards. Should a man have more wives than one? The Mahometan replies yes, at once; his prophet had, and his holy book permits polygamy. The Jew says it was allowed by God at one time, but is no longer permitted. We ask the Christian, but he stares with astonishment that we should ask him such a question. "One man and one woman united together for life is the doctrine of the Bible, taught most ex-

plicitly throughout the pages of that blessed book, and no Christian for a moment doubts it."

"You are mistaken, sir," exclaims the Mormon; "on the contrary, polygamy is plainly taught in the Scriptures, as practiced in our Church at the present time." "How can you say so?" replies the Monogamist; "the Bible is opposed to such a doctrine from Genesis to Revelations. Just turn to the account of creation, as given in Genesis, and what can be plainer than the dual relation between the sexes there declared, as established by God himself. Adam being created and placed in Eden's flowery garden; the beasts were brought to him to name; and, as they marched before him, from the mouse to the monkey, he gave them appropriate names, but sought in vain for a companion. God, compassionating Adam in his lonely condition, cast him into a deep sleep, extracted one of his ribs, and of this made a woman, and brought her unto Adam. Had polygamy been right for man, then was the time for it to be made manifest; God could just as easily have taken out two or three ribs, and made as many women of them, as to take one; but, in his infinite wisdom and goodness, he makes of one rib one woman, a companion for Adam for life. By what sophistries can you set aside these explicit revelations?"

"You do not understand the Bible, sir; you are blind to the beauty of its glorious teachings. Do you not know, sir, that through all Nature everything has a small beginning, however mighty it may become? First we have the germ peeping above the ground, then the sapling, and in the end, the giant oak. First the spring, then the rill, the streamlet and the river. This is God's method of working, and it is not surprising that the statements of the Bible, God's holy word, should harmonize with it. Adam had one wife by God's appointment; that is true, and what we should reasonably expect. God could not have given him less, and in accordance with his natural law, we could not expect him to give him more. But mark, as we advance along the line of the eminent worthies, whom God has chosen to honor in his Sacred Word, how the stream widens and deepens. Abraham, who was 'the father of the faithful, and the friend of God,' had one wife, Sarah, and another, Hagar.—Gen. xvi: 3. And when Sarah died he took another.—Keturah—so as to keep up his number, two.—Gen. xxxi: 1. Jacob, further along the line, married two wives, his own first cousins, daughters of his Uncle Laban, and then had children by their two handmaids, making his number four. Gleason, a man of the Lord, by whom he delivered Israel, and one of Paul's cloud of witnesses, must have had at least ten wives, for the Bible informs us that he had many wives and seventy sons.—Judges, viii: 30. Then David, the man after God's own heart, the man whom we are told by God himself, never did wrong in his life but once—and that was in the matter of Uriah—takes to himself a number of wives; and when Saul dies, the blessed Bible declares that 'God gave to him the wives of his master Saul into his house.'—11. Sam. xli: 8. Do not you begin to see how naturally and beautifully this blessed system of polygamy grows? Adam one, Abraham two, Jacob four, Gleason ten, David twenty or thirty, and, lastly, Solomon, the wisest man that ever lived or ever shall live, with his seven hundred wives and three hundred concubines. In him humanity culminated; and, from that time, men went downward and backward, till Joseph Smith, the prophet of the Lord, arose and brought in the glory of the latter day. The Bible is full of beauty, when properly understood; but in the hands of the willful and ignorant is like a sharp sword, that cuts the hand of him who knows not how to wield it."

"Fifty wretches, to pervert the word of God, in order to pander to your depraved appetites," says a tall, pale, overcoated, broadbrimmed gentleman, who has been listening attentively to the discussion. "Who are you?" exclaim both with one breath. "I am a Shaker, gentlemen, and a devout believer in the truths of that blessed volume, that you wreat to your own destruction, and I say that the Bible teaches, by example and precept, that marriage is one of the most profligate sources of evil, and that, as God's children, we should abstain from it. Go to the Garden of Eden, and what do you find? A paradise of delights; everything that is pleasant to the eye and useful for food is there. No earthquake heaves the ground, no volcano opens its fiery mouth, but the angel of peace holds dominion over the world. The lion and the tiger, the lamb and the kid, lie side by side together, and there is nothing to hurt or destroy. But mark the change! Adam, dissatisfied, desires a helpmeet; and no sooner does she come, than misery comes as her companion. When woman came, the devil came, and then came death and all our woe. The fair face of Nature became seamed with yawning chasms, earthquakes shook the world, and volcanoes poured out desolating floods; the lion fleshed his teeth in the innocent lamb, and the tiger, seizing the kid, rent it in pieces; the soul of man was dyed by sin as black as hell, and nothing but the blood of God could wash it out. Abraham has two wives, but their quarrels embitter his existence, and, for the sake of peace, he is compelled to turn one of them, with her child, out of doors into the wilderness. Jacob, the shepherd, keeping the sheep of his uncle Laban, is a lovely character, dreaming of heaven and angels and communing with God; but with his marriage commences his misery: his wives quarrel, his children are robbers and murderers, and even conspire against the life of their brother, till the old man, in the anguish of his heart, exclaims, 'Ye will bring down my gray hairs with sorrow to the grave.' David's wives vex his righteous soul, and Bathsheba leads him to the commission of that terrible crime that blotches his whole life. His beloved son makes war against his father, and he slain, David, in his son's agony, exclaiming, 'Oh Abanlon, my son, my son! Would to God I had died for thee, oh Abanlon, my son.' Even Solomon, the wisest man, is dragged down from the throne of his glory by his

roaming the country. (Gertie, disappointed
result of her efforts to gain his good opinion,
having had some variance with Bertie, mor-
bide, and wished the days were not half a

PROCEEDINGS OF THE FIRST MICHIGAN STATE CONVENTION OF SPIRITUALISTS AND FRIENDS OF PROGRESS.

PHOTOGRAPHICALLY REPORTED BY W. F. JAMISON,
FOR THE BANNER OF LIGHT.

The Spiritualists and friends of progress of the State of Michigan met in Convention at Stuart Hall, in the city of Battle Creek, on the 27th of July, 1866, at 11 o'clock A. M.

A temporary organization was effected by electing H. N. F. Lewis, Esq., of Detroit, as Chairman, pro tem., and Sylvester Hoyt, Esq., of St. Johns, Secretary.

On motion of Sylvester Hoyt, a Committee of Three on Credentials and Permanent Organization of Convention were appointed, viz.: J. M. Peabody, of Battle Creek; F. L. Wadsworth, of Sturgis; S. J. Finney, of Ann Arbor.

On motion of J. M. Peabody, a Committee of Five were appointed on Order of Business, viz.: S. J. Finney, Jeremiah Brown, of Battle Creek; Sylvester Hoyt, Wm. A. Baldwin, of Battle Creek; Mrs. M. M. Peabody, of Battle Creek.

On motion, the last-named Committee were instructed to act as Committee on Resolutions.

On motion of S. J. Finney, visitors from other States were made Honorary Members of the Convention.

S. J. Finney was called on to address the Convention. He claimed that it was not the want of enthusiasm among Spiritualists, but the want of cooperative unity of action that was so sensibly felt by them—the want of organization. We want unity of action founded upon true ideas, sustained by facts, illustrated by Science. The great spiritual movement in the seventh form of religion in the world; it is a cosmopolitan religion. Within it are the elements of all the other religions. It is a spontaneous world-religion—the grandest fact in the universe. I really believe in religion. When you read history with a critical and divine eye, you will find that religion embraces all that is eternal, although it has been made to take on all kinds of absurdities and creeds. The Spiritualists show that it has power for the future. Why? Because anything that has no vice accompanying it has no power. Christianity was attended with the very vices that have been charged to modern Spiritualism—free-loveliness, mountebankism, and other vices, which have disgraced the Spiritualists of this century. Spiritualism is a progressive force, which does not rise to the dream of heaven, and let this world go to the devil.

On motion of Sylvester Hoyt, the Convention took a recess until 2 o'clock.

AFTERNOON SESSION.

Convention met at the appointed hour, H. N. F. Lewis in the Chair.

W. H. Holington, the blind lecturer, of Farmington, Wis., addressed the Convention as follows: Quite unexpectedly to myself, I am called upon to address you. The ground which you occupy is that of the next or the next day. You do not look to the past as your master as your authority; but by the past you interpret the present—you make it your servant to interpret what is to-day. Although the same great laws express themselves from age to age, they never express themselves alike. They are not, in their manifestations, an unending monotony, but new roads are opening up. Now in your organizing you cannot tell what the next or the next day will do; but you must trust. Do the best you can to-day, and if there is not sufficient life-force, then there will be a crystallizing into other forms shall be evolved. I have an increasing faith that there is nothing lost in the universe—not even the knowledge of anything can be lost. We can go into the past and read all that has taken place, and by the new law penetrate the future. It is a cheering thing to live, and to know that all the toll, all the fatigue, is necessary for us. What a thought! what a joyous thought to feel that we are in a universe where there is no mistake made by Infinite Wisdom, guided by Infinite Love, so that there is nothing in our existence that could be separated. The hour of anguish, the deep throes of the soul, the disappointment of the city—all, all are no more lessons in God's great universe, fitting us for a higher condition.

The Committee on Permanent Organization then presented the following report, which, on motion, was accepted and adopted:

First Vice-President—John C. Dexter, Ionia. Second do.—E. Whipple, Mattawan.

Secretary—De Witt.

Mr. Lewis, Chairman pro tem., then introduced to the Convention, Mr. Hoyt, the President elect, who made the following introductory remarks: The Convention might with propriety have selected some older and abler head to preside over its deliberations. But as you have seen fit to place the honor of presiding over your first State Convention upon me, I return you my sincere thanks. I could not resist the temptation in any plan that may be suggested for the advancement of the great cause in which we are engaged. With a proper organization of our forces, we can accomplish treble the amount of good that we now do. I have not come here with the expectation that in organizing we are to get up a Church or Creed of any kind or character; but to enter into an organization such as will be recognized by the citizens of the State as a body corporate to do business, and thus become a power in the State. [Applause.]

On motion of F. L. Wadsworth, a Committee of Nine was appointed on State Association: F. L. Wadsworth, Sturgis; D. M. Fox, Lyons; Mrs. D. M. Brown, Battle Creek; H. N. F. Lewis, Detroit; S. J. Finney, Ann Arbor; Mrs. M. M. Peabody, Battle Creek; Selah Van Bickel, Lansing; Mary Woodhull, Mattawan; J. M. Peabody, Battle Creek.

Selden J. Finney was called upon to address the Convention. He said it seemed to him that the hour had come for spiritual association throughout the State. Without association our forces must remain scattered and fragmentary. Wherever I go I find a few men who have borne the whole load simply because they had no association. The religious bodies are aiming at power. Spiritualism is not allowed in the Church. Spiritualism asserts the democracy of the soul. It is God's Republican Religion. It is for the heart. Spiritualism does not simply mean intercourse with the other world. That is only an incident to it. It means equal liberty and fraternity; it means equality for the sexes; it means labor without slavery.

There are greater facts than mere spiritual intercourse. Does your religion propose to ignore those facts? Then it is not religion. Does Spiritualism deal only with the other world, or does it also deal with this world? Does it deal only with the angels of this world? Not at all. It deals with both worlds and all human interests.

Mr. E. Bailey, of Charlotte, sang "Beneath the shadow of the Tree."

Rev. J. O. Barrett, of Byramtown, Ill., addressed the Convention upon organization. He said: The brave words of my brother [Finney] touched my heart, and they seem like fire. They remind me of the fire that came down into the temple. It is well known to you that I am a Universalist clergyman. It cannot be said that I am one born out of due time—coming in the rear. I have been a Spiritualist from my boyhood up. In all the vicissitudes of life, there have been times when I have endeavored to take the policy that some of my brethren in the Universalist churches are now taking, viz.: to work carefully and take the people along with them. I have found a different result. I have found that the ground of the phenomena of Spiritualism and its whole philosophy. [Applause.] I tremble before you; but I have no fear. I have been embraced by you; yet without organization nothing can be accomplished. Hereafter, then, my friends, when you are asked to join a church, be sure you are asked to join a church that has the foundation of spiritual principles. [Applause.]

Mr. Green, of Adrian, (entranced) said: Brethren and Sisters, The time for the organization of a spiritual association has arrived. We say to you that the mighty spirits that have lived in the past, and who have passed on to the spirit-land, are not dead. We are here; yes, we are

here speaking and you. We want to speak of the dead, and you. We want true, self-sacrificing men and women, those who are willing to sacrifice their all to proclaim these spiritual truths. Let the aspiration of your souls go forth for this glorious and beautiful philosophy. The truth of Spiritualism is sweeping the land from one part to another. It is sounding the death knell of old institutions. My friends, arise in your strength, march in solid ranks, and know that there is an everlasting principle of truth that is destined to overturn the tyrannical nations of the earth, and plant universal freedom instead.

S. J. Finney read a poem.

On motion, the Convention adjourned to half-past seven o'clock in the evening.

EVENING SESSION.

Convention reassembled at the appointed hour. President Hoyt in the Chair.

On motion of J. M. Peabody, a Finance Committee consisting of five persons was appointed, viz.: Jeremiah Brown, Charles Merritt, Addison A. Wheelock, Miss Nettie Bishop, Mrs. Charlotte Fobes.

Song by Mr. W. DeNormande, entitled the "Voice of Life."

Professor E. Whipple addressed the Convention. He said, we easily persuade ourselves that after the conflicts and trials, and struggles of life are over, that there is a wider sphere of action. We have a double consciousness. Man is related to the world of matter, and to the world of spirit. The visible world has not been created by accident. I cannot exactly agree with friend Holington, that we possess all the powers we have here in the human soul. We have been too transcendental in our ideas. This physical world is performing the mission that it was designed to fulfill—there is not one mistake, however much antagonism you may see in it. All events are necessary incidents in the growth of the human race. The material body is constantly undergoing change, which causes corresponding changes in the manifestation of the soul. This law of change exists in the spirit-world, as well as in the physical. The nineteenth century opens up a religion of true brotherhood. This world means something. Every moment of existence here should be devoted to self-culture.

Rev. J. B. Harrison, of Kendallville, Ind., spoke upon "Practical Work and Spiritual Life." He said: I should like to hear Mr. Whipple talk longer, to taking up the time myself; but it may be just as well for me to say something, and then be out of the way of other folks. I have come from Indiana to see what you intend to do here. I am chiefly interested in what you are designing to do PRACTICALLY. My friends, there have been truths spoken in the past, yet they do not necessarily follow their due office for the demands of to-day. We need not only to establish a religion that will answer for the present, but we need, as Spiritualists, more than anything else, to live a divine life. [Applause.] We should have that sanctification, and goodness, and moral purity that will bring us into harmony with the Infinite Love of Things. It is not so much what a man knows as what he does, that tells upon the world. [Applause.] It is the measure of power, good. We do not need to talk of this religion; to talk about its beauties, unless our own souls are all aglow with its teachings. The people say to the lecturers, "why, you are endowed with genius, you have wonderful powers, divine illuminations!" and the men thus endowed must go out and suffer, and starve if need be. These people think these men would be spiritual if they were not so practical. If a lecturer fails to live up to his high obligations, men will say, "An, he could not endure the toll, had not sufficient power," and yet lecturers are expected to go on in the work, whether they have anything to eat or not! Of course they should. [Laughter.] These men [Lecturers] should have the condition of poverty, it is claimed. It is all for their good! [Laughter.] If he could only be secured from poverty, corruption, care and anxiety, then poverty might be a good condition for those exalting inspirations; but I do think that the way things work in this world, that the idea that poverty is a blessing, is an infernal lie. [Unpleasant laughter.] There are men in our ranks who, if they devoted their talents to accumulating property, could be getting it up like the rest of you, and none of you make such sacrifices as they do. A man is not in a very good condition to dig after truth when he has but seventy-five cents in his pocket and a family to provide for.

S. J. Finney said: As a lecturer, I will thank my brother for his speech. It is very uncomfortable after a man has been here, and he has been a lecture committee say, "Well, we cannot pay this bill now." I have heard of several such instances as this in the course of my life. This is owing to a want of cooperation and the right men in the right place. Brother Harrison has told you God's truth.

Mr. Finney read a poem composed by James G. Clark.

Mr. and Mrs. Bailey sang a duet: "He shall give his angels charge concerning thee."

Jeremiah Brown said: I ask you, one and all, do you think there was any truth in what our Indiana brother has said? I will take an expression of the house. [Mr. Brown, with assistants, proceeded to take up a collection for the defrayal of the expenses of the meeting.]

Adjourned until nine o'clock, Saturday morning.

SATURDAY MORNING SESSION.

Convention met pursuant to adjournment. President Hoyt in the Chair.

Rev. J. B. Harrison was announced as the first speaker. He wished to understand how much he was expected to talk. Did not think he would be called upon again. Hoped the brethren would not feel obliged to call upon him. Gave an interesting history of Spiritualism in his place—Kendallville, Ind. Recommended lecturers to do as much for the rest of the world as he had done for the Protestant Methodist Church, the liberal people there wished him to remain and labor among them, which he did, and enjoyed the work very much—preaching on the basis of entire freedom.

[As the Convention voted an amount for a paper and a half report only, in the BANNER OF LIGHT and RELIGIOUS-PHILOSOPHICAL JOURNAL, there will not be room for more than an outline—scarcely that—of the excellent things said at this Convention.—REPORTER.]

S. J. Finney offered the following Resolutions:

1. Resolved, That common sense, common justice, and the welfare of the people of the American Republic, demand the extension of the elective franchise to the women of the United States.

2. Resolved, That, as citizens of the State of Michigan, we demand that all the school children of the State be opened to its daughters on perfect equality with its sons, and we will cease the agitation of this subject until it has been done.

3. Resolved, That, under Liberty and Fraternity, Honor, Integrity and the Constitution itself, as well as the permanent peace and prosperity of the nation, women are entitled to equal suffrage with men, and the people of this State are pledged to the American colored citizen.

Mr. Finney made a few remarks upon the foregoing Resolutions. They were laid over until the afternoon session.

Adjourned until two o'clock P. M.

AFTERNOON SESSION.

Convention assembled per adjournment. Sylvester Hoyt, Esq., in the Chair.

Mr. Finney's Resolutions were taken up and accepted.

On motion to adopt, Mr. Anderson (a colored gentleman, of Battle Creek,) spoke in support of the Resolutions, especially the one on negro suffrage. He said: The first Resolution was ably discussed by my friend, Mr. Finney. All up and down the world, as far as I have traveled, I have spoken wherever you find intelligent women, and they are all in favor of the extension of the franchise to the colored people of this Convention to plant themselves on the platform of universal suffrage, justice, integrity, common sense; and the Constitution itself demands this.

W. F. Jamison: It is frequently said that men advocate "Woman's Rights" for the purpose of doing for the good opinion of women. They would have it in a better sense. Women are entitled to equal rights with men, and it is impossible to find a man who is unwilling to give back what he has stolen. Every man who votes in our nation is a robber, and an oppressor of woman. Women have not even a right to own their own children of the clothes they wear. A man and woman may work together for twenty years, and the woman may be the wife of the man, and yet the man may own the child. That, you say, is all right. Is it? The husband dies. How then? The wife is entitled by law—man-made law—to the use of one-third of what belongs to her; for, if the whole of the property belongs to the husband at the death of the wife, the whole should belong to the wife at the death of the husband.

William A. Baldwin, Esq.: I wish to correct a few of the statements made by Mr. Jamison. We should be careful not to claim too much. [Mr. Baldwin then quoted from the revised statutes of the State of Michigan to the effect that women were allowed to own all personal property possessed before marriage, and allowed all individual earnings after marriage, the right to traffic and trade.] Thought lecturers should be careful how they make statements.

Mr. Jamison: I wish to set myself right before this Convention. I am the last one that wishes to make statements that I cannot prove. If I am wrong, it is because I received my information from a wrong source, the lawyers themselves. [Laughter.] I have taken great pains to inquire into the matter, and I have found that the information concerning this very question, even my friend, Mr. Baldwin, substantiated my statements. I have given into the custody of the husband or wife. Mr. President, I did not claim that the law robbed a mother of all her children. That would be a little too brutal; it is bad enough as it is. The children all belong to the mother, do they not? Nature says that much.

Mr. Baldwin: How in case the woman is unfit to take care of her own offspring—suppose she is a drunken, immoral woman?

Mr. Jamison: All rules have their exceptions. This is a supposed case of rare occurrence. Even then, the possession of her children might have an influence upon her sex for good.

S. J. Finney proposed to say a few words more on the educational system. Science is dry and uninteresting to your girls. The statements in our scientific works are put without life, put without spirituality and inspiration. Science, as in your text-books, is repulsive to your girls and your boys. The text-books require the woman to be a lifeless, cold, uninteresting creature. It is made as vital and interesting as Nature herself. Science has turned her back upon the spirit-world—against infinite beauty and wholeness; she has gone mad with induction. Your fact-gatherer is continually talking of the value of facts; your inductionists may understand the facts, but they cannot understand the truth. The genius of thought is not filled with sunbeams and poured into the arteries of the soul. As yet, I am a Spiritualist from the crown of my head to the bottom of my soles. It took Newton twenty years to demonstrate what he received by deduction in twenty minutes. There was a soul; a minute of inspiration against a year of scientific induction.

Mr. Finney proceeded to show the relation of the deductive method, each to the other, and that it was necessary to have the influence of woman (who is deductive) in science as elsewhere with man, who is inductive. Both methods were necessary, therefore both elements, the male and female, were necessary in all the varied departments of life.

Mr. Baldwin: Mr. Chairman, I will say that these resolutions have my cordial approval.

Mr. Holington: I have been all night to say any one or two words. I thought, "woman's capacity for evil was proportionate to her power of exaltation."

Mr. Jamison said he did not believe because women were more refined than men, that they could sink in a corresponding degree below man, into the depths of degradation.

Mr. Holington: As is the capacity for exaltation, so is the capacity for degradation. It is the same in the human mind. It is possible for the highest, most refined intelligence in the universe to become more degraded than the most brutal, coarse nature.

Mr. Holington: Yes—the greater the capacity for exaltation, the greater the capacity for degradation—the capacity is greater both ways.

At the death of the wife, the whole should belong to the wife at the death of the husband.

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Mr. Holington: Yes—the greater the capacity for exaltation, the greater the capacity for degradation—the capacity is greater both ways.

Mr. Jamison: If that is true, refinement is at a discount. It is the same in the human mind. It is possible for the highest, most refined intelligence in the universe to become more degraded than the most brutal, coarse nature.

The resolutions, on motion of Col. D. M. Fox, were adopted, *in scintilla*. The vote was taken by the audience rising en masse. The first two resolutions were unanimously adopted. One gentleman arose, voting against the resolution on negro suffrage.

Mr. Wadsworth, Chairman of Committee on State Organizations, announced the committee report.

The following report was read:

MICHIGAN STATE SPIRITUAL ASSOCIATION.

PREAMBLE.

We, the Spiritualists and friends of progress of the State of Michigan, in Convention assembled, feeling a true self-respect, a desire to be understood, and a desire to be regarded as the opinion of mankind, and a desire to be regarded as the opinion of our objects; and we here announce our aim to be the highest, and most harmonious development of all the powers of man to a complete and consistent whole.

Accepting the law of Universal Progress, and believing that Freedom is its primary condition, we hereby unite to destroy all institutions, religious, governmental and social, which unjustly limit its full and complete enjoyment by humanity.

Accepting the great fact of Modern Spiritual Intercourse, as demonstration of Spirit-Entity and relation which it bears to the soul; of its possibilities for eternal progress in higher spheres, and illustrative of Angel ministries, which have through all ages cheered on the great Prophets and Seers of the race; and the sovereign authority of Nature, on motion of Col. D. M. Fox, the following resolutions were adopted, *in scintilla*.

ART. I.—This Society shall be known as the Michigan State Spiritual Association.

ART. II.—The Officers of this Association shall consist of a President, Vice President, Secretary, Treasurer, and a Finance Committee of five persons, to be elected annually in general convention, and to hold their office for the term of one year, or until the election of their successors.

ART. III.—It shall be the duty of the President to preside over all the meetings of the Society; to sign all orders on the Treasurer under the direction of the Board of Trustees; and to perform such other duties as the office he holds shall require.

ART. IV.—It shall be the duty of the Vice President to aid the President in the performance of his duties; and in the absence of the President to assume the power and duties of the office.

ART. V.—It shall be the duty of the Secretary to keep a record of the proceedings and acts of the Association; to attend to its correspondence; to draw up all calls for and notices of its meetings; and in case of absence of the two presiding officers to call all meetings to order, and to preside until a president pro tem, or for the year, shall be elected.

ART. VI.—It shall be the duty of the Treasurer to receive, hold, and give adequate bonds to the satisfaction of the Trustees, and disburse the funds of the Association, under the direction of the Board of Trustees, and to render said Treasurer an annual account of all monies received, held or used for the purposes of the Association.

ART. VII.—It shall be the duty of the Board of Trustees to call all meetings of the Association, to have in charge all property belonging to the Association; to elect all officers to fill vacancies not otherwise provided for, and to have all other necessary and legal powers required to enable them to discharge their functions as a Board of Trustees for the accomplishment of the work and objects of the Association, and said Trustees shall report their doings at the annual meeting of the Association.

ART. VIII.—The members of this Association shall consist of delegates, elected by the various local societies in harmony with the objects herein set forth, each society being entitled to three delegates to the annual meeting, and one delegate for every additional ten over twenty members.

ART. IX.—A majority vote of all the members present at any regularly called meeting of the Association, when it does not contravene these articles, shall control.

ART. X.—All money received for the objects of the Association shall be raised in such manner as the Board of Trustees shall decide.

ART. XI.—This Association may from time to time adopt such By-Laws, and make such amendments to the Constitution as shall be deemed best for the objects of the Association, a two-thirds vote of the members present at any annual meeting of the Association being necessary therefor.

Sylvester Hoyt, H. J. Hart, Mary J. Cummings, Olive E. Brock, Anson Kellogg, Martin Avery, Wm. More, S. A. Barnes, Sarah E. Barnes, Wm. A. Baldwin, Joshua Bangs, Lovina B. Rothrick, Mrs. E. Rothrick, Sarah More, Charlotte More, Lydia C. Harrington, Fanny A. Lewis, Mary L. Gray, Olive A. Alden, Celinda W. Cox, P. M. Wilson, Mrs. Chidister, Nathan Chidister, Mary Stevens, Sarah M. Burdick, Lucy Clark, Jane Farham, Jane Bacon, Timothy Sherman, Charles Simpson, John Frost, A. Harwood, Wm. Hewitt, Henry Snow, G. W. Webster, John Hogeboom, Amos Franks, Wm. Kilpatrick, C. P. Chidister, Elijah Snedley, Maria R. Barney, Lucetta Day, Mrs. J. D. Miller, Frederic Wingate, John Harper, Charles Merritt, Timothy Snow, Sylvester Higgins, E. M. Higgins, Mrs. D. Follett, Wilcox Wright, Wm. H. Birmingham, Erasmus Clark, Horace Clark, Mrs. Cornell, L. H. Hutchinson, M. D.

On motion of S. J. Finney, the Convention proceeded to the nomination and election of officers of the Association. The following named persons were nominated and unanimously elected:

For President—Selden J. Finney, Ann Arbor. For Vice President—J. G. Wait, Sturgis. For Secretary—J. M. Peabody, Battle Creek. For Treasurer—John C. Dexter, Ionia. Finance Committee—H. N. F. Lewis, Detroit; D. M. Fox, Lyons; Mrs. Deborah M. Brown, Battle Creek; Mrs. Charlotte M. Fobes, Lansing; G. W. Winslow, Kalamazoo.

S. J. Finney thanked the Convention for the honor which they had bestowed upon him in electing him President of the First Michigan State Association of Spiritualists. He believed that the hour had come for the Spiritualists of the State of Michigan to work in support of this Association.

S. J. Finney's resolution was then taken up and adopted:

Resolved, That as a Spiritual and Progressive Association, we will keep open an office for the discovery and reception of Universal Truth; that we will adjust our Association to the needs of the people, and we will keep, at least, fully abreast of the foremost spirit of the age, and so become an ever-growing Religious, Social and Educational Power.

On motion of F. L. Wadsworth, the foregoing resolution was incorporated in the Preamble of the Constitution.

The Convention voted that copies of the report of its proceedings be furnished for publication in the BANNER OF LIGHT and RELIGIOUS-PHILOSOPHICAL JOURNAL, and the Reporter be paid therefor.

SATURDAY EVENING SESSION.

President Hoyt in the Chair. Song by the choir, "Progress."

Rev. J. O. Barrett offered the following resolution, which was accepted and adopted:

Resolved, That a self-acting life, consecrated to purity of motive and purpose, to truth and to obedience to all the laws of our being, under the light and guidance of a divine inspiration, is the condition of reform and growth of a well-balanced character and harmony; hence that profane and loose use of language, in expression of deed, among reformers, so-called, disqualifies them from acting as moral reformatory influences, and that we are determined to purify away in the burning fire of moral criticism; and that the times demand, on the part of our moral and spiritual teachers and lecturers, high toned and unimpeachable example and character.

the Association shall be raised in such manner as the Board of Trustees shall decide.

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Banner of Light.

BOSTON, SATURDAY, AUGUST 25, 1866.

OFFICE 158 WASHINGTON STREET,
Room No. 2, UP STAIRS.

WILLIAM WHITE & CO.,
PUBLISHERS AND PROPRIETORS.

Wm. White, C. H. Crowell, I. B. Rich.

For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

LUTHER COLBY, EDITOR.

All letters and communications intended for the Editor, or all other persons, should be addressed to the Editor.

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

A Monopoly of God.

When an individual, or a sect, assumes that he has a sort of title-deed to the favor of the Almighty in his pocket, which gives him the warrant to drive and keep all other people out of the enclosure, it is perfectly safe to say that there is no true trust in God there. The worship of the Divine has little to do with bragging about the exclusive possession of it. Men might as rationally, and as religiously, bet upon it as brag upon it; either practice shows that the bottom is out and the contents of course are wanting.

What volumes of blasphemous verbiage are stately poured forth about "trusting in God." Davis and Lee were full of it, on setting up the self-styled Confederacy. But it seems that Heaven paid little or no attention to their claims, after all; these and their zealously pious appeals all went for nothing. How many times was the worn, old phrase of "trusting to the God of battles" used by them in their addresses! Yet that same "God of battles" did nothing for them. It was as Napoleon the First said it was in his day: the Lord was on the side of the heavy artillery.

So with Francis Joseph, the Emperor of Austria, whose power has been completely trodden under foot by the superior military energy and skill of Prussia. On entering upon the war which has just reached a breathing-place, he made proclamation in a solemn enough manner to be really ministerial, that Heaven was assuredly on his side, and would never consent to see the wrong cause get uppermost. He was perfectly satisfied with the case as it stood, for he knew that he and his side never could go down while there was a God that ruled in the heavens. And it was true that Prussia was the wicked and determined aggressor, too. But what change did that fact make in the general result? When it came to a trial of sheer force, it was anything but a divine principle or rule that was likely to come off victorious. Arms performed the work. Austria went down in spite of the fact that she professed such a loud obedience to the wishes and will of the Almighty.

If she had been in the habit of doing so in all strictness before the day of travail came upon her, it would have helped her in this last trial, because there is little doubt that it would have kept her out of it altogether.

Now is it probable that Davis, of the defunct Confederacy, and Francis Joseph, of vanquished Austria, trust and believe in the interposition of the Lord as much as they professed to before their misfortunes? That is the question to test their sincerity. Do they believe now that the Lord was only on the side of the Right, and that they were themselves wholly in the Wrong? They certainly should do so, if their faith in God is a sincere one. They must certainly conclude that he has turned against them, and taken sides with their adversaries in order to work their own deserved discomfiture. On any other theory, and with any narrower conclusion than this, their professions are nothing but the basest sort of hypocrisy. They are obliged to accept the bad as well as the good, in their faith.

The same hollow habit prevails, too, with the Orthodox ecclesiastics as credulists. They are very sure, so sure that all possible testimony in addition could not make them more so, that the Lord is all their own, that he has them in his exclusive keeping; that he laid the foundations of the earth and stretched out the curtains of the heavens for their peculiar satisfaction and good; that he watches over them personally, having a close care of their domestic affairs when those of their neighbors no doubt go unthought of; that they are the elect few out of untold millions of human beings who are destined to enjoy "salvation," while the rest of creation are sure to go down into the pit from which escape is entirely out of the question; and, in fine, that their property in the Almighty is personal and exclusive, having the right to grant favors from Him to others as they feel disposed, and able to shut out others from all share in such benefits as they think ought not to be allowed.

And so it goes the world over. Mankind have yet to rise to a far higher and broader contemplation of the divine power which creates, sustains, and rules all things, within and without the human family, or what is popularly styled Religion will in time become a worse tyrant than it is now. It is so mixed up with human conceit today, that it is difficult to separate the one from the other. But there is a difference between them, and a wide one. Religion teaches us that we are all children of a common Father. Sectarianism teaches only that God is a powerful being who is on our side, but full of wrath toward our enemies.

National Convention of Spiritualists.

The Third National Convention of Spiritualists convenes at Providence, R. I., on Tuesday morning August 21st, at 11 o'clock, and will continue its sessions till the close of the following Sunday. So far as heard from, quite a large number of delegates have been elected, and no doubt most of them will be present. There has not been that interest felt in the matter in this part of the country which so important a Convention deserves, partly owing to the existing prejudice against organization of any kind. This should not be so, for there are many other important subjects which will command the attention of the Convention. It is well for Spiritualists to meet together occasionally from different sections of the country and compare notes, and then discuss all progressive movements in a candid and rational spirit, remembering that Spiritualism is the basis of all reforms. In this manner much good can be effected, which the future will surely realize.

We shall furnish our readers with a photographic report of the proceedings, which cannot but be of interest to all Spiritualists.

Chas. H. Crowell, J. M. Peabody, and L. B. Wilson will be present at the Convention, and attend to any business our friends may have connected with the BANNER OF LIGHT.

Aid to Spiritualists who Suffered by the Portland Fire.

We wish particularly to call the attention of our readers to the following circular, setting forth the necessities of Spiritualists who lost their property in the great conflagration which recently visited the city of Portland. As the facts come to light, the calamity assumes enormous proportions, showing that the suffering must be great the coming winter, unless more aid comes in. The benevolent have promptly come forward with sympathizing hearts, and contributed nobly toward the relief of their suffering fellow mortals, but only a fractional part of the losses have been made up to the sufferers. Denominational societies in many instances have raised what they could to relieve the distresses of their friends; but no general effort has been made among Spiritualists, in different parts of the country, to succor their suffering brethren in Portland, and we earnestly hope such measures will at once be taken as will procure the necessary means to do so. If all would contribute what they could easily spare, much suffering would be averted, and much good be done. Our suffering friends thus far have only received a small proportion from the general fund sent in, to which many Spiritualists contributed largely, and to which we added our mite. Mr. Rich, of the BANNER OF LIGHT, gave an entertainment at the Howard Athenaeum, and realized \$318, all of which he gave to the general fund; the proprietors of the BANNER added \$25 more, and the editor \$10, making \$353 from this office. Many other Spiritualists contributed freely, among whom we noticed Dr. Gardner's name for \$20, Miss Lizzie Doten's for \$5, and Alvin Adams for a large sum; but this all went into the general fund. Now, however, we are pleased to notice that efforts are being made among the Spiritualists, to assist their friends, who represent a large portion of the sufferers. This can easily be done with a little effort. Here is an instance: Dr. Gardner called attention to this subject at his late picnic at Abington, and asked the people to contribute what each chose to give, and in a few minutes he collected \$116, which he promptly forwarded to Mr. Blanchard, and we understood the Doctor to say he should send them in addition a hundred dollar sewing machine. A few such energetic men would soon bring a smile to countenances now enveloped in sadness from sheer want. Friends, move promptly in this matter. First read the following:

CIRCULAR LETTER FROM PORTLAND.

The undersigned, a Committee from the first Association of Spiritualists in this city, were appointed to confer with our friends in other localities, and lay before them a general statement of the losses sustained by Spiritualists in the late fire, and some account of the inevitable suffering occasioned thereby.

We do not presume to address you in the light of an appeal simply to your sympathy and generosity in aid of the sufferers by the terrible scourge that swept our city as with the besom of destruction, on the night of July 4th, 1866, especially as the contributions to that end from all parts of the country have been, and still are, most munificent, in which we doubt not Spiritualists have borne their full share.

But as denominational efforts to considerable extent are taking place, and as our friends in some instances have kindly extended additional aid in that direction, and the desire has been expressed to know with whom to communicate, in order that any aid so contributed might be judiciously disbursed, we have consented to assume the delicate duty imposed, and therefore address this circular communication to the kind-hearted and sympathetic, who, in the light of our beautiful faith, and in a sense hitherto unknown, live in the immediate presence, not less than under the direct influence of the angel-world.

Little did the inhabitants of our city think on the morning of the last anniversary of the nation's birthday that before the rising of another sun, nearly, if not quite, one-third of the thickly populated territory of the city, comprising more than half of its business, and the habitations of more than ten thousand of its citizens, covering an area of rising two hundred acres, would be laid in ashes, swept clean by the devouring flames, leaving but two buildings standing in the track of the fire; but so it was, and for a distance of about a mile and a half in length, by a varying distance of a point to a half mile in width, a destruction more complete or a desolation more appalling cannot well be conceived. The mansion and the hovel alike fell the devouring element; the rich and poor, the saint and sinner alike its victims. The wealth of long years of toil, care and prudence disappeared as by magic, and many whose small life earnings had been tenderly nursed to sweeten and gladden their descent of the shady side of life toward the "land of the hereafter," saw them snatched from their grasp in a moment, scattered to the winds, and they turned into the street without a penny, dependent, for the time being, for a meal of victuals or a night's lodging.

Instances have been numerous of the loss of every memento that immediately connects the memory of the "loved ones gone before" with the shifting scenes of this life. Every family has treasures of this kind, priceless to the possessors, though valueless to others for whom they furnish no suggestion of pleasant memories or happy associations. But the hardest of all to bear in this visitation—not of kind providence, but of inexorable cause and effect—is the utter desolation that has overtaken so many families, bringing poverty, want and suffering to those who, by industry and the exercise of a prudent economy in early life, till past middle age, or indeed until old age even had actually been reached, had gathered enough of this world's goods, or had placed themselves in such comfortable circumstances, as render life a perpetual benediction; these, so far as materiality is concerned, must begin life anew, starting again where they did thirty or fifty years ago.

So far as yet ascertained, about forty families of Spiritualists have been burned out, either in their business or homes, about one-half of them in both. Some, a few, possess means with which to regain business standing again; these do not need aid, and have carefully abstained from receiving any of the contributions so generously bestowed from abroad and at home; but the great majority are not so fortunate; they have lost the accumulations of years, which had become necessary to their everyday comfort. It is needless, however, to enumerate particulars. Picture to yourselves a sudden, complete and overwhelming loss of all accumulated means, and also of all present means of livelihood, such as places of business, tools, &c., the parties actually turned into the street with, in many instances, absolutely nothing but what they stood in, wholly dependent upon their most fortunate neighbors for the means to live for a day, and you have a faint conception of the deplorable calamity that surprised our people on that eventful night.

Though the contributions in relief have been apparently enormous, it must also be borne in mind that the victims are counted by thousands

and could a distribution be made pro-rata, or even in proportion to losses according to actual necessities in each case, it would then be found but as a drop in the bucket; and while we feel it to be a very delicate matter to suggest further and special contributions by our friends of the Spiritualistic faith, we yet believe they will accord to us a knowledge of the necessities of the case, impossible to be known except to those dwelling amidst the ruins of our once prosperous and beautiful city, and which, with the latent energy of our people, coupled with the generous aid of strangers and friends, which has strengthened our hearts and hopes, we purpose at no distant day shall be as prosperous and more beautiful than before.

We beg leave to suggest that contributions which our friends may see fit to make, should be in money, and may be directed to M. A. Blanchard—Post-Office Box 1844.

Fraternally and truly, your obedient servants,
M. A. BLANCHARD,
JAMES FURNISH,
N. A. FOSTER,
Portland, Me., Aug. 10th, 1866.

The Principles of Nature.

AN EXTRAORDINARY WORK.

We are inclined to believe that the most important contribution to spiritual and physical science that has yet been made by any modern seer or seeress, is about to appear in a work, the first volume of which has just been received by us, and the title of which we here give:

"The Principles of Nature, as discovered in the development and structure of the Universe. The Solar System: Laws and Method of its Development. Earth: History of its Development. Being a concise exposition of the laws of universal development, of origin of systems, suns, planets; the laws governing their motions, forces, &c. Also a history of the development of Earth from the period of its first formation until the present. Also an Exposition of the Spiritual Universe. Given inspirationally by Mrs. Maria M. King. Vol. I. Saratoga Springs: Published by Andrew J. King, 1866."

Such is the grand and august theme upon which the spirit influencing Mrs. King has entered in this remarkable work. This lady, as we learn from the communicating spirit's Preface, is of the age of forty-one, a wife and mother. Her advantages for education have been limited, although she was "a teacher at fifteen, and at twenty-four, and a student also." She was a member of the Baptist Church until four years since, when she voluntarily withdrew from church fellowship, being convinced of the truth of the Spiritual Philosophy and of the reality of spirit manifestations. "Spirit-friends, guardians, understanding from the period of her birth, the quality of her mind, guided her to the end that circumstances might favor her development at the proper period." Processes simultaneously acting upon body and mind have been conducted in her case by these spirit-guardians, until her present stage of development has been reached. Such is the substance of the explanation given by the controlling spirit, in his Preface to these revelations, as to the course pursued toward the medium.

Besides the "Author's" or controlling spirit's Preface, there is a modest and well-written Preface by the medium's husband, Mr. A. J. King, in which he tells us that some two weeks previous to the 8th of March, 1864, the medium announced that on that day she would commence to dictate to him the work long before promised, on the Principles of Nature, and that he was to act as scribe. Accordingly, at an early hour on the day indicated, they seated themselves at a table, and after an hour of silence, followed by prayer, the medium began to dictate and the scribe to write. The first day will serve for a description of others. The actual time she was thus engaged in preparing the book for the printer was less than six months; the medium occupying, for much of that time, from three to four hours a day in the dictation.

When a poet of his time asked Socrates what he thought of a certain production, the philosopher replied: "As what I can understand of it I admire very much, I presume that what I do not understand is equally admirable." Something like this we might say of the present marvelous volume. It bears abundant internal evidence of spirit-origin. To suppose that an uneducated woman could, from her own mind, write a work like this, is to suppose an absurdity. We shall not be disturbed in our conviction, should any scrutinizing critic detect here and there a scientific blunder; though, with our imperfect examination, we have been unable to find one. But the vast subjects here treated are unfolded in a wonderfully lucid and original style, different from all we have met with in any scientific treatise.

The spirit author forewarns us that in the preparation of this work he has experienced embarrassment not only from the poverty of human language but from the method he has pursued of using no word which was not in the mind of the medium and comprehensible by her. "Human language," he says, "is void of terms whereby to give expression to the true principles of Nature; therefore, confusion of terms is unavoidable. The language has no names for qualities, or for methods of action which are not known to exist. Thus many terms are misapplied, in the sense in which men understand them, and the charity, as well as reason of the reader, is appealed to for an excuse for this innovation."

As this is a work which requires to be profoundly studied and not hastily skimmed, for its appreciation, it is not likely to meet the tastes of sensation novel-readers. But we trust that all intelligent Spiritualists who can afford it, will place the work in their libraries, and read it as they have opportunity and time. As a specimen of its style we quote the following passage, in which the question "What becomes of the spirit on the death of the material body?" is answered in a manner which seems to us more reconcilable to the laws of science than most of the explanations which have been given. Let us premise that the spirit-author gives the following clear and admirable approximation to an explanation of spirit. "Spirit is of an infinite number of grades; a number corresponding to the number of grades of physical substance." All stable forms of matter evolve spiritual essences, which correspond to the higher spiritual essences. The term spirit applies to those essences which are of a nature sufficiently perfected to rise from the sphere of physical substance to that of spiritual; from the physical plane to the spiritual." We now come to the passage referred to above:

"The sphere to which gravitates spiritual substance from physical spheres, is termed the second sphere; the physical being the first. Each one of the first order, which signifies its entire system, evolves a spiritual sphere, or aura; which spiritual sphere is the second sphere to all the bodies of that system; the sphere, or plane, to which gravitates all spiritual substance from all bodies of that system. In conformity to a law to be hereafter enunciated, the sphere of attractive influence of the positive spiritual sphere of the universe, fixes the location of these spiritual spheres." By the propulsive attractive forces, and influence of the spiritual plane, these forms of spirit, or forms of matter, are raised to the spiritual plane, which, the same being reached, the strong attractive force being removed, that draws these

elements together, disorganized the forms which these elements composed, and they enter again into organization, in accordance to the physical law of attraction, and the process is repeated. The elements recombine on arriving at the spiritual plane, as they combine when evolved to form the life-principle of physical forms on the physical plane; and upon the same principle. Thus combining, as naturally do they, arrange themselves in appropriate positions, according to quality, affinity; thus forming a plane in exact correspondence to the physical plane by which they were evolved—in exact correspondence relative to the appropriate distribution of planetary planes, the appropriate nature of each planetary plane as a whole. Appropriately distributed over the spiritual plane, in positions perfectly corresponding to the positions of planets in the physical system, are planes of spiritual substance, denominated spiritual planetary planes, being the planes to which gravitates spiritual substance from the corresponding physical planes or planets. A slight reference, only, is made to the constitution of the spiritual spheres; this being sufficient for the explanation of the principle under consideration—the arrangement, distribution, of spiritual substance upon spiritual planes; the nature of that substance, its grades, its office, its destination in the universe.

"The Principles of Nature" may be had at the BANNER office. We shall look with great interest for the succeeding volumes of this work, in which topics of a nature less abstruse, and demanding a study less severe than those of this first volume, will probably be treated.

Ourselves and Correspondents.

We do not hold ourselves responsible for sentiments expressed in these columns by correspondents. Variety, it has been said, is the spice of life. And in order to make an acceptable journal for family reading, our thirty years of newspaperial life has convinced us that VARIETY is the essential element of success in conducting a newspaper. While one reader may consider a certain article objectionable, another may fully endorse it; hence we do not deem it expedient to run every communication we print through the editorial tunnel. Newspapers would soon become one-idea affairs altogether, did their conductors pursue this course by listening to those critics who volunteer gratuitous advice.

"The Friend," a well-conducted paper published in New York, contains a brief article upon this subject, which so entirely agrees with our own views, that we copy it, for the especial benefit of those who do not find things just as they would have them. The editor, with the caption, "How to treat the Question," remarks:

"It is probable that every reader of the Friend finds in each number something that does not command his approval. If he detects what seems to him an error, or if he is natural that he should wish it corrected. Some of our friends attempt this by remonstrating with the editor, personally or by private letter, for admitting the objectionable article into his paper; others, by writing out a plain, straightforward statement of their own views, and sending it in for publication. The former is perhaps the more common course pursued; the latter will commend itself as the most rational and efficacious. Let it be noted that we hold ourselves editorially responsible for sentiments expressed on these two editorial pages, and for such only. In making up the remainder of the paper, we endeavor to select what is most valuable and appropriate from the contributions offered, frequently giving the preference to articles which do not accord with our own views. Our desire is that whoever has a thought to offer, or a criticism to make, shall have a fair hearing, so far as there is opportunity. The truth can bear criticism, and the time is coming when error cannot escape it, on any plea."

L. Judd Pardee in Chicago.

In a private note from Mr. Pardee, he speaks rather disparagingly of his health, and regrets he has not the means to enable him to rest awhile from the lecturing field. We trust he will not break down, for he is too able a champion in the spiritual ranks to be spared at this particular time. He also says:

"I notice in your issue of the 11th inst., that Mrs. Cora L. V. Daniels has been lecturing before the Spiritualists of Chicago recently with marked success. Perhaps she has. But I was laboring under the impression that the undersigned had, through the kindness of the Committee here, immediately followed Mr. Finney, who spoke the first four Sundays of July. However, as Bishop Berkeley held that matter was a myth and material existence a phantom, perhaps I have been, and am, laboring under a stuporous delusion. The only remaining point of difficulty in the matter would then be—how could, under such a hypothesis (Berkeleyan), Mrs. Daniels have been speaking here, or anywhere else?"

But to quit metaphysics and come down to physics—or facts—the latter are briefly these, as I was informed by one of the Committee: Mrs. D. was expected to speak for the friends here immediately succeeding Mr. Finney. There was a strong desire that she should. But, at the eleventh hour, the Committee were informed by Mrs. D. that her price (per Sunday) was fifty dollars. As this was just double the sum they were paying the speakers, and as the condition of the Society's finances would not permit so large an outlay for services rendered it, they were reluctantly compelled to forego Mrs. D.'s valuable lecturing aid and her instructions as a spiritual teacher. Mrs. D. did speak, however, on her own responsibility one week-day evening; and her given lecture was, I am informed, highly interesting and instructive."

France Up in Arms.

Napoleon shows now all the more plainly what he would be, had the war between Prussia and Austria hung along by the eyelids as he calculated it would. In that case, neither party being victorious, it was manifestly his purpose to step in as pretended mediator; and in dividing up the spoils of territory take a thick slice for himself along the Rhine. The sudden and overwhelming successes of Prussia, however, broke up that arrangement. Naturally, too, he grew jealous of Bismark, who appears to care no more for him in making terms of peace than if there was no Paris and no Napoleon in existence. Therefore he thinks it about time to put in a word at the court of Berlin. That word is in effect a demand.

He says—"Since you are 'rectifying' your territory and its frontiers, at such a free rate, I propose to take my share of the advantage. Give France, then, the extended boundaries along the Rhine which she had in 1814." That was just before she was despoiled by the Allies. In consequence of this pointed demand, there is great trepidation at Berlin. It now remains to be seen whether Bismark has the courage to face the issue of open war with France. If he has, then, we shall witness a war of giants; indeed, Austria would naturally ally herself with Napoleon, if that was the understanding beforehand. So that Prussia may yet be laid back for her violence without cause; yet it will thus turn out that both she and Austria will have been fully punished for their sin toward Denmark.

The essay on our first page from the pen of Prof. Wm. Delton, should, respectively, the thoughtful perusal of all—after profoundest thinker and the humblest seeker after truth, in particular—for it will greatly help both their minds. Prof. Delton possesses a kind of great depth, research and capacity, and ranks high among the ablest freethinkers of the age. We wish he would more frequently give the public the benefit of his knowledge, and of his noble and unselfish character.

Opening at the Howard Athenaeum.

Mr. Manager Rich has really done the handsome thing by the Boston public in the efforts he has made, and the expense he has met, to offer such choice and generous dramatic entertainments during the coming season. Since the last brief season closed, he has renovated the entire theatre, converting it into a perfect little temple of amusement. Every point and part of the interior has been retouched or made over entirely. The auditorium is attractive beyond what can usually be said of places of public entertainment. The ante-rooms, lobbies, and entrances are most tastefully decorated and improved. The prevailing color of the walls of the interior is a delicate shade of yellow, upon which the panels and more prominent work are painted in a deep and rich red, whose exquisite relief is to be found in shades of blue and gold and the purest white. The taste displayed here is certainly worthy of special note. The Howard opened last week, on Monday evening, with a new play, entitled "Life's Revenge, or Two Lovers for One Heart." Miss Cecile Rush likewise made her appearance early in the week—an accomplished actress and a brilliant theatrical star. The house has been crowded with admiring and enthusiastic spectators since the new season opened, and we shall be happy to congratulate Manager Rich, at its termination, on one of the most brilliant and successful seasons ever known in Boston.

The Spiritualist Camp Meeting.

The Malden and Melrose Camp Meeting, to begin on Thursday, the 30th, and continue till the following Sunday evening, promises to attract a large concourse of people from Boston and vicinity, and various parts of the country. All due arrangements are being made to insure success and good order. Many of the best citizens in Malden and Melrose, without regard to their creeds, are interested with Spiritualists in promoting the enterprise. The town constables are engaged to preserve order, and a large committee will act as deputies. Mr. Taylor, the Malden caterer, will spread a table for single meals, or boarders by the day, and will also provide those who wish provisions to board themselves. Dr. P. Clark, 15 Marshall street, Boston, will furnish tents on the ground to those who order them beforehand, for three dollars. The tents will accommodate from eight to ten persons. Parties from a distance or from the city, who wish to ruralize, and have a home of their own in the beautiful grove, can find no accommodations more cheap or agreeable than to order a tent. The call for the Camp Meeting in another column of the BANNER, gives further details.

Children's Lyceum in Troy.

The Sunday Mirror, published in Troy, N. Y., in its issue of Aug. 5th, devotes over a column in elucidation of the workings and benefits of "the new Sunday-School system" recently inaugurated in that city by the Spiritualists. In the course of his remarks the editor says, "The school is visited by large numbers of our citizens, who are well entertained for their trouble, every Sunday. The public are always welcome, and we are requested to state that all interested in such matters are invited to attend. Those who do attend will be well repaid for doing so. The Lyceum in this city was superintended for a few Sundays after its commencement by Mr. Andrew Jackson Davis himself. After it had got fairly in working order, it was taken in charge by several of our prominent citizens belonging to the Spiritualist Society. The managers of the institution have labored assiduously for the foundation of the Lyceum, and their school now ranks among the foremost of the Sunday Schools in the city in point of numbers and management."

The Atlantic Cable.

The cable is certainly no failure, while it shows the transmitting power of eleven words a minute, with the feeble batteries at present engaged in service. Other cables will of course be laid in time, and not very far off, either, and much more powerful instruments will be made to work them with. The fact is established, at any rate, that intelligence can be flashed under the Atlantic by electric agency. That is the great point which the scientific world has been trying to establish, these nine years. Now it is to be improved upon by all possible means, and in the most speedy way. Powerful batteries must supplant the present feeble ones, at each end of the cable. And by a multiplication of the lines, prices will have to come down, so that it will not be necessary to establish a corporate company in order to secure capital enough to pay for an ordinary despatch from Europe.

Illness of Jennie Lord.

We received a letter recently from Miss Lord, dated Cumberland Centre, Maine, where she at present resides. From it we learn that she has been seriously ill, and is still in very feeble health, so much so that she is obliged to abstain entirely from further exhibitions of the physical phase of the spiritual phenomena. From this her friends will understand why she has not answered all her private correspondence. She wishes us to say that she remembers them all with heartfelt gratitude. We regret so good and truthful a medium has been obliged, on account of ill health, to withdraw from active labor, and especially one who has done so much good in opening the eyes of skeptics who could not be reached in any other way. We hope she will again resume her labors, and prove a further blessing to mankind in leading them to seek for a truer knowledge of the future life.

Death of W. P. Brannan.

We are saddened, in one sense of that word, at noticing the translation to a higher sphere of the spirit of the artist and author, W. P. Brannan, one of the editors of the Cincinnati Union. He was a Spiritualist by faith and life, and gave forth many beautiful tokens of his elevated and progressive character. His disease was inflammation of the brain. As an author, he was best known by the little work entitled "Vagaries of Vandyke Brown." He was a well-known contributor of choice verse to the columns of the Banner, whose readers will long and fondly remember him. A true and noble spirit the less in mortal form, yet divested in no measure of his interest in the affairs of earth and in the great work of human progress.

Dr. John Mayhew Coming East.

Dr. Mayhew, who for eight years past has been laboring in the Western States, is about to revisit the East. He intends to cross the Mississippi at Detroit, from thence will travel by way of Chicago, Toledo, Cleveland, Buffalo and Albany, to New York, and from on or near this route, desiring a visit from him for lecturing purposes, may receive it by addressing him without delay, at either of the above-named places. Circulars for the development of the healing gift will be forwarded, if desired, wherever he may lecture.

Personal.

A. E. Newton, who for several years past has resided in Washington, superintending the Freedmen's Associations, is on a short visit to his family in West Cambridge. He returns to Washington the first of September.

George A. Shufeldt, Esq., and Mr. A. James, of Chicago, are in this city, on a short visit. They will attend the National Convention at Providence.

Dr. James Cooper will speak at Cuyahoga Falls, Summit Co., O., on the 1st and 2d of Sept., at the Two Days' Meeting. He will have a supply of books for sale, and will take subscriptions for the BANNER, JOURNAL and LITTLE BOUTIQUE.

Eljah Woodworth is speaking in Palmyra, Me., during this month.

Mrs. Lydia S. Hardy, the well known medium, highly esteemed as a true woman, closed her earthly sojourn on Thursday night, August 24th, at Lynn.

Lady Franklin, widow of Sir John Franklin, has recently arrived in England, having made a voyage round the world.

Blind Tom is giving concerts in England.

The London Spiritual Times of Aug. 1st says: "We have good reason to believe that Dr. J. B. Fergusson will re-visit England in November next. Should he come, many of his old friends will be glad to welcome him."

Fred Douglass reports five thousand one hundred and seventy-five dollars income.

Gen. Neal Dow has been lecturing on Temperance in Scotland. He has just started on a Continental tour.

Rev. Samuel M. Worcester, D.D., died in Salem last Thursday.

New Sheet Music.

WATERFALLS AND FRIZZES.—A new humorous song, with laughing chorus, ad lib., and piano accompaniment, as sung by the "Allegrethians." Music by T. E. A. Boston: Adams & Co., 21 Bromfield street. Thirty cents.

The above is the title of a capital humorous song. It is a decided hit at the fashions of the day. In which our ladies will find an index of the present and some idea of what is to follow, and a very queer conceit, too. Aside from the irresistible humor of the words, the music is good, and contains a new feature in the shape of a Laughing Chorus.

Oliver Ditson & Co., have issued a temperance song, words by W. Dexter Smith, entitled "Daughter, I will drink no more." The music was composed by Alfred Von Rochow, and is a credit to the author.

Mr. Rochow has published a Prayer, words and music by himself. The music is very good. It can be procured only of the author. Address Alfred Von Rochow, Natick, enclosing twenty-five cents.

Picnic at Concord.

The Charlestown Independent Society of Spiritualists enjoyed their last picnic excursion at Walden-Pond Grove, Concord, a few weeks since, so well, that they have arranged for a repetition of the same on Tuesday, Aug. 28th. A special train will leave the Fitchburg Depot, in this city, at quarter before nine o'clock, stopping at Charlestown, Prospect-Street Station, Somerville, Porter's and Waltham. Another train leaves at eleven, stopping at the usual places. Tickets can be procured from members of the committee, one of whom will be found at each station. If stormy, the picnic will be postponed till further notice. Some good speakers will be present. A band of music will also accompany the party. A nice fish chowder will be served up. As this is the Anniversary of the Society, no doubt a large party will attend. The proceeds go to pay the expenses of the free meetings in Charlestown.

Dr. Randolph's School Scheme.

We learn that Dr. P. B. Randolph is meeting with good success in New York, in raising funds to establish his Normal School for colored pupils. He has received five hundred and twenty-three dollars for that special object. Through his instrumentality thirteen thousand dollars have been secured for the general school fund for colored schools in Louisiana. He is coming to Boston soon.

Hannibal, Mo.

The Spiritualists of Hannibal, Mo., not wishing to be outdone by their Orthodox friends, have purchased a melodeon, at a cost of one hundred and ninety dollars, for the use of their congregation. Services twice every Sabbath by Rev. A. J. Fishback. The Spiritualists of that place number about three hundred souls, and they pay their pastor one thousand dollars a year.

Hull's New Monthly Clarion.

This magazine, which is devoted to the cause of "reforms, science and literature," comes to us the present month well filled with live essays and pungent paragraphs. Spiritualists should render it all the support in their power. It is filling a mission no other spiritual journal can. May success attend your efforts, Bro. Hull. "Persevere unto the end."

Lawrence, Kansas.

This thriving place is very much in need of lecturers on Spiritualism. Our friend, E. B. Sawyer, informs us that there is quite a large number of Spiritualists there "who are anxious to have the gospel of truth preached to them," and desire that lecturers should give them a call, and they will try to do well by them. Lecturers can address Mr. Sawyer.

Dr. J. R. Newton.

We are informed by Dr. Newton, who is at present located at No. 6 St. Marks' Place, 8th street, New York, that he intends to close his office there on the 12th of September, and open one in the city of Buffalo the 23d of September. This timely notice will give patients an opportunity to avail themselves of his great healing powers, before he goes further West.

Picnic at Ashland.

The Spiritualists of Ashland and vicinity will hold their second picnic on Sunday, Aug. 26th, in a grove near the house of Eli Belknap. In the southwestern part of the town. They will assemble in the grove at 10 o'clock A. M. Among the speakers are Henry C. Wright, Lizzie F. Belknap and others.

Latest News by the Cable.

LONDON, Aug. 15.—Noon. It is announced today that the plans for the confederation of the British Provinces of North America have been definitely arranged by the Government.

The statement is also made that the terms of the loan from the Government for the building of the International Railroad from Halifax, N.S., to a point in connection with the Canadian Grand Trunk Railway, has been settled.

PARIS, Aug. 15.—Noon. It is reported today on good authority that the French Government has abandoned the idea of extending the frontier of France by the annexation of the German provinces on the Rhine.

ALL SORTS OF PARAPHRASES.

The proceedings of the Michigan State Convention, on our third page, will be read with interest.

The notice of a picnic of the Spiritualists of Westmoreland, N. H., on the 15th, came too late for an insertion in last week's paper.

John A. Heyl, a German of this city, has invented a new method of lighting the street lamps by electricity, by means of which every lamp in the city can be lighted simultaneously or singly, at the pleasure of the operator.

Boats float when ships founder.

A Glasgow antiquary recently visited Cathcart Castle, and asked one of the villagers "If he knew anything of an old story about the building?" "Ay," said the rustic, "there was another old story, but it fell down long since."

Music, both in theory and practice, vocal and instrumental, we consider a necessary part of education, on account of the soothing and purifying effects of the melodies, and because men, wearied with more serious pursuits, require an elegant recreation.

To remove warts from cattle, anoint them once in three or four days with a mixture of equal parts of blue vitriol, lard and honey.

Until within a recent period the haircloth so extensively used in upholstery, was brought from foreign countries, mainly from Germany. The manufacture has, however, become a noticeable element in our mechanical progress. Haircloth of superior quality is now manufactured in this country.

THE PARIS EXPOSITION.—M. Odillon Barrot, the Secretary of the French Legation at Washington, has addressed a letter to Secretary Seward, stating that the Paris Exposition will positively open on the 1st of April, 1867. He states that events in Europe will in no way interfere with the programme already announced.

The papers state that a colored woman plucking some ears of corn in a field in the suburbs of Nashville, Tenn., was shot dead by the owner, a Methodist minister, on the 25th ult.

Sir Walter Scott, walking once with Lady Scott, saw some lambs and remarked on their beauty. "Yes," said the wife, "lambs are beautiful—bottled."

The yearly income of Messrs. A. T. Stewart, W. B. Astor, C. Vanderbilt and H. B. Claflin, four of New York's leading wealthy men, averages four millions each.

On the legs and thighs of a man who was killed by lightning the other day in Plaquemine, Penn., and on the back of his little son, were daguerreotypes of perfect images of the trees under which they were standing at the time of the accident.

We have known a disorderly soldier to be an orderly.

A fashionable, but ignorant, lady, desirous of purchasing a watch, was shown a very beautiful one, the shop-keeper remarking that it went thirty-six hours. "What, in one day?" she asked.

The Boston contributions for Portland make a grand total of \$123,486.50.

News from Paris and London, dated at noon, was published in this city at 4 o'clock the same day, received by the cable.

The consumption of petroleum in Europe in 1864 was 30,000,000 gallons, against 10,000,000 in 1862; the probable consumption in 1866 is estimated at 50,000,000 gallons.

The principal haunts of cats—the purr-ious of cities.

Out of thirty-five safes opened by one machinist, in Portland, since the fire, only five were found to have been really safe.

A dentist of our acquaintance says it is much easier to take the "Tartar" off a woman's teeth than off her tongue.

The value of boots and shoes manufactured in the United States in 1865, at wholesale, amounted to \$35,500,000, and in 1818 to not as many thousands.

A London paper says it is the larvæ of a beetle, known to science as the Dytiscus Marginealis, which is the heretofore unknown cause of the death of so many gold fish.

THE SOUL-GEM.

Who waits the decree that sets the gem free,
Its prison bed given?
Is death not a birth—say not a "Lost of Earth,"
But write First of Heaven.

Oh! strongly mistaken—a truth bids us waken—
An error is life;
Bewildered by breath, we call the change Death,
Which angels name Life.

Prof. Hitchcock says in his report there is pent enough in Massachusetts, not reckoning the four western counties, to make 121,000,000 cords of the best fuel. Not a town in the State can be named where pent does not exist; and upon Cape Cod, where wood for fuel is nearly exhausted, there pent is found most abundant and of most excellent quality, though the people have not yet learned its true value.

Specimens of Jasper have been found in Minnesota.

During the recent session of the Teachers' Institute, in Rutland county, while Professor Adams was endeavoring to illustrate the manner of teaching arithmetic, he took up a small globe standing on the desk, and asked, "How many units in the globe?" Answer—"One." Taking up his hat, "How many units in my hat?" Answer—"by a naughty boy in the audience." "Shake it and see!" The Professor was taken down.

Women never truly command till they have given their promise to obey.

A teacher at a National school at Whitteless, asked a boy, "Which is the highest dignitary of the Church?" Then, looking up North, East, South and West, the boy innocently replied, "The weathercock!"

The little Boston yacht, Alice, of 31 tons, Capt. Clark, has crossed the Atlantic in the extraordinary good time of nineteen days, and arrived on the 20th ult. at the Isle of Wight. So says the cable.

In St. Paul, this season, 270 new buildings of all descriptions are in course of erection, at the aggregate cost of \$750,435.

Horse flesh is sold in Paris for meat, two-thirds cheaper than beef, and the bones are taken out, too.

A train recently ran forty-three miles on the Hudson River Railroad on 4,500 pounds of fuel.

Why is the grape like a gambling saloon? Because it is full of sharps and flats.

Never inquire how a French dish is made, as the solution of the mystery may have the effect of dissolving your appetite.

A Capital Inducement to Subscribe for the Banner.

Until Sept. 22, 1866, we will send to the address of any person who will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of either of the following popular works, viz: "Spiritual Sunday School Manual," by Uriah Clark; "History of the Chicago Artesian Well," by George A. Shufeldt, Jr.; or "A B C of Life," by A. B. Child, M. D.

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

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

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

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

Persons sending money as above, will observe that we only offer the premiums on new subscribers—not renewals—and all money for subscriptions as above described, must be sent at one time.

Send only Post-Office Orders or National Currency.

BENEVOLENT FUND DONATIONS.

TO FURNISH THE BANNER FREE TO THE POOR.

We signified our desire sometime since to send the BANNER free to the poor, but stated that we should be obliged to wait until our patronage was sufficient to warrant us in so doing. A prominent Boston Spiritualist, on reading our paragraph, called at this office and signified his willingness to aid in so laudable an enterprise—thought it a capital idea—and presented us one hundred dollars to commence with, and directed us to call upon him yearly for that amount as long as he lives in the form. This is a good beginning; and we urge upon those who are able, to aid in dispensing the bread of life to their less fortunate brethren in mortal. The amount of good such an effort will effect, cannot be estimated by mere dollars and cents. A large class of the human family will thus be enabled to obtain a knowledge of the glorious truths of Spiritualism, for which their souls are hungering and thirsting daily.

We propose to publish, under the above heading, a correct account of all moneys received for this purpose, and the disbursements made, so that donors may be assured that the object for which they give is strictly carried out.

From our Washington Correspondent.

Dr. Randolph spoke at the second of our grove meetings, on Sunday, July 29, in connection with Bro. T. Gales Forster, and we had one of the finest and happiest gatherings it has ever been my good fortune to attend. It was a rare treat to hear Bro. Randolph. His subject was the education of the freedmen of the South. He has entered heartily into this subject, and all who know him can conceive of the earnestness with which his energetic soul has taken hold of this matter. He will succeed in his undertaking, for he knows no such word as fail. I never saw an audience so perfectly spellbound as was his on this occasion. He is now in the North, and his old friends (who are numerous) will embrace every opportunity to hear him. As on a previous occasion, we had a large congregation of colored people, who listened attentively, and gave us a treat in the way of music. One young man, of perhaps sixteen to eighteen years of age, sang falsetto, in, to my ear, the most artistic style. Were he a white man, he would be eagerly sought for; but at present he cannot be appreciated, as he is nothing but a Negro.

The Spiritualists elected Dr. J. A. Roland and your correspondent delegates to represent the District of Columbia in the third National Convention. It is to be hoped that speakers desirous of visiting the Capital of the nation the coming lecturing season, will make themselves known to the delegates at the Convention.

The numerous friends of Dr. Gilman Pike, of your city, will be pleased to know that the President has appointed the Doctor's son Albert to a Lieutenant in the artillery arm of the U. S. army. This is an appointment eminently fit to be made, and one that would have been made by the noble martyr Lincoln had he lived. Lieut. Pike is full of military ardor, a good student, and will prove a good soldier, worthy of the compliment paid by the President.

Under the new law of bounties to soldiers, many of our friends will need the services of an honorable agent in this city, and I take pleasure in recommending the firm of Lewis S. Wells & Co., No. 223 Pennsylvania Avenue, as gentlemen wholly qualified to do this business. I have known Mr. Wells for years, and can safely recommend all friends to apply to that firm. And this I do from knowing the great danger in applying to agents unskilled, and in many instances, not too scrupulous.

A. HORTON.

Washington, D. C., Aug. 10, 1866.

Delegates Elected to the National Convention of Spiritualists.

At a stated meeting of the Children's Progressive Lyceum of Philadelphia, the following delegates to the Third National Convention were elected, with power to fill vacancies: Miss E. C. O'Rourke, Mrs. A. Ballenger, Mr. Reed, Mrs. F. Lanning, Mr. I. Lanning, Mrs. M. L. Dyott.

M. B. DRYOT, Conductor.

Philadelphia, Aug. 9, 1866.

At a regular meeting of the Society of the Friends of Progress, held at Vineland, N. J., on Tuesday evening, Aug. 7, the following named persons were chosen as delegates to attend the National Spiritualist Convention, to be held at the city of Providence, R. I., on the 21st of August: Mrs. H. S. Blaisdell, Mr. Dr. A. W. Barst, Dr. L. K. Coonley.

C. B. CAMPBELL, President.

SARAH A. COONLEY, Secretary.

Vineland, N. J., Aug. 8, 1866.

At a meeting of the Spiritualists of Taunton, Mass., on Sunday, Aug. 27th, the following named persons were chosen as delegates to attend the National Spiritualist Convention, to be held at the city of Providence, R. I., on the 21st of August: Mrs. H. S. Blaisdell, Mr. Dr. A. W. Barst, Dr. L. K. Coonley.

C. B. CAMPBELL, President.

SARAH A. COONLEY, Secretary.

Vineland, N. J., Aug. 8, 1866.

Correspondence in Brief.

Death of Mrs. L. S. Hardy.

It will pain the many friends of the medium, Mrs. Lydia S. Hardy, of Lynn, to learn of her departure to the summer-land. She died at the residence of her father-in-law on Thursday night, August 24th, at 11 o'clock, after a painful illness of over six months duration.

All through her severe illness she has displayed a Christian fortitude and resignation, an only those can who, like her, have that strong faith, and knowledge of the ministrations of angels and communion of the spirits of departed friends.

She conversed cheerfully of her departure, as one about to start on a pleasant journey and to meet loving friends. The same cheerfulness marked all her conversation in regard to her future welfare. Truly, in her case death had no sting or the gravestone.

During her illness she was visited by the Universalist clergymen of the city, who took quite an interest in her case.

The Rev. Mr. Wright visited her on several occasions, and always found her in a happy frame of mind, willing to go or remain and suffer as God might direct.

Of a kind, loving disposition, she won the hearts of all who came in contact with her. Thus has passed away an honest, upright woman; a faithful worker in the spiritual cause, lecturing, healing the sick, and ministering to the sorrowing and afflicted.

Through her instrumentality Spiritualism in this city owes its proud position to-day. Her funeral took place Sunday afternoon; and by her request, Rev. Mr. Wright conducted the services. His remarks were full of consolation to the afflicted, full of hope to all present, and gave perfect satisfaction. No one could take exception to any single sentiment uttered by him.

Mrs. Hardy had expressed a wish to have a single hymn sung at her funeral, and Rev. Mr. Wright's church volunteered the hymns, "Pence, troubled soul," and "Peacefully sleep," which closed the impressive service.

Lynn, Aug. 13th, 1866. JOHN ALLEY, Ed.

Matters in St. Louis.

Knowing that a short report of the progress of the work in this city would prove of interest to our many readers, I avail myself of the opportunity which your paper affords. The cause with us is in a flourishing condition, but, by the efforts of mediums good and true, its influence can be increased to a very great extent. Spiritualism, like every new doctrine, must be built up by efforts on the part of persons who take a deep interest in its advancement. I am happy to add that we have several such workers as well as talkers; and by this means, and this only, can Spiritualism be advanced to its proper standard.

In addition to our own mediums, we have had others from more remote States. Mrs. F. S. McQuestion, of the East, was with us last year, and by her active exertions and many arduous labors in our behalf, raised the cause to a very high degree. Recently a new recruit has made us, one from New England, we reluctantly had her allow, but trust, as soon as her engagements will permit, to again become the recipient of her sweet communications and angelic influences.

Trusting the East will vie with the West in this great progressive movement for the regeneration of mankind, I am yours in the cause of truth.

St. Louis, Aug. 6, 1866. W. E. W.

Errata.

EDITOR OF THE BANNER—I see that my communication in the BANNER for this week contains several typographical errors, which, however, may not have been altogether the printer's fault, as it was written rather hastily (owing to pressure of other business), and consequently not with that degree of care which I usually bestow in preparing my manuscript for the printer. In the paragraph here I said, "Individual progression is not confined to each man, but rather has made us, as I say, 'earthbound.' Also, in the sentence where I said, 'She minutely describes them from the time of its first occupation,' &c., I am made to say, 'therefrom,' which entirely destroys the meaning intended to be conveyed.

There are several other mistakes in the change line, &c., as well as in one of my initials, which I will not trouble you to correct, as they are of minor importance. Yours, L. M. SMITH.

Cincinnati, O., Aug. 10, 1866.

Spiritualism in South Scotland.

As Spiritualists, we are few in number, but firm in purpose. We have not had any public lectures here for several years. Our much loved sister, Mrs. Jennie S. Ridd, is here on a visit to her childhood home, and very kindly offered to give us a free lecture, August 22th. Notice was given, and many were the Unionists, and by their worthy and liberal pastor, William H. Field. At the appointed hour our commodious Town House was filled with an intelligent audience, who listened attentively to an able exposition of Spiritualism, which was perfectly satisfactory to us, and highly creditable to her as a speaker. We offer our sincere thanks.

South Scatuate, Aug. 10, 1866. STEVENS.

[From the Religio-Philosophical Journal of Aug. 11th.]

Dr. J. B. Bryant in Canada.

This world-renowned and successful healer has just returned from Compton, C. E., after a week of hard labor there. It seems that the Doctor closed his business at his residence in Brooklyn, N. Y., on the 5th of July, and started upon a northern tour for the benefit of the sick. He was invited and engaged to visit a Mrs. Thos. C. Farwell, of Compton, bedridden for upwards of four years from female and spinal difficulties, unable to stand alone, and upon his arrival at Compton, as we are informed, he laid his hand upon Mrs. F., commanding her to "rise and walk." She did so, and her disease left her. She is now perfectly well. A Mrs. Baldwin, of the same place, afflicted similarly, was also cured.

Several prominent citizens of the place offered the Doctor their houses for, if he would remain there—and the many manifestations of kindness to him by the people will be long remembered.

From what we learn we doubt if ever there was in any age of the world, or in any place, an occurrence of a similar kind, causing greater joy in the hearts of the people than this six days' work by Dr. Bryant.

Generous, open-hearted and frank, his sympathy beamed upon all suffering humanity, who will come to him with faith, believing in his power to cure.

Dr. B. obtained several subscribers for the Journal and Little Bouteau while in Canada, and assures us that the Religio-Philosophical Publishing Association is an appreciated institution there, as in the States, the Journal being mailed from week to week as a welcome messenger of truth, and its present warrens will guarantee its moral worth to all who will subscribe for it.

Dr. Bryant has accepted the invitation of the leading friends of progress on the Pacific Coast, and will sail for California Sept. 1st. In the meantime he will rest from labor. He will commence practice at San Francisco about October 1st, 1866, remaining there six months. If the fever will recur for him a bill, he will operate during the forenoon free to all, and in the afternoon at his rooms, at the "Lick House," upon those who are able to pay.

We recommend him to our friends in California as a great public benefactor, true to every sufferer's interest, and a harmonious cooperation with him by the people will result in great good. Give him a hearty welcome as a good man and a great healer, whose reputation in the States is unquarred, and whose ability to cure the sick has been tried and not found wanting. Extend to him the right hand of fellowship, and you will realize a Pentecostal time.

To Correspondents.

NEW YORK.—The notice was sent to us by the lady.

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SPIRITUALIST MEETINGS.

Boston.—The members of the Progressive Bible Society will meet every Sunday at 7 P. M. at the City Hall, 11th St. Evening meeting will commence at 7 1/2 P. M.

THE INDEPENDENT SOCIETY OF SPIRITUALISTS, Charles Hall, corner of Chelsea street and City square, Meads free. Children's Lyceum meets every Sunday at 10 P. M. C. C. York, Conductor; Mrs. L. A. York, Guardian.

CHICKADEE.—The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at 7 1/2 P. M. The Children's Progressive Lyceum meets at 10 P. M. Speakers engaged:—Miss Eliza Bolen during September; Mrs. E. Dodge, Conductor; Mrs. E. S. Dodge, Guardian. Speakers engaged:—Wood during October; J. Dodge, Conductor.

THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in Wilmot Division Hall, Chelsea, at 3 and 7 1/2 P. M. Mrs. A. B. Ricker, regular conductor. The public are invited. Seats free. D. J. Ricker, Sup't.

LOWELL.—Spiritualists hold meetings in Lee Street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon. Speakers engaged:—Madison Allen during August; S. J. Finney during September, October and November.

HAVENHILL, MASS.—The Spiritualists and liberal minds of Havenhill have organized, and hold regular meetings at Music Hall, Children's Lyceum, every Sunday at 10 o'clock A. M.

PLYMOUTH, MASS.—Spiritualists hold meetings at Lynden Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock.

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

Worcester.—The Associated Spiritualists of Worcester hold regular meetings at Library Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11 A. M. every Sunday. Mrs. E. R. Fuller, Conductor; Mrs. A. A. Reed, Guardian. Speakers engaged:—Mrs. Susan A. Hutchinson during September; E. H. Willis during October; Dr. W. K. Ripley, Nov. 4; Mrs. Anna M. Middlebrook, Nov. 11, 18 and Dec. 2.

Haverhill, Mass.—Spiritual meetings are held in the Universalist Church, Haverhill, every other Sunday. Conference the other Sundays. Mediums and normal speakers wishing to make engagements, will call on Mrs. C. F. Famille Allyn, Haverhill, Mass. Speaker engaged:—Mrs. C. Famille Allyn, Sept. 2.

Message Department.

Each Message in this Department of the BANNER OF LIGHT we claim was spoken by the Spirit who came to bear, through the instrumentality of

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

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

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

Our Public Free Circles.

These circles, in which the public have heretofore manifested so deep an interest, will be resumed on Monday afternoon, Sept. 31.

MRS. CONANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock p. m. She gives no private sittings.

Invocation.

Oh Life, from the deep recesses of being we bring thee offerings, laying them upon thine altar. We shall ask thee to bless them, and we call these offerings the sorrows of human life. We have culled them from haunts of poverty, from prison cells, from palaces, from cottage hearths, from byways and highways, and from all places, oh Life, we bring thee offerings. And we ask thee to bless them. Let each possessor feel the assurance that no sorrow exists that does not fold to its heart the bud of joy. Let all thy children sorrow everywhere feel that thou art with them, that thine arm of strength encircles them. And while all Nature chants her unending hymn of praise to thee, we will pray that we may be lifted higher, still higher, until at last, standing upon Wisdom's mountain, we shall understand thee, oh Life, and worship thee accordingly.

Thou hast all names; thou fillest all places; art all in all to us. The mountain has thy life; the valley understandeth thee; the ocean and dry land know thy presence; and thy children also know and understand thee. So, oh Life, thou who art our Father, and our Mother, too, in union with our prayers, oh receive our praises. They go out unto thee as the fragrance of these fair flowers (referring to a vase of flowers upon the table.) They shall return, like bread cast upon the waters of life, after many days, bringing rejoicing and peace. Unto thee, oh Life, we ascribe all honor, all glory, all power, to-day and evermore. May 3.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, we are ready to consider whatever inquiries you have to propound.

Q.—Are there any permanent unions in Nature, either with matter or mind?

A.—No; there are no permanent unions in Nature, either in the nature of matter, or of mind, because life is perpetually perfecting itself through change. Therefore the atoms that form an aggregate mass to-day, may be scattered broadcast to-morrow. Souls that are grouped together in love and affinity to-day, to-morrow may be widely separated.

Q.—A message purporting to come from the spirit of Anna Goodwin, was published in the "Banner of Light" last February, communicated at the Free Circles. It stated that her father had called upon some medium with a friend, (Mr. Moulton,) to obtain a message from his daughter (Anna). A gentleman wishing a test, inquired of Mr. Goodwin if it were so. He said he had never been to any medium or seance, or made any inquiries upon the subject. Will the Controlling Spirit please explain the discrepancy?

A.—It sometimes happens that those intelligences who have lately become residents of the spirit-land, do so far confound the action of mind with the action of matter, as to declare that the form, the external form, was seen in such and such places and communed with earth friends, instead of the indwelling life of the form. It is a well known spiritual scientific fact, that the indwelling spirit, at all times, under all circumstances, holds communion with those it loves the best. But the result of that communion is rarely transmitted to external senses. Now it is very possible that this may be attributed to the confounding of the spiritual with the external; yet we do not know—we say it is possible; we are not informed directly with regard to the case, but we believe the discrepancy may have been caused in this way.

Q.—The Baptists say there is a judgment day. What is done with the spirits of those that are not good until that day?

A.—As a spirit, as a conscious intelligence, you are continually being judged. Therefore there is no need of any special judgment day. This tradition has been handed down from Egyptian mythology, they deriving their belief from the starry heavens. At certain seasons of the year they believed that the sun, which was the God of creation, called all his subjects together and passed sentence upon them. Those who were more fortunate were resurrected in the springtime. Those who were unfortunate were consigned to oblivion. From this, and this alone, originated the Christian's belief in a judgment day. Believe us, you are all continually being judged by the judge within you. You cannot commit what you understand to be sin, without being judged. Therefore in this way alone are you to be judged. No keener judge do you need. No one will pass judgment more justly than the judge within you. There is no general judgment day. There can be none. May 3.

Henry Gardiner.

I am Henry Gardiner, or was, from Goldsboro', North Carolina. I am not in the happiest mood that a mortal can be in, or immortal, I should say, for I see things now in such a strange light that I am not reconciled. Those that I believed were friends have turned out to be foes, and those who I thought were foes have turned out to be my friends; and I do not know where I stand. That's what brings me here to-day, to find out, if I can. [What can we do for you?] As much as you do for any one, that's all.

[I have a brother Joel, and he strikes me very clearly that I may possibly get a hearing with him. Not because he knows anything about our coming back, but because he is not creed-bound. I am dispirited. I am lost. I've got no compass. I've got nothing. I don't understand this life business at all. I don't understand it. I believed we were to find somebody, what would take control of us when we got on the other side. [So you have?]] No, I have not, begging your pardon. Every one I ask what to do there, refers me to myself. "What do you want to do?" "Well, I don't know." "Wait until you find out then." [When you leave here you will understand things better.] Will it? then I shall gain something by coming. I have thought I might

possibly be somewhere on the wrong road. I've even thought God has made a mistake about me. I had n't much of an idea about these things, anyway. I believed what folks said who thought they knew all about it; that's all I had for a staff. I can't lean on that now, for the cane was a borrowed one at that, and when I died I had to give it up. So I'm here without anything to lean on. [You have n't seen with your own eyes?] Seen with my own eyes? Always have! That's what has always led me astray. I said I leaned upon a borrowed cane.

Well, has Joel got my money? That's what I'd like to know, for one thing. [Do you want him to have it?] On some accounts I do, on some I don't. [Did you leave any children?] I left one—but there's a strange story about that—very strange. You see the mother and I could n't agree, so we agreed to disagree. She went one way, and I went another. She was brought up among the Abolitionists, and could n't think slavery was right, so there was some misunderstanding. [You don't think slavery is right now, do you?] I do not know what to think of it; have n't made up my mind yet whether it's right or not. But somehow or other, hang me if I do n't think she's the best friend I've got. That's what puzzles me; that's what puzzles me. [Is your wife still on the earth?] Yes. I thought she'd be glad to know I was dead; but somehow or other it's n't so, for she's sorry, sorry. If I could possibly reach my wife, I'd be glad to.

I think I'll reach Joel first, if I can. If he's got any fears about talking with folks that have died, let him get rid of 'em, and give me an opportunity to talk with him. Perhaps I shall be more collected then. I'm upside down and inside out now. [You'll be all right when you get away from here.] Well, I hope I shall. It'll be a good thing if I do. I conclude I've been wrong for forty odd years, going it backwards, and blind at that.

If Joel's anywhere within calling distance, I want him to answer to his name, and give me a chance to talk. That's the first thing I can think of. Don't know but I am wrong, but hope I ain't.

Now I'm going to try and see if I shall be any better off, as you said I should be. May 3.

Mary Alice Reinhart.

I want my mother! [Is she here this afternoon?] No, sir, she is n't here; she's in Trenton, N. J.

I do n't like what a minister said when I was buried, and I've tried ever so hard to get back to tell my mother he told a story. [What did he say?] He said I was in the arms of the Saviour, and it was wicked for my mother to grieve so. That was a story. I was right there. I was n't in anybody's arms. [He didn't know.] He should n't have said so, then. He made my mother think she was awful wicked to cry because I was dead. And my teachers in the spirit-land say it is right, and that I should come and try to do as much as I could to soften her grief; but her grief was natural, perfectly right.

I have n't seen the Saviour. I've seen a good many nice folks, who are so kind, and they know a good deal, too. I haven't seen the Saviour yet, and I do n't see why he should say I was in the Saviour's arms. [According to his belief he thought you were.] Do they read books in the Church what tell them that? [The Bible teaches that.] Does the Bible make them think so? [Yes; they get the idea from that.] Then the Bible makes them think what's true, and I do n't like it at all. I should n't ever read it if I was here. [You must have charity for them.] That is to feel sorry for them? [No; try to make them know better.] Well, how will I, if I do n't come back and tell them it is wrong? [You cannot; but you should not feel hard toward them.] I do n't; but I was cross then, because it made my mother cry so bad, and she thought she was so wicked God would never forgive her. [You know better than that.] Yes, I do; and I wanted to tell her so. I thought I would like to shake him.

Have n't told you who I was yet, have I? [No.] Mary Alice Reinhart; eight years old. [How long have you been in the spirit-land?] I've been there—well, the flowers have come only once before this since I came; I come just before the flowers bloom, and this makes twice that they have come. How long is that? It's a year, ain't it? [Yes.] I forget how time goes here, because we don't have it in the spirit-land. I keep a reckoning of when the spring-flowers come. When May-day comes I know. [Can you see the flowers on the earth?] Oh, yes; oh, yes; I can. [Do you ever want to come back and stay?] No, I do n't; but I do want to tell my mother a good many things I've seen: how a good many things ain't what you think they are. You'll be real glad when you come here; you'll be so delighted that you won't know who to speak to first. When the children were all around me, I did n't know who to speak to first, I felt so glad. I knew where I was, but I thought it was heaven. It was, was n't it? [Yes; you'll never see any heaven such as they tell of here.] Don't want to; don't want to; because I'd rather run about than sit still. [I have a little girl in the spirit-world about your age.] Have you? [Yes, two, and a little boy there.] Well, I reckon they're glad to be there. You know that they ain't in anybody's arms, do n't you? [Yes.] You would n't believe anybody who told you so, would you? [No.] Well, that's what I want to tell my mother, and make her know that it's not wicked for her to grieve for me, and I should feel awfully if she did n't cry for me. I should say she didn't love me, and I should feel awfully.

Do n't forget my name, will you, to put it to my letter, so she'll know who it's from? Good-by. May 3.

Charlotte Goodno.

I am Charlotte Goodno. I died in Boston near nine years since. I am very anxious to communicate with those I've left here, but particularly with my child, Ellen. [Is she in Boston now?] I think she is.

There were many strange circumstances connected with our family, that I do not care to speak of here; some things she has many times asked me, and I always told her by-and-by I would explain; by-and-by I would tell her, but I died before I fulfilled my promise, and it's troubled me since. I want, if possible, to find a way to talk to her, to redeem my promise. And then it's best I should, too, because if she hears what I ought to tell her from those who do not understand the case, she may be prejudiced, and may think unjustly and unwisely of those who are still on the earth. I'll tell her then what I promised to. When I was first taken sick I thought I should get well, so I deferred it, hoping every day to get better; but, instead of that, I passed on, and my first keen sensation of regret on the other side was, that I had not told Ellen what I promised to. That calls me to your place to-day, sir.

I was in my forty-fifth year; was born in Barnstable, Massachusetts. You will please spell my last name, Goodno. May 3.

Olive Pope.

I have now been an inhabitant of the spirit-world long enough to understand that I made very many mistakes during my journey through human life; and also to be willing, as far forth as I am able, to rectify those mistakes.

My brother, who is a firm believer in your spiritual philosophy, said to me about ten years ago, "Olive, you will yet tell me that you have been mistaken in these spiritual matters; and if I do n't mistake very much, you will consider that much of your time on earth has been very poorly spent, although you now think you are doing a great deal of good." I have to declare that that time has come. I can look back now and see that my life was very poorly spent here, and if I had it to use over again, I am sure it would be used far differently. I am free to own that he was right and I was wrong. My coming proves that; my coming settles the question.

I remember, oh how distinctly, how earnest he was in his appeal in behalf of the truth of Spiritualism. But I turned from him; told him "I would not listen to such talk. It was a great delusion, and I was sorry for him. I would pray for him, but he must never mention it to me again."

I do not know as we are to be held entirely accountable for all mistakes we make in life. I believe we are all differently constituted; all have different organizations. Those organizations are the points from which we go out as individual spirits. And I believe, also, that we, being under the control of an all-wise Supreme Intelligence, if that Intelligence controls us, then that Intelligence is responsible for what we do.

The Book of Life is now open to me, and I shall be a diligent student; shall study hard and long to do my duty to others. I thought I was doing great good when I lived on earth; but I see I was mistaken. Now if I can do the good I failed to do then, I'll gladly take up every cross, perform every duty, and thank God for life.

I would have that dear brother ever true to his glorious faith, let whatever clouds the Father may see fit to enshroud him with be near. Oh, I pray he may be true to his faith; never forgetting that it is the most sublime, most glorious philosophy God ever vouchsafed to man. And I should be saddened to know that he for one moment wavered in his faith or his duty.

I am Olive Pope. I would like that you send my letter to my brother, Frederick G. Pope, at New Orleans. May 3.

Circle closed by William E. Channing.

Invocation.

Our Father, through the weak lips of human life we venture to praise thee. This day lifts its song of thanksgiving to thee, and so, oh spirit of all life, do we, thy children, lift our souls in thanksgiving to thee. Our life, our strength, thou who givest unto us our eternal life, oh, to-day, as in all the past, we praise thee, for life. Though it comes to us with its shades as with its sunbeams, yet do we praise thee. Though misfortune, though distress, though sickness is everywhere present, still we praise thee for life. Looking out on the great map of creation, we see thy glory, we understand somewhat of thy greatness, we turn within the sanctuary of our own lives, and there see thee in all thy perfection and love, ever ready to bless thy children. So, our Father and our Mother, whosoever we may be, we will feel secure because of thy presence. Under whatever circumstances, thy arms encircle us, and thy power is sufficient unto all our needs. Oh, spirit who watcheth the nations, we implore thee to look in mercy, in tender pity upon Victoria of England. When the shadow comes near and still nearer to her, oh grant that the sunlight of eternal truth beam in upon her, teaching her thy will and thy way, and making her strong in the way of right, and weak in the way of wrong. Oh strengthen her hands, ye ministering Angels of Justice. Cleanse her garments, ye who control nations and individuals. Guide her into all ways of truth, and finally make her, oh Spirit of Eternal Truth, thine agent here for infinite good. Let her see that thine angels are with her, oh God, and they will sustain her, though the shadow overwhelm her.

In behalf of this nation, this great Republic, that boasts of its freedom, that hangs the word Liberty upon all its banners, in behalf of this great people, oh God, we also pray. Oh let thy children everywhere love justice, that justice that is to be found with thee. Let them love mercy, and understand thy way, even here. Let them, oh God, everywhere be willing to mete out to others that they desire themselves. Father, upon thine altar we lay our petitions. Receive them, answer them, and bless us through thine agencies in human life. May 14.

Questions and Answers.

Q.—By J. E. W.—of Golden City, Col. Ter. Can spirits see or describe a locality unknown to them when on earth?

A.—The disembodied spirit, in taking cognizance of things that belong to this mundane sphere, is obliged to make use of your spiritual mediums as agents. Therefore, if these agents are good and well adapted to the case in question, they can see and perfectly describe any locality—not without.

Q.—By G. K.: Is happiness a legitimate object of human pursuit?

A.—Inasmuch as all intelligent life is seeking for happiness, that, in itself, is sufficient proof that it is legitimate to seek for it. We do not believe that the great Author of Life would ever have implanted the desire to be happy, if that desire were not legitimate and to be granted.

Q.—Will the spirit please explain the passage: "He will have mercy upon whom he will have mercy; and whom he will he hardeneth?"

A.—The passage seems to lean very strongly upon the side of fatalism, when considered from a material or external standpoint. It simply declares that there is a Power governing the universe that will do whatsoever it will, despite all individual prayers or entreaties. You are always under the control of that Power. You have no will over it. It has spoken you into existence, and will control that existence, not according to the will of the individual. This is all the definition we can give concerning the passage. May 14.

John Hughes.

I dislike to intrude without sufficient cause. As I have manifested at this place before, I feel some little delicacy upon returning again. But, at the same time, I feel that I should, do so, in order to vindicate the spiritual cause, if not my own position before death.

It is believed by the greater portion of my acquaintances that I was led to commit the murder for which I was executed, because I was a Spiritualist—because I had been induced to that course by holding communications with evil and designing spirits. I never remember feeling anything purporting to come from the unseen world, or inhabitants of that world, that would in

any way tend to corrupt the morals of human life—that would in any way tend to lead my one astray. Indeed, I was always encouraged to observe law and order, and ever warned against allowing myself to be excited, as I sometimes was, by fits of anger and jealousy. Spiritualism had nothing to do with the course I pursued on earth. But I verily believe that I was as much then in the hands of a Power that controlled me entirely, as I am to-day. I believe it was fore-ordained by that Power that I should pursue just the course I did. I believe it was known to some intelligences that I was to commit the murder I did, and finally be ushered into the spirit-land from the gallows.

Some of those friends who are so loud in their denunciations against Spiritualism, will remember that in my younger days, when I was quite a boy, I dreamed a very strange dream. I now know that that dream was a vision portraying certain circumstances in my after life. I dreamed that I was to be executed, that I was executed, and that I finally stood in the spirit-land upon a barren eminence, wondering where God was, and what the next move would be upon the checker-board of human life. The dream made such an impression upon me that I frequently spoke of it.

What I want to ask my friends is this: If there was no reality in the dream, if it had no soul in it, how came it into existence? If it was not known to some intelligences what was about to take place, how could that picture of real, actual life have ever been impressed upon my consciousness? I do not believe it ever could. I do believe, however, that my course was fashioned by an infinite and all-wise God, and that it was just as necessary for me to move on in that course as it was necessary for me to move at all.

I want my friends, one and all, to distinctly understand that Spiritualism comes to teach men to be good and true, to serve God and live righteously, to observe laws, and not to break them; but to be orderly; not to tear down institutions before you have erected something better. No; Spiritualism, when it comes to you perfect and true, teaches you to march on, by law and order, to a higher and more perfect state. Seek to understand what Spiritualism is before you denounce it; and do not lay to its charge any of the sins that are floating upon the surface, for they do not belong to it.

I am John Hughes. Farewell, sir. May 14.

Charlie O'Brien.

I have come here, sir, to make a communication, if it be possible to, to my brother, who still remains on earth. My brother and myself were greatly interested in that movement that is with you to-day, purporting to liberate Ireland; and, in order to perfect ourselves in the—well, I may say in the art of war, we went into the war for the restoration of the Union; and it was my very good fortune—or very bad, I do n't know which—to have too many rebel bullets strike against me, so I went over. But my brother is left, and now he seems to be kind of—well, do n't know what is best to do. He's waiting for something to come to him. It was always so. He used to say to me, "Charlie, you go ahead, and I'll follow you." So, when the war broke out, I went ahead and he followed; but I soon went where he could n't follow. Oh, it was a sorry day! It stirs me all over, and I would n't stay away from here, not if I had all the glories I had hoped to possess in heaven denied me. No, sir; I am just as much interested now in what's going on here as ever I was before, death, and I could fight, too, only I haven't the bone and muscle; but I feel just the same in spirit. Oh, if I can only get Jim to do just what is right, I shall feel that half of me is here, anyway.

Well, now, see here, Mister; what I propose is this: It was our intention, when the thing got just as far along as it is to-day, we would—that is if we came safely out of the war, and I felt sure we should—we were going to Ireland, and we had our plans all laid what to do; and those plans, begging your pardon, I do n't like to speak of here. Now he's waiting, not doing much at all, because I'm not there to go ahead, he thinks.

Our project was a good one, and should be carried out now just the same. I'll go ahead, anyway, and I want him to follow. I want Jim, as soon as he gets my letter, just as soon as he gets it—and I know he will get my letter—I want him to take the very next conveyance to old Ireland, and do what's to be done there. Oh never mind where I be; I'm here giving my orders now, and I want him to just go ahead and do that. Oh I'm sure he can do it. We have it all down in black and white, and he knows just what to do, because he came out of the war unscratched, and I was took over, you know. It matters not; I'm here in spirit most of the time, if I have lost my body, and I want him to know I'm right by him, and if he do n't go ahead, I'll believe he's one of the greatest cowards on earth.

I want you to say this to my brother Charlie O'Brien, to his brother Jim, in New York, who went out in the 140th regiment—Charlie and James. Charles was killed; and that is me; James is my brother, who is still on the earth. Yes, sir; and he has been told about folks coming back after death, and he's waiting, hoping I'll come. Oh the devil take these folks that are always waiting! No, sir; I could hardly wait till the order was given to "Fall in, boys." Yes, sir; I went ahead rather too fast that time. But I'm just as ready now to fight for what I think is right, just as ready to fight for the freedom of Ireland, and just as sure I can count on your helping old Ireland as I am that the sun will shine on you to-morrow. Yes, sir; but you might as well sharpen up your swords, and keep yourselves in readiness for war. I tell you what it is: the Irishman did n't go to war and help you fight for nothing; no, sir. And since you whipped England once pretty badly, it would n't do you any harm, since she took such a neutral stand in your late war, to have a little bit of a brush with her again. You'd be sure to come out best, and you would have the satisfaction of knowing that old Ireland's harp is restored again. Yes, sir; if that day comes when Ireland calls upon America to help her, she will, no fear; yes, sir; there's no fear about it, not at all. You should have heard the speech of Mr. Lincoln, on our side. Ah, did n't he talk to the boys, though! He said, when I heard him the other day, "Irishmen, hear! America and God is on your side; what more do you want?" Ah, that's talking it pretty good; and if America sees England getting beat, she'll stand off and look on. No, sir; if she can't do anything more, she'll give Ireland her sympathy, and show that she likes to see fair play. Oh, we can count on you, if you will. I want my friends to reach my brother James, so he'll go to Ireland and do his work. Now he has the means. Faith, we can't let him go, and he has my share and his own now. Ah, then, he's got nothing to hinder him going, and I want him to go and do it up in good shape. I want him to do it with a will. Good-by, to you, to my brother, or other. I'll have the pleasure of shaking hands with you. I can't tell whether it will be on the other side, or whether it will be as you are. But I'll be sure to shake

hands with you. When old Ireland is sounding out her cry of freedom, then I'll say, "What did I tell you? It was to be free!" May 14.

Angie Russell.

I am Angie Russell, and I want to go to my father, Theodore Russell, or to my mother, Mary Russell. My father is in New Orleans, and my mother is in St. Louis. I died in St. Louis last winter. I was twelve years old.

I have a great many things to tell my father or my mother, that I can't tell here, because there is n't time; and because it would n't be best. But I can come; and there is a life after death. My father thinks there is none, and I have felt so bad because he's thought there was n't any more of me after I died. And I want him to know there is. I can't feel happy, because it seems as though he had disowned me.

I am very glad I haven't got to die again, and I wish all the folks had n't; but so long as they have, I think they'd better know where they're coming to, and how folks live there.

I want to talk with my father and mother just like I do here, and I can tell them a great many things. I did know, I wasn't unconscious when I died, but I was n't able to speak to them.

Good-by, Mister. I'll pay you sometime. [Did you tell your age?] Twelve years old. [Did you give your mother's name?] Mary. [Had you any brothers or sisters?] No, sir; I had n't any. May 14.

William Harris.

I'm not much used to these things, but I have thought I should perhaps do as much good as anybody by coming back. My folks do n't know anything about these things, and they do n't know that we can come; are a little in the dark.

I am William Harris, from the 9th New Hampshire; a soldier, sir; went to do what I could toward making peace and restoring the Union; lost my life, or body, which didn't amount to much; but it was worth something to me.

I was wounded, and taken to Fortress Monroe; died there. I had no friends, none of my friends with me. They have often said if they could only know how I went, and whether I was reconciled, they should n't feel so badly. I was reconciled, ready to go, and believe I was as much at peace with my God as I ever was. At any rate, I found no trouble in getting into a very comfortable state after death. This spirit-world is not the kind of place my friends believe it to be, but entirely different. Instead of being some special locality, a great way off, it's right here. You are only divested of your mortal bodies, but exist under similar surroundings.

I believe my folks are trying to get some back pay, which they have been misinformed was due me. It's not so. There was none, or very little, due me when I died, so my friends had better drop it; do n't amount to anything, anyway.

If I can do anything to make any of the folks wiser, better in any way, I should be happy to do so. I am now in a situation where I can do it, if folks on this side only are conscious of it.

I claim Concord, sir, as my native place; suppose I ought to say I hailed from there. [Were you born there?] Yes, sir.

I feel very strange here, talking in this way, so you'll pardon me if I appear a little awkward. My object in coming here to-day was to apprise my friends of my power to come, and to ask that they allow me to come to them. [What part of the town did you live in?] Very near the Eagle Hotel; know where that is? [Yes.] And the old jail? I do n't mean to say I lived there, exactly, but pretty near. [The prison, you mean?] Yes, sir. Good-by. May 14.

Circle closed by Robert Owen.

MESSAGES TO BE PUBLISHED.

Friday, May 15.—Invocation: Questions and Answers; Stephen Alger, to his friends; Josephine Jones, to her parents; Mrs. Alice Clark, to her husband, sisters and brother.

Saturday, May 16.—Invocation: Questions and Answers; Sarah Jane Gates (Jennie), of New Bedford, Mass., to her father, and the friends; Rev. Arthur Fuller, to his friend Adams; Annie (an Indian girl), educated in our schools, to her sister in England, who has called for her.

Sunday, May 21.—Invocation: Questions and Answers; Dan Jones, of the New York City, to his friends; Mrs. Brown, of Vermont, to her friends; Princeton, Ill.; Mary Richardson, to her children; Willie Johnson, to his father, William Johnson, of Charleston, S. C.; John Andrew, to his parents, at New York, N. Y.; Ellen, to her friends.

Tuesday, May 22.—Invocation: Questions and Answers; Rosa T. Amey, to friends; James Cooley, to his cousin Daniel, in New York City; Mrs. Brown, to her friends; and conversed with upon Spiritualism, also to other friends South.

Thursday, May 24.—Invocation: Questions and Answers; Dr. Albert Garrison, New York City, to his friends; George Baldwin, to his friends, in Boston; George, to his father, Geo. D. Prentice, of Louisville, Ky.; Fanny Chase, of Georgetown, D. C., to her parents.

Monday, May 25.—Invocation: Questions and Answers; Mary Ellen Kearney, of Roxbury, Mass., to John Moran; Jennie Washburn, of Augusta, Me.; Charles McQuade, who lived in High street, Boston, to his brother James; Nathan Flanders, of Virginia, to Alexander Flanders, James T. Sims, and Jacob Forsyth.

Wednesday, May 26.—Invocation: Questions and Answers; Annie Barclay, to her mother, Sarah Ann Barclay, living in Davis Court, New York City; John Calvin Holmes, to his aunt and friends; Harriet Corrigan, to his brother, Frederick Corrigan, in Cleveland, O.

Written for the Banner of Light.

LYNES.

BY ADDIE HITCHINS.

I stood alone!
The God of Day
On the horizon.
In glory lay.
The hillslope, crowned with his last beams,
Sang their joy in woodland echoes low,
The murmuring ripples of the streams
Danced gleeful in his ruby glow;
While blithesome warblers of the sky,
Caught up the refrain of the hour,
And, sailing on swift pinions high,
The pean swelled with birdlike power,
From each, from all of Nature's horde,
Outpoured this anthem of delight:
Till called all, with one accord,
Sleep, cradled in the peace of night.

No sound disturbs the brooding air;
No fraction jars the whole;
Tyring of each eternal pair,
Soul answers unto soul!
Anon, fair Luna and her hosts advance,
Treading the sky with matchless mien,
Dispensing free their silvery radiance,
Shed constant beauty on the scene.
The night grows old,
The darkness yields
To rays of gold,
Shout through azure fields!
Nature awakes! Morn grows apace!
Sol, upspringing from the vasty deep,
Begins and ends his endless race.
With shadows on the mountain steep
Another day is born! Life's tidal flow
Leaps on with vigorous activity;
Rills, streams, and trees, and flowers blooming
To greet the sun, and greet the dawn;
All ready to strength and battle.
North Hamilton, N. H.

Banner of Light.

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J. M. FEEDLES,.....RESIDENT EDITOR.

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banner of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. FEEDLES, Cincinnati, Ohio: P. O. Box 102.

Benefits of Sickness.

On earth we live in two worlds, the outer and the inner—a shell-life and a soul-life. The body is the soul's temple, exhibiting a wonderful structural skill, well and wisely adapted to this external existence, so rich in storm and sun-land experience. The physical is as husks to the corn. Its purpose, though useful, is temporal—chaff serves the wheat only till the harvest-moon sifts down its silvery haze. Owing to our complex organisms and comparative ignorance of the mystic network of surrounding laws and conditions, the body often becomes impaired, diseased, seriously affecting the workings of the spiritual, for the spirit depends upon the physical form for its external manifestations. Music comes from souls, not the instruments used; and the musician's instrument must be full-keyed and in perfect tune to disengage delicious melody. So the soul must have a sound and refined body to make beautiful and harmonious manifestations.

Disease is obstruction. Houses are safer after their chimneys are "burned out"—more elegant after the cobwebs have been brushed down—more attractive after being cleansed, dusted and aired; so the incidents and painful processes connected with sickness only serve to purify the mortal casket and burnish it for higher spiritual uses. Hence, sufferings are but the shadows of future pleasures—let them prance. Pains are but dancing bubbles that sport on the crystal pools which angels touch with healing wands. Pains are necessities of transgressed laws, and beautiful as penalties, because such penalties are the natural sequences of perfect laws. Nature deals in no remissions. Over the shining archway of her temple is inscribed: "No forgiveness." She presents a bold front to violation of law—law is vocal with warnings—echoes the mandate obey and live, transgress and die, and with a firm justice tempered with mercy, indicts stripes to bleed, bidding the wanderer from rectitude hasten toward that heaven attained only through obedience.

No baby-ent pleadings of ignorance are entertained at Nature's tribunal. Her volume is unsealed. Her pages flame with justice. Her voice bids every human intelligence investigate, comprehend and obey, or take the consequences. Nature, the oldest Bible in the universe, calls for no new translations—requires no priests to interpret her meaning, and knows nothing of atonements or substitutions. Prayers will not brush away her penalties; neither will appeals to "Father, Son and Holy Ghost," prove as efficacious in removing physical pain as herb-tea, or Indian magnetism through a medium. Though thus stern in her decrees, Nature holds in store for her children the choicest compensations. The storms that so fiercely howl purify the air we breathe—showers that rust the grain revive the grass—the cast-off rubbish and refuse of yards, cause the peach and pear to grow luxuriantly, and even the hard, flinty rock, that made the feet to bleed, furnished a refreshing moss to rest the weary hand; so sickness, with its throes and fevered restlessness, is replete with sweet lessons of wisdom. Who so full of charity—who so fresh with tender sympathies—who so prize health—who so thoroughly strive to heed the organic laws of life, and who so gratefully appreciate neighborly kindnesses as those that have pined on pillows of disease? Sufferings lengthen the golden chain of friendship; brighten the social feelings; warm the affections; kindle upon the altar of the heart divine aspirations, and lift the soul above the frivolous vanities of earth into the realms of the beautiful and heavenly, where loving angels become our guests. Sickness and sorrow connect the soul with the invisible and the everlasting, and pointing behind each threatening cloud, show angel-faces. The highest and holiest are tinged with melancholy—autumn prophesying of spring, drips dry and withered leaves. The eye of the spiritual has always a plaintive expression. Its silent language is pathos, purity, heaven. Seers are sadder than other men, and one reputed greater than the olden prophets was a "man of sorrows and acquainted with grief." Patiently bearing the cross, he passed alone, all alone, through deep shadows up into the golden sunshine that ever gladdens the mansions of the Infinite.

If ever the voice of friends sounds sweet—if ever there's music in their tread, and meek-eyed mercy in their aims—if ever their forms seem angel-like, it is when they stand the starry night through by the invalid's side, administering the healing balm:

"Go to the pillow of disease,
Where night gives no repose,
And on the cheek where sickness preys,
Bid health to plant a rose."

Wherever pines brother, sister, or stranger even—wherever there is a fevered brow—an emaciated form—a careworn countenance—a languishing soul—a sorrowing heart, or a despairing spirit, there, oh Reformer! let your feet be swift to go; your nature quick to feel; your hands willing to work, and your purse open to give. Enter the sick apartment with inmost being alive in sunshine and smiles—bear bouquets of flowers—speak gently, cheerfully—move quietly, musically; and see that every impulse and emotion is warm with kindness and a soul-gushing sympathy; then you become the magnetic balm-bearer of health, meriting the approval of angels—or, should the death-messenger have stooped from his dizzy flight to call the loved one heavenward, your inspired words of cheer and comfort may have helped an upward-tending spirit in its onward march through the firmamental sweep of the ages toward the inaccessible heights of God. Then, while the "poor in spirit," the "mourner," the "meek," the "seeker after righteousness," the "merciful," the "pure in heart," the "persecuted" and the "peace-makers," are blessed, we add this to the list of the Nazarene's beatitudes—blessed are the sick, for they shall enjoy sounder spiritual health.

Mrs. M. J. Wilcoxson.

This devoted co-worker, now resting a few weeks from arduous lecture labors, writes us from Hammon, N. J., that she opens her fall and winter campaign by attending the Yearly Colline Meeting in Western New York, commencing Aug. 24th. Though strong in spirit, and aided by the immortal eloquence in speech, she is delicate in health, and consequently prefers lecturing during the winter in Southern Ohio, Indiana, or Illinois, the climate being more mild and genial. Will the friends in these localities, desiring, out of pure love, to govern themselves accordingly?

The Martyred Boy.

Among the precious of all ages are martyrs. Their garments are brilliant, though enveloped in sheets of fire, and their heroism attracts our souls with the loftiest enthusiasm to dare and do for the truth. Periodicals from all quarters continue to bring charges of condemnation upon the Rev. Mr. Lindale, of Medina, N. Y., for murderously whipping an unprayerful child into eternity. In doing it, however, he but exemplified the very spirit of his faith. He believed, as the Bible teaches, that "God is angry with the wicked every day," and that he will whip, scourge, torture and damn all the unprayerful men of earth in hell-torments forever. Taking the hint, and desirous to imitate his God, he commenced the whipping in this world. It was the legitimate influence of his church-doctrines.

But the boy—ay, brave son! native of the skies! Children, naturally intuitive and partaking of the nature of the "kingdom of heaven," have a deep, inborn consciousness of truth, and also an innate, God-imparted disrelish of sectarian prayers and ceremonies. This dear child refused to pray, and the clerical father whipped him from earth into the celestial heavens, (where Presbyterian clergy enter not,) there to be received by loving teachers and placed in some of those blessed educational lycæums that gladden the evergreen isles of the Infinite.

"The angels have need of these holy buds
In their gardens so fair;
They graft them on immortal stems,
To bloom forever there."

A genuine Orthodox prayer, gotten up in the good old style, (we know, for we have said them, and said them sincerely, too,) consists of the following general formula: First: *flattering* Jehovah by telling him he is great, vast, holy, omiscient, omnipresent, and, in every possible conception, splendid. Secondly: informing him minutely of the condition of things on earth, dictating what he must do for them individually, for souls out of the "ark of safety," and the Church everywhere, to maintain his matchless glory and honor. Thirdly: *snubbing* him, by declaring that 'tis only through the mediation of his crucified son and the atoning blood of a sinless Jew, that they can approach His infinite majesty, and—what is more—frequently accusing God of injustice, by saying, "If thou hadst been strict to mark justice against us, we should long since have been cast off and had our portion appointed with the hopelessly lost!" the whole to conclude with, "All these favors grant, oh Lord, for Christ's sake!" This precious child, in his innocence, could not, could not say such prayers. He preferred death first, and died a martyr. We believe in prayer; a calm, divine aspiration; a soul communing with the Infinite, with Nature, with the angel-world, and with the good, the beautiful and the true everywhere. Such prayer is the soul's native breath, the incense of glowing devotion, the golden chain that unites us in divinest sympathy with heavenly hosts, and opens to us the border-land gates that lead into the realms of immortal blessedness.

The Beautiful Nazarene.

The most unsophisticated child of our humanity, and hence the true Son of God—without oration, without priestly lineage—this was Jesus of Nazareth.

Of poor parentage, his reputed father a humble carpenter, his mother an innocent maiden, unknown beyond her neighborhood, begotten in spiritual love, called the Holy Ghost, born in a stable, cradled in a manger, a play boy in the streets of Nazareth, an apprentice at a trade, a lover of his own home and of nature, a communicant with the angels—such was the Nazarene. What had he to do with philosophy, kingly courts, law or Church? A love-child, a true boy, a balanced man, full in affection, supremely moral, enriched with the fidelities of life, unbiased by disciplined prejudices, a natural, devoted, practical Jew, too clear-headed to reason much, too artless to disguise—such was the beautiful Nazarene. His material body was so well mated with the spiritual, that his brain was like a finely polished mirror, in which truth was formed direct, without the pain of study. He was not scientific, as we call it, but intuitional, reading God without the aid of books, feeling God in his soul, hearing God in his unalloyed conscience, living with God in central love. He comprehended the world at sight; with clear vision peered into the heavens, into the earth, into the very secrets of men's thoughts, and therefore had the essence of things. Why, then, he taught, in the "Isaiah" of his age? In his material and mental composition, happily conjoined, is revealed the fact that when mankind is obedient to the laws of generation and natural education, the mind will see truth face to face, and be no longer tortured about questions of theology or metaphysics. How little the Church knows about this! how horrified at the thought, that, when harmoniously spiritualized, we can unravel any mysteries, and know by an inner sense, without rule, what is truth, wisdom and practical use of love! "These angels shall follow them that believe." Do we need books to hear the birds sing? do we need forms and ceremonies to perceive the beauty of nature, or taste of her sweetness? Neither shall we need such appendages when opened in the spiritual senses, as was Jesus, to communicate with the soul of things. Let us laud our memories with all the good lessons of the past, and pass with the precious burden through the gates of our own senses, incorporating them in our affections as offerings of gratitude, and with what the living present inspires and develops, feel as Jesus did, love as he did, rise above all self-interest as he did into perfect manhood, into yet loftier conception of life than ever angel cherished in the primitive years of human civilization.

The Belvidere Seminary.

Where shall we send our daughters? Where shall we educate our children? are ever recurring questions. We unhesitatingly answer, the "Belvidere Seminary," Warren County, New Jersey; the Misses Bush, Principals. In addition to the ordinary courses of instruction adopted in the primary, junior and senior departments, for the development of the mental, great attention is devoted to gymnastic exercises, for the benefit of the physical, thus securing at once a wholeness in their educational processes. These excellent teachers are in their circular:

"No sectarian or party spirit will be introduced into the school, but every pupil will be received and treated in accordance with the sacred principles of equality, justice, and liberty of conscience. The experience of years spent in the mental and moral training of the young has led the Principals to believe that the law of love is ever the most effective in uniting the heart of teacher and pupil. They have therefore adopted, as their chief rule of action, and will endeavor to adhere to it in the government of all those placed under their tuition."

Knowing whereof we write, we take great pleasure in calling the attention of the readers of the BANNER OF LIGHT to this Institution. The Fall term commences on Tuesday, Sept. 11th. Send your children.

The Courts on Scolding Women.

The Supreme Court, at its recent session in Harrisburg, Pa., decided that scolding women were punishable by law. This case in question was that of the Commonwealth vs. Elora Mohl, who was indicted in Lehigh as a "common scold," disturbing the peace of the neighborhood." Judge Woodward, in delivering the opinion of the Court, said:

"As to the unreasonableness of holding women liable to punishment for a too free use of their tongues, it is enough to say that the common law, which is the express wisdom of ages, adjudged that it is not unreasonable. And the Legislature has not changed the common law in this regard, but, on the contrary, declared so recently as 1830 that this offence shall be punished as heretofore."

Is not this behind the spirit of the age? Wonder if Pennsylvania men, or even judges themselves, ever scold; if so, why do not their state statutes take cognizance of the offence? Ay, men did the voting—men made the laws, denying women the right of "elective franchise," there, as everywhere else. And then, again, is unreasonableness scolding any more musical than the soprano style? Is either necessary? Is the practice spiritually elevating? The Scriptures speak of angels singing, but never of their fretting and scolding. A scolding seraph what a nuisance! Be sure Elora may have been perplexed with life's trials—may have had a shiftless or intemperate husband, or what, if possible, would be more aggravating, one that smiled abroad and snarled at home; a sort of street-angel and house-demon. If so, she was pardonable for speaking earnestly, and shame on the Court that would indict and punish a woman for such a meagre bit of satisfaction. We think Pope's philosophy, that

"All discord is harmony not understood,"

sounds in principle, and applicable to everything in the universe except a "woman's scolding." We may develop up to see harmony and divine, soul-entrancing melody from that yet. What do you think, Sister Frances?

Build but Little.

Humanity is obliged to expend more time in destruction than in construction. The old institutions, whose rubbish we are trying to remove, are so huge and multifarious, it costs battle and bloodshed, and years of waiting, ere a space even is cleared for re-construction; and centuries only do the finishing. Nature has no such bleeding sacrifices, when she changes embodiments. How willingly the landscape pales and bleaches before autumnal death! How hallowed the hour of departure to the serene spirit—how blessed the rest, when it pulsates anew in a deathless form that images the divine of angels! How still the disintegration of the body, mingling with its mother elements to revive again in fresh developments of life and beauty!

Let nature have her perfect way. Add no extra coat. Make no more room than is needed. Tax not the energies to "keep up appearances," frittering away the soul's dearest affections for that which "satisfies not."

In some respects, even the birds are wiser than the sons of avarice. A snug little nest under the leaves or tender grass, is enough to nurture melodies that gladden earth and sky. A neat log hut, in a clean, sunny glen, adorned with flowers and vines, has an attractiveness far surpassing that of the aristocratic mansion of the favored city. A beautiful home with just room enough, redolent with loving voices, is the nursery of heaven.

Build but little. The house lasts not long. Do not compel our successors to consume the best portion of their life in tearing down our work, when its turn of disintegration shall have come. Get as near nature as possible. Listen to its lessons of decay and resurrection, growth and glory. Love is the law of organization. Wisdom builds a simple, orderly, modern house, and Love dedicates it as the "kingdom of God."

The Good Work in St. John, Mich.

We are indebted to Bro. S. Hoyt, President of our recent Michigan State Convention, for giving us such an encouraging state of affairs relative to Spiritualism in St. John. The friends have organized under Chapter 68 of the compiled laws, entitled of "Religious Societies," and, accordingly, are a legal body. They wisely provided in their Articles of Association for a library, and have already over a hundred dollars' worth of books. They also organized a "Progressive Lyceum" July 15th, numbering over forty children, considering this the "key-stone of the arch," and further, they have gathered a fine choir of singers, and are now agitating the question of an elegant hall.

It is truly pleasant to make record of such energy and spiritual life. It looks like work. The Spiritualists of St. John, instead of sitting "tuneless chairs, dozing, dreaming, and waiting for the spirits to do something for them, are doing something for themselves. They mean something—do something. Blessed are the workers. The Secretary of this Society of Spiritualists is Mrs. E. D. Tripp; the President, Bro. S. Hoyt, Esq., an able and an energetic attorney.

The Illinois State Convention of Spiritualists.

Severe sickness and other circumstances entirely beyond our control, have prevented a reference, till the present, to this grand gathering of earnest souls from nearly all portions of the "Garden State." The primary object of the meeting was a State organization of Spiritualists. This, upon a broad platform, with Argus eyes to the great moral reform issues of the day, was accomplished with almost perfect unanimity and general good feeling. Thus the work of system, of order and of organization for a better concert of action to practical ends goes on. Spiritualism is truly becoming a power before which the ranks of sectarists may well tremble with consternation. Though its years are not a score, its proportions are already gigantic, and its work more positive and aggressive each day. The speaking was excellent, causing at times a thrilling enthusiasm to pervade the whole assemblage. It was a general season of rejoicing, of good purposes, holy aims and spiritual growth. The citizens of Rockford had a much better opinion of Spiritualism at the close than the commencement of this Convention.

Dr. E. C. Dunn in Wisconsin.

We are indebted to this earnest brother for a brief account of the deep interest manifest upon the subject of Spiritualism in Darfing, Appleton and Omro; all flourishing Western localities. His recent lectures there, in connection with his taste, have given a new impetus to the spiritual movement, inducing Churchmen and skeptics to inquire "What do these things mean?" In Dr. Dunn's healing power, we have the most perfect confidence; his comforting "Gift of SPIRIT-physicians" having been our medical advisers for several years. We bid him good speed in his labors for truth, assuring him that while our hopes and our prayers ever go with him, we shall be naturally speaking, ever ready upon him.

The Michigan State Convention of Spiritualists.

For the first time in my public history I have had the privilege of attending a Spiritual Convention—the one lately held in Battle Creek, Mich. Here I met some of the pioneers of Spiritualism—men and women—who have suffered, and endured, and gained the victory. Though worn in heaven's battles, they all retain their spiritual youthfulness. The Convention was well represented by woman's talent, but it was mostly silent, and very unlike, I thought, progressive Michigan. I never before heard so earnest speaking. The men spoke to be felt in the work of reformation. They paused not at nicety of diction, but, in Western parlance, "pitched into the fight all over," and in so doing were eloquent indeed. Two grand objects absorbed their thought—the Construction of the New and the Destruction of the Old. There were no guess-attempts, no hesitating; they knew what to do, and how to do it. I queried if Spiritualists generally are so determined? Are they? If so, they will surely revolutionize the world. Such wills, such minds cannot be resisted. If what they claim is not true—if spirits do not dictate their labors—they are so full of enthusiasm, so energetic, so concentrating now in measures of action, they will eventually bring the angels down from very love of humanity, and encircle earth in the new and beautiful Philosophy. Powerful psychologists, whatever they touch will be molded after the form of "the patterns shown them in the Mount."

The Convention was well represented by men and women whose mental and moral stamina cannot be questioned. The resolutions passed were of the highest radical order, plain and uncompromising, brave and fraternal, and eminently practical. The Michigan Spiritualists do not intend to go to heaven on kites, but via this world in a sensible manner, as the God of Nature hath purposed.

The singing was truly inspiring, and often swelling to the listening soul. Had there been a free and unencumbered testimony of the devotion which swelled the heart of that great meeting, its beauty would have been completed. The bird will die of imprisoned fullness, if it cannot sing. Let the silent prayer that flames so many souls, become as habitual in expression as music and speech, and Spiritualists then will have snatched away the last lingering spark of life in the conservative Church to be the glory of the New Temple of worship. The religious reformer is irresistible. After surveying the whole field, I am satisfied that the Spiritualists, as a body, are the only live element in Christendom which heaven hath anointed for the "good time coming."

Sycamore, Ill.

Dr. Rutley in Erie, Pa.

This faithful worker in behalf of the sick, and for the interests of Spiritualism, writes us from Erie that he is there healing, and holding circles Sunday evenings. There is an earnest call in this locality for test mediums—even the Universalist clergymen are desirous for such interviews. Lecturers are also requested to call. Dr. Rutley will attend the meeting in Corry, Pa., for the purpose of healing. He is richly blest with this gift.

Excursion to the National Convention. Arrangements have been made with the Boston and Providence Railroad to carry passengers from Boston to Providence to attend the Convention, and return, at the reduced fare of \$1.80 the round trip. Tickets to hold good from Monday, Aug. 20th, to Monday, Aug. 27th, inclusive. Persons availing themselves of this arrangement, will call for Excursion Tickets to the Spiritualist Convention, and return.

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

This arrangement will accommodate the friends from Chicago and the West who come by way of the Lakes and Grand Trunk Railroad; also those in Boston and vicinity, and many other parts of New England.

L. K. JOSLIN.

LECTURERS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANNER OF LIGHT.

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

Mrs. LIZIE DORR will lecture in Chelsea during September and October, and in New York during January and February. Will make no further engagements. Address, Pavilion, 61 Tremont street, Boston.

N. FRANK WHITE will speak in Seymour, Conn., during August in Quaker, Mass., Sept. 2 and 3; in Springfield, Sept. 18 and 19; in Detroit, Mich., during October; in Chicago, Ill., during November and December; in Louisville, Ky., during January and February; in Cincinnati, Ohio, during March and April. Will make no further engagements. Address in advance as above.

Mrs. SARAH A. DYKES will speak in Salem, Mass., during November. Will make engagements for the fall and winter. Address, 87 Spring st., East Cambridge, Mass.

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

WARREN CLARK will attend the National Convention in Providence, and speak in Chicago, Ill., during October; in Davenport, Iowa, during November; in Rock Island, Ill., during December. He will receive subscriptions for the Banner of Light.

DEAN CLARK, inspirational speaker, will speak in Unionville, Vt., Aug. 26. Address, Brandon, Vt.

ISAAC P. GREENLEAF will lecture in Glenburn, Me., Aug. 19. Address, Kennebunk, Me.

Mrs. M. MACDONALD will speak in Stafford, Conn., Sept. 9, 16, 23 and 30; in Chelsea, Mass., during October; in Quincy during November. Address, 11 Dowsy street, Worcester, Mass.

Mrs. M. A. MIDDLEBROOK will lecture in Cleveland, O., every Sunday in September and October; in Worcester, Mass., Nov. 11, 18 and Dec. 3.

J. MADISON ALLEN, trance and inspirational speaker, will lecture in New York, during August; in Rutland, Vt., Sept. 2, 9, 16 and 23; in Middlebury, N. Y., Sept. 30. Will speak every evening in vicinity of Sunday appointments and attend funerals. Will also receive subscriptions for the Banner of Light. Address, Woodstock, Vt., care of Thomas Middleton.

C. FANNIE ALLEY will speak in Bridgewater and Woodstock, Vt., Aug. 26; in Hanson, Mass., Sept. 2. Address as per paragraph above.

Mrs. SARAH A. NUTT will speak in Aurora, Ill., during August; in Belvidere during September; in Elgin during October; in Beloit, Wis., during November. Address as above, or Aurora, Ill., care of J. C. Bates.

Mrs. MARY J. WILCOXSON will lecture in New York, Pennsylvania and Western New York till after the Mass Convention in Corry, address as above, or A. C. Bates, M. D., Hamden, Conn., care of J. C. Bates.

Dr. W. K. RIPLEY will speak in Sulton, N. Y., Sept. 2 and 9.

Mrs. SARAH HILLY MATTHEWS will speak in Gloucester, Mass., during October. Address, East Westmoreland, N. H.

J. T. DOW will speak in Hebron, Ill., Sept. 1; in Janesville, Wis., Sept. 16. Permanent address, Cookville, Rock Co., Wis.

Mrs. W. B. WHELAN, inspirational speaker, will lecture in Quincy, Aug. 26. Address, 11 Dowsy street, Worcester, Mass.

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

Mrs. HENRY HORTON will lecture in West Paris, Me., and vicinity during August. Will speak frequently and week after week. Address, 44 West Park st., West Paris, Me.

Mrs. LAURA CURRY is lecturing in San Francisco, Cal.

ALONZO WHELAN, M. D., inspirational speaker, is engaged to lecture in Illinois until the fall. Address, care of E. Nye, Esq., Box 60, Monmouth, Warren Co., Ill.

Mrs. A. A. LINDSEY will speak in Williamsburg, Conn., Aug. 18 and 25; in Worcester, Mass., during September. Address as above.

Mrs. S. A. WILKS will lecture in East Kingston, N. H., Oct. 1 and 8. Address, Lawrence, Vt., P. O. Box 51.

Mrs. M. M. DICKINSON will speak in West Paris, Me., every other Sunday, until further notice. Address, West Paris, Me.

Mrs. E. M. WOODCOCK is engaged to speak half the time in Danby, Vt., will receive calls to speak in Vermont, New Hampshire, and New York. Address, Danby, Vt.

Mrs. E. M. WOODCOCK is engaged to speak half the time in Danby, Vt., will receive calls to speak in Vermont, New Hampshire, and New York. Address, Danby, Vt.

Mrs. ELIZA HOWE FULTON is engaged to lecture in Danby, Vt., during the summer and fall. Address, Danby, Vt.

Lecturers' Appearances.

LOIS WASHINGTON will speak at Dover, N. H., Oct. 1, 8, 15 and 22. Address accordingly. She can be reached at Java Village, N. Y., during October. Address, 100 N. 10th st., New York City.

J. P. KELLAND, lecturer, East Trumbull, Ashland Co., O., will speak in Akron during the first Sunday of every month. Will receive subscriptions for the Banner of Light, and all Spiritual and Reform Books. Address, Vienna, N. Y., and all Spiritual and Reform Books. Address, Vienna, N. Y., and all Spiritual and Reform Books.

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

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

Mrs. ANGELO A. CRISIER will answer calls to speak in New England during the summer and fall. Address, Box 810, Lowell, Mass.

ANDREW JACKSON DAVIS can be addressed at Orange, N. J. Miss SARAH M. JOHNSON will not lecture during August. Address, Milford, Mass.

J. S. N. WILLIS, trance speaker, Boston, Mass. Dr. L. E. COOPER will speak to lecture, and will pay special attention to the establishment of Children's Lycæums. Address, Hamburg, Conn.

M. C. BENT, inspirational speaker, Cavendish, Conn. Mrs. E. K. LADD, trance lecturer, 179 Court street, Boston. J. M. FARRIS, Box 162, Cincinnati, O.

Mrs. N. K. ANDROSS, trance speaker, Dalton, Wis. Dr. J. H. BROOKS, address is care of the R. F. Journal, P. O. drawer 625, Chicago, Ill.

Mrs. FANNIE B. FULTON, address is care of the summer will be care of the R. F. Journal, P. O. drawer 625, Chicago, Ill.

Mrs. FRANCIS T. YOUNG, trance speaking medium. Address, care of the R. F. Journal, P. O. drawer 625, Chicago, Ill.

Mrs. WADSWORTH's address is care of the R. F. Journal, P. O. drawer 625, Chicago, Ill.

GEORGE STARR, normal speaker, may be addressed at Newton Lower Falls, Mass.

Mrs. MARY A. MITCHELL, inspirational speaker, will appear during the summer and fall. Address, care of the R. F. Journal, P. O. drawer 625, Chicago, Ill.

Mrs. LOTTIE SMALL, trance speaker, will answer calls to lecture. Address, care of the R. F. Journal, P. O. drawer 625, Chicago, Ill.

Mrs. P. B. RANDOLPH, lecturer, Box 114, New Orleans, La. Dr. E. B. HOLDEN, M. D., Clarendon, Vt.

Mrs. EMMA F. JAY BULLOCK, 101 West 12th st., New York. Mrs. ANELIA H. COLBY, trance speaker, Monmouth, Ill.

LEO MILLER, Canada, N. Y. Mrs. A. P. BROWN, St. Johnsbury Centre, Vt.

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

JOSEPH WHITNEY, Jr., inspirational and trance speaker, address as above.

J. V. WILSON may be addressed during the summer at Menasha, Oconto Co., Wis., for engagements next fall and winter. J. G. FISH, Carversville, Pa., "Excelsior Normal Institute."

W. A. D. HUNK will lecture on Spiritualism and all progressive subjects. Address, West Side P. O., Cleveland, O.

J. H. BARNARD, trance speaker, address as above, on Spiritualism and Physical Manifestations. Upper Lake, N. Y.

Dr. JAMES COOPER, Bellefontaine, O., will take subscriptions for the Banner of Light.

Mrs. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. ADRIE L. BAILLOU, inspirational speaker, Nankato, Minn.

LYDIA ANN PARABELL, inspirational speaker, Deco, Mich. ALBERT E. CARPENTER will lecture Sundays and week evenings, and also attend funerals. Address, 14th street, Boston.

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

Mrs. MARTHA B. STURTEVANT, trance speaker, 56 Elliot street, Boston.

Mrs. M. S. TOWNSEND, Bridgewater, Vt. A. B. WHITING, Albion, Mich.

HERBY C. WRIGHT will answer calls to lecture. Address care of the R. F. Journal, P. O. drawer 625, Chicago, Ill.

Mrs. JENNETT J. CLARK, trance speaker, will answer calls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

L. JEDD PARKER, Chicago, Ill., care R. F. Journal, Box 625. W. M. VAN NAME, Monroe, Mich.

C. A. HANCOCK, trance speaker, Box 1833, Chicago, Ill. J. H. SKAYER, inspirational speaker, New York, N. Y., will answer calls to lecture or attend funerals at accessible places.

EMMA HARDING. Persons desiring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French, 8 North avenue, New York, who will give addresses to write to her, and address letters to Mrs. Harding, care of J. G. Gilbert University, 205 Chestnut Hill, Manchester, England.

Mrs. MARY L. FRENCH