Message Department.

Each Message in this Department of the BANNER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant,

Mrs. J. H. Conant, while in an abnormal condition called the trance. These Mes-sages 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.

o Invocation.

• Invocation.
Oh, thou who changeth death to life, whose light with unerring certainty hath ever shone through the darkness of every age, whose every action of the soul ever has been, thou upon whom the soul ever chast been, thou upon whom the soul ever can rely, we would mingle our prayers and our praises with those of Nature, and laying them upon her sacred altar implore thy blessing. Thy children on earth, in this age, turn their thoughts with more potency toward thee, than all those ages that belong to the past. The cry to know of the is abroad in the land; East and West, North and South we hear the ward toward thee, asking for knowledge, and in return, oh Lord, we hear thy voice whispering to return, oh Lord, we hear thy voice whispering to every soul, saying unto all, "I am near, and near to teach you, near to lead you out of darkness into teach you, near to lead you out of darkness into light, near to guide your feet through the rough ways of human life, near to bless all your aspira-tions after knowledge, near to shed holy dews of truth upon all your endeavors." Oh our Father, for this return we do most fervently thank thee; thine angels are abroad, manifesting unto the needs of thy children in mortal; everywhere they go, and everywhere they find admittance. We thank thee, oh Spirit Eternal, that thou hast so abundantly blessed us during our life in the spirit world. A great and holy mission thou hast en-trusted to our keeping, and oh grant that our strength may come, All-Wise Essence, from thee. May we perform every duty as though thou wert at our right hand; ay, nearer than that—as though thou wert within us and around about us. May we feel that all thy children everywhere have we feel that all thy children everywhere have need of something from us, and oh may we feel that holy love for each and all that shall annihilate all darkness and give birth to all light. Our Father, our simple praises we lay upon the altar of Na-ture, and asking thy blessing upon them we will also expect that it will come, and we shall know that it hath come—we shall understand its coming. Oh, then, grant that we may again be enabled to return thee still further thanks for all that thou will bestow upon us. Amen. April 20.

• Questions and Answers. •

CONTROLLING SPIRIT. - Your queries, Mr. Chairman, if you have such, we are now ready to consider.

-Please explain the law that produces physical manifestations, and why they are more frequent than in former times? ANS.—It would be absolutely impossible to give

a full, clear explanation of the law by which these manifestations are performed, without demonstration, and as the conditions are wanting here by which we can demonstrate the law, we, of course, must fail in the answer. They are of more by which we can demonstrate the law, we, of course, must fail in the answer. They are of more frequent occurr nce in these days, perhaps, than in past time, because man is more unfolded and the earth is also in a state more fitted to receive such so-called occult manifestations. The earth is ready for such—mind is ready for such. A few years in the past—a few, when compared with eternity, certainly—a certain hand of disembodied spirits returned to earth for the purpose of demon-strating the reality of life after death to those who remained on the earth. They came, a certain por-tion of them, very near this locality, and what was the result? Why, the darkness swallowed up the light, absolutely crucified it, and therefore, as a matter of justice to the instruments through which the light was to shine, it retired to wait till the darkness should by a natural process be dis-pelled. The same light has come again—the same class of manifestations that were given then, are given to days, but under different circumstances. The darkness of night has passed away, therefore the instruments through which these manifesta-tions were made are no longer crucified as they were in those days; but the time is coming when the light will shine still brighter; when these mani-festations, both physical and mental, will have reacched an altivide far hey ond the present. and the light will shine sufficient brighter; when these mani-festations, both physical and mental, will have reached an altitude far beyond the present, and you will look back upon the present, doubtless considering it as the infancy of spirit manifestations. O.-What attracts the magnet to the North Pole?

Explain why the necessity of attraction is to that point more than any other. A.-Scientific minds inform us that the North

A.—Scientine minus inform us that the 140 the Pole is the great magnetic heart of the earth. From that all the various magnetic currents that are known to exist thoroughout the earth radiate, and therefore the conditions at that particular point would induce the magnet to turn in that direction. It would be absolutely impossible for it to turn in any other. It has been said by some that all the magnetic life proper which belongs to h exists under the earth's surface; but recent experiments have demonstrated this to be false. The theory is unsound. The earth is literally filled with magnetic veins and arteries, and by their side are found electric veins and arteries, each acting upon the other, producing all the mani festations that are found in Nature. These two wonderfully subtle elements are the powers by which all Nature grows out of chaos into order and beauty. Q.—In case of destroyed MSS. or of typed works Q.-In case of aestroyed important to us here on of literature, or of records important to us here on earth have you, in the spirit-world, those ideas in record unobliterated? If so, are they where you can consult them and impart their purport to us, when of importance to the development of science? A.—An accurate record of all written or un-written thoughts that have found expression upon this planet is kept in the spirit-world proper, that belongs to this planet. Not a single thought is lost. All the old ideas are carefully kept in the able records that the past had but the present has not, so far as human life is concerned, are all kept in the spirit-world, and every soul that desires to inform itself concerning those records is at liberty so to do. They are free to all. The spirit world is one vast public library. April 20.

festations of the living who are here. He says, "I know I am right, and if I was not, why would not some of my friends return?" And yet there is a fear lingering about him. He wishes it to be so that they could come, and at the same time he wishes for them to stay away. Once I was near when he was talking with some one with regard to these spirit manifestations, and he said, "There are strong points by which some of my family who are now no more might identify themselves if there was such a thing as the return of those that are dead. I do not believe in any hereafter. I cannot see anything in Nature that proves it to me."

The points I offer are strong enough to convince all those who knew me that there is a life after death, and more than that, that those who know how can come back here and tell of that life in such terms that you cannot mistake their mean-

ing. I am not here to justify any course that I pur-sued when here, but I do say that I was, in many respects, more sinned against than sinning. I was first shown the way to this place by a spirit who once boarded in the old Eagle tavern, close by that infernal institution in Concord. He told me the way here, and how I should proceed to come, and that it was a free place. I am done. Good-day. Thomas Harris, my name. April 20.

William C. Jaques. I have a mother, sir, in Harrisburg, Penn., and I wish I could reach her by some means. I was all she had, and she has never ceased to mourn for me. I went into the war, hoping, of course, to come out alive; and I hoped if I did die as a sol-dier, it would be on the battle field. But that was not my good fortune. I was sick, and died at Port Royal. My name, sir, William C. Jaques. My age, seventeen. Tell my mother that I ap-preciate her coming to me, and was sorry I died before she got there, and she found it hard to gain any satisfactory intelligence of me. I have been as near as I could to her since, and have tried a great many means to come back, but I been as near as I could to her since, and have tried a great many means to come back, but I never found one that would suit me till I came here. Tell her, if you will, that I received Uncle William's letter, with the money. He thinks I never received it, consequently never had the good of it. I did, and it was used for me. But I found it hard to get any of the attendants to write. They would say "yes," to all, but they had so much to do that many of us were in that respect not attended to. Tell her I am happy here—satisfied with this new life, but it is not all what I thought it would be. I should be very happy if I only could see her so, but she is con-stantly mourning about me, and it makes me sometimes sorry I am here. Tell her I was con-scious when I died, and was ready and willing to go, only that I thought of her and of what she would suffer, and I knew she was coming to me, and I thought if she got there after I was dead and I thought if she got there after I was dead how hard it would be. So that made it hard to die; but if she had been there I should have died happy—very happy. Tell her to tell Uncle Wil-liam that I thank him for the efforts that have been made to recover my body, but I would sug-gest that they make no more, because it is all useless. There is nothing now to recover, and if there was, it is quite as well off where it is as it would be anywhere else. I would rather that my mother would turn her thoughts to me, to my living spirit, than to have them constanty cen-tered on my dead body. Good-day, sir. I thank April 20. you.

Alice Vanstein.

When I first came I thought that was my brother, for he looks just like him, and I wondered how he came here, because I did n't know that he was dead. I lived in Hoboken, and my name is Alice Vanstein. I know how to come. I knew folks could come back 'fore I died, and knew I could come. I lived here nine years. I've got three sisters and two brothers here, too-here, dead. And I've got a brother and sister alive, too. I had the fever and sore throat. I've been here only a year in February. I've here here here only a year in February. I've been back twice in New York, I have. I did n't talk as I do twice in New York, I have. I did n't talk as I do here. I got somebody to write for me, and they told me to come here, so I could get a message published. It was n't in Hoboken that I come-in New York. where Barnam's Museum is; I went there once-twice I went there-not since I was dead. I got a mother, too, in Hoboken, and she is afraid of the spirits. She says, "The chil-dren see them." No they did n't-nobody but me upbody but me She ward to are "" dren see them." No they did n't-nobody but me, nobody but me. She used to say, "The chil-dren says they see 'em, but if they do I don't wan't 'em to come to me." But I shall go, be-cause I want to, and because we are all coming-all of us, but we don't know whether we shall come here or not, all of us, but if we don't come here, we shall come in New York again. My mother's name is Janet. She do n't know-

she do n't know that there's nothing to fear from us coming back. She's afraid it is n't right to talk with dead folks. I said I should come-I talk with dead folks. I said I should come-I knew I could, 'cause I could see the rest that come, and I knew I could. Do you have any medicine to give? [No. Do you want any?] Yes. [What for?] Oh I am sick. [You won't be when you go away. Where are you sick?] Here, (laying her hand on her chest.) Do n't you give any medicine? [No.] I am going to my mother as soon as I go away from here—and Eddy, too, to see if I can find him. I reckon I can, now I've been here. He looks just like that boy that come here before I did. April 20.

many who believe they are in an intermediate state. In one sense this is true, but not in the sense in which they conceive it to be true, and they are in perpetual fear of being any moment consigned to endless torment, or in expectation of being called upon to enjoy endless perfection. That they are, in one sense, in an intermediate state, as I before remarked, is very true. All souls are in that intermediate state because they have come from the mast, they exist in the preshave come from the past, they exist in the pres-ent, and the future is to come. There is a some-thing better for every soul. It is necessary that every soul pass through all the different condi-tions that seem to be forced upon it, in order that they may be fitted for that future which belongs to them.

A.—There is a great difference of opinion with regard to that story. Many are very honest in affirming that he had nothing whatever to do with the stilling of the winds and the waves. That he might have gone out and said unto the elements, "Peace, be still," they do not deny. But your speaker believes that the spirit of man has do-minion over all things—the elements not excepted. Your speaker believes that just so far as you un-derstand the law of things, and just so far as you are in harmony with that law, you can make it your servant; it will render absolute obedience to your will. But if you are ignorant of the law, and place yourself in antagonism to it, it will always rend you. Therefore it is of absolute ne-cessity that the sonl inform itself concerning the conditions by which it is surrounded—concerning all things. The very stones under your feet may become your masters, unless you are acquainted with the law that governs them, and by that ac-quaintance can make them your servants. By virtue of knowledge you protect yourselves against the fur of the alwents the sone is not is not accounted. A.-There is a great difference of opinion with quaintance can make them your servants. By virtue of knowledge you protect yourselves against the fury of the elements, and that is not, as you are well aware, made perfect as yet. The light-ning of times strikes you; the rays of the sun oft-times produce a condition upon the brain that is inimical to animal life; all the various phenomena of Nature sometimes deal very harshly with hu-manity, but it is only because humanity is in an-tagonism to the law and in ignorance of the law. If Jesus did control the elements, he did it by virtue of the magnetic and electric law that he If Jesus did control the elements, he did it by virtue of the magnetic and electric law that he understood and that he was in harmony with. He did it upon precisely the same principle that Dr. Newton and other healers produce their cures. They say to disease, "Depart," and it takes its departure absolutely. Jesus said to the winds and the waves, "Be still," and they were quiet. One is no more mysterious or hard to do than the other. other.

Q.-In regard to clairvoyance, I would ask if it

Q.-In regard to clairvoyance, I would ask if it is not universal? Do we not all, at times, leave the body during sleep, in the night-time, and re-turn to it, and in the morning call it a dream? A.-Yes, every soul is of itself clairvoyant. As a soul, it is not absolutely bound to the human body. When the body is in a state of repose, un-der the dominant power of the animal functions only, it can go off and visit other places, engage in other scenes than those that surround the body. Suppose, for instance, you have a friend in the city of London. You lie down upon your couch thinking of that friend; your spirit is in *apport* with him, and by the law of magnetic attraction, as soon as the body is in a state of repose, away goes the soul to commune with the friend in Lon-don. This is more especially true of some, but it goes th don. 1 This is more especially true of some, but it is, in a certain sense, true with regard to all souls. Q.—Can a spirit control another in more than one sphere below?

A.—Oh yes, certainly; in as many spheres as there are minds to inhabit mental spheres, QR.—I mean directly.

A.—Yes, directly. Q.—One in the fifth sphere can control one in

A.—The highest angel of which mind can con-ceive, can return to the least one of earth's chil-dren and commune with them directly, without the assistance of any second or third party. This may seem to be a very strong assertion, but it is a very true one a very true one.

a very true one. Q.-I saw the other day a little toy called a "planchette," which answers various questions when one's hands are placed upon it. Can you explain the philosophy of it? Has it anything to do with Spiritualism?

do with Spiritualism? A.—Not having seen it, we of course cannot explain it. If you will produce such a toy we will see what we can do toward explaining it. Q.—Can we mortals in the form do anything to

assist those out of the form that need help—that come to us undeveloped? Can we do them good? A.—Certainly you can. If you were not able to impart any good to them, they certainly could not to you. The law must work both ways in order to be of use to either soul. If the angel Gabriel comes to you teaching you, he, in turn gains something from you, else it is a very poor and one sided affair. He cannot shed his ligh light upon you without receiving a corresponding light from you. It is give and take throughout all the realm of mind and matter.

Q.-Does the good behavior of society depend on its supply?

on its supply? A.—Its supply of what? QR.—Of the material wants of life. A.—Yes, to a very great extent—very great. The individual who is well supplied with all that goes to make him comfortable, with all that would tend to produce a comfortable, with all that would

down, in order to be successful. I might wish to come many, many times ere I could be admitted, though they always know just what conditions are requisite to each spirit who comes to ask for the prijlege to commune here, and if the condi-tions are wanting they tell us so, and again and again and again we come here and are disappoint-ed. But they always tell us to hope, because the time will surely come when we and all others can do best at that time. To-day seems to be my time, and, oh, how thankful I am for it; for I have waited two years and a half, when I expected I might not have to wait more than two weeks. Oh, you cannot know how thankful I am, and I am looking forward with a great deal of anticipation to the time when my friend will receive my mes-sage, and I know it will come to her like a voice from the unseen world, like a star gleaming through the darkness of theological bigotry. Like a certain light it will be to her, for I know she will believe. But now, because all has been silent between me and her, she says, "Oh, I knew it was so, or I feared it was. There is no truth in modern Spiritualism. I did hope there was, but, oh, a great shadow has fallen upon me darker than ever." The old adage, "it is always darkest just before day," is especially true in her case. My name was Adelia Bowen. I am from St. Louis. My friend bears the name of Frances C. Kendall. She was born, I think, in Louisiana. I an not positive, but I think so. But she did not long remain there. I have no special way marked out by which we

am not positive, but I think so. But she did not long remain there. I have no special way marked out by which we can continue our correspondence, but I feel sure that when my message shall be received I shall be able to come more directly to her and hold sweet and sacred communion with her own spirit. Now her doubt shuts the door upon me. Her fear Now her doubt shuts the door upon me. Her fear disturbs the atmosphere, and, through that dis-turbance, the influence and impressions that I would bring to her are lost. I would say to her that I have met her dear mother, and she bids me tell her child that she has always watched over her, that she has always been near her, that when that great shadow fell upon her—of which I am not here to speak—she was nearer than ever, and it was her that sustained her child. I have also met her brother, who fell in the war. At first he met her brother, who fell in the war. At first he was sadly disappointed, and expressed so much disappointment with regard to the way and manner in which he came to the spirit-world, and with regard to his own ignorance of that spirit-world, that he was positively unhappy; but he is fast out-growing it, and says, "If you can go to my sister, tell her that I live, that I am happy, and that whenever she wishes it I will make the ef-fort to return and commune with her."

I might speak of many others of her friends and nine I have met, but it would be useless. I am only here, at this public place, to assure her that I can come and fulfill my promise. And now, in the future, I want her to seek out some good me-dium, if she wishes so to do, and I will meet her more clearly and give her as much evidence con-cerning the life after death as it is possible for me to give. Farewell, sir. April 21.

James Fagin.

[How do you do?] I am pretty comfortable, considering all the time I 've been waiting. Yes, sir, it 's ever since 1862, the last week in Septem-ber, that I grounded arms and was promoted at the same time.

the same time. Now, sir, I suppose you want to know what brings me here. Well, sir, I can just tell you. It's two things. The first is to find and commu-nicate with my family that I left here. I have two boys and a girl. And, in the next place, it is to meet with the old chap that I used to work for. His name, sir, is Wagner, and he is on Broadway, in New York. I was a nexter for him. that is in New York. I was a porter for him; that is to say, I carried his traps and done porter's work. When I went to him and told him I was going to When I went to him and told him I was going to war, and I wanted to know if I could have my place when I come back—" Going to war?" he says, "what for?" "'Cause I want to go," says I. "Who's been putting that into your head?" "No-body at all, sir; I've been putting it in myself." "Now," said he, "look here, James, just as sure as you go to the war you'll get disappointed, and get killed into the bargain." Oh, well, I was killed, that's sure; but I was n't so disappointed as I might be. You see, he was the rankest old killed, that 's sure; but I was n't so disappointed as I might be. You see, he was the rankest old "Copperhead" that ever lived; yes, sir, he was. Said he to me, "James Fagin, just as sure as you go to war you will be sorry for it." Said I, "Look here! what the devil makes you talk that way? What are you, any way?" "I am a citizen of the United States, and I am for the Constitution and the United States, and I am for the Constitution and the United States, it." Well, we had quite a little brush over it. He told me not to call him a liar again, or he'd knock me down. Says I, "Do it, and we'll see who goes down first." You see, I 've been thinking of him all the time. Every little while I 've been think-ing of him. He told me that the Confederacy all the time. Every little while I've been think-ing of him. He told me that the Confederacy was bound to succeed, and it was no use at all pr for us to fight it. It would finally succeed. "Oh," said I, "you old Copperhead you, if I and all the rest were to stay at home because of your talk, I Ca suppose it would succeed; but I am not going to stay at home. I am going to fight for the Union, Fr and I am just as sure that the Government will succeed as I am sure that I am going, and that's pretty sure." The very last words he said to me were, "Go, and go to the devil!" But I have n't gone to the devil at all. I left

But I have n't gone to the devil at all. I left him entirely when I left that man. And now one of the things that brings me back is for his

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was conscious of his grief, and that he reproached himself for sending me there; he thought the air was too bracing. But if I had stayed here longer I should have only lingered in misery, and it was better that I came as I did. I was not conscious of any suffering when I died, only a faintness, and I had had that so many times I was quite used to it, and I supposed I should recover from it again, so I thought nothing of it. And the next I knew I was, as near as I can judge, about four feet above my prostrate body. The atmosphere that seemed to be engendered by the disturbed state of mind of the friends that were around seemed to me very dense, like a thick fog. After that cleared away, I seemed to gradually rise and go away, and then I think I must have been in an unconscious state. My next experience was of meeting my mother, and I was in as tangible, as real a dwelling as I was ever in here-just as real to the spirit as these dwellings are to the body. And my mother told me it was her home; and soon I saw a beautiful spirit that I recognized at once as my sister, although she had grown, and was quite a different being from what she was here. I want father to know that she has grown in stature as well as in mind, and she is very beautiful.

beautiful. I would like to have him, when he is in New York, go to Mr. Foster. I can come there, and will there satisfy him of my presence and my ability to think and to act in the new world. Good day. April 21.

Séance conducted by Theodore Parker; letters answered by "Cousin Benja."

MESSAGES TO BE PUBLISHED.

Thursday, April 23.—Invocation; Questions and Answers; Ilizabeth A. Westbrook, of Boston, to her children; James erry, of New Orleans; Timothy Matthews, of Missouri, to is brother Charles. Monday, April 21.—Invocation; Questions and Answers; Dive S. Sawyer, to friends in New York; Miles Thompson, of 'Itsburgh, Fa.; William Fitzgerald, of New Orleans, to his nother.

arge, *April* 28.—Invocation: Questions and Answers; sday, *April* 28.—Invocation: Questions and Answers; s Gilson, to her friends in New Bedford; Col. Theodore of Savannah, Ga.; Agnes Soule, of New York, to her er; Jack Merrill, of Evansville, Ind., to his brother,

nother; Jack Merrill, of Evansville, Ind., to his brother, Sammel Merrill. Thursday, April 30.—Invocation; Questions and Answers; Abigail Whitney, to her children; Isaac Turner, of Bangor, Abigail Whitney, to her children; Isaac Turner, of Bangor, and and children; Nathaniel Banks Stacy. Monday, May 4. – Invocation; Questions and Answers; Daniel Johnson, of Salem, Mass.; Alice Stevens, of New York Usy, died May 4, 1868, at 1 P. x; Albert Denny, Ist Mass, to ber children; William Bart, of Boston, to his children. Tuesday, May 5. – Invocation; Questions and Answers; Lawy State May 5. – Invocation; Questions and Answers; Mark second officer on board the barque 'Seabird': to his Yiends in New York; Lieut, James Edward Farquer, Third Yirginia Regiment, to his mother. Thursday, May 7. –Invocation; Questions and Answers; Angeline Sawyer, alidas Ada Stevens, to her friends in St. Jouis; Johnnie Joice; Oren C. Perkins, of Louisiana, to Daniel Burnett; Willam Brown, of Boston, 54th Mass, to his mother and sister.

Daniel Burnett; William Brown, or Bostantian and Answers; nother and sister. Monday, May 11.-Invocation; Questions and Answers; Iames O'Neil, of Boston, 2d Lieut. 9th Mass. Regt.; Eunice Clarke, of Windham, Vt., to her relatives and friends; Mrs Hannah Hooper, of Longwood, to her friends; Henry Hart, of

Clarke, of Windham, VL, to her relatives and friends; Mrs. Hannah Hooper, of Longwood, to her friends; Mrs. Hannah Hooper, of Longwood, to her friends; Henry Hart, of Boston.
 Tuesday, May 12.—Invocation; Questions and Answers; Altec Ryan, to her husband, John Ryan, New Bedford; Margaret Murray, of Boston, to her mother; Benjamin Franklin Cuttler, of Hartford, Conn.
 Thursday, May 14.—Invocation; Questions and Answers; James S. Haggerty, of the Order of St. Josephs, New Orleans; Mary Elizabeth Merrill, of Jersey City, to her mother; Samual Fowler, of St. Paul, Minn., to his family.
 Monday, May 18.—Invocation; Questions and Answers; Gen. George F. Boomer, of Worcester, Mass.; Daniel Ryan, of Manchester, K. H.
 Tuesday, May 19.—Invocation; Questions and Answers; Olive Gray, of Manchester, Eng, to her son William; Henry Stanit, of New York, to his sister Marie, in France; Isaae Gordon, of Chicago, Ill, to his thamily.
 Monday, May 25.—Invocation; Questions and Answers; Stephen Swallow, to his son Henry, Springfield, Mass.; Joint King; — Oliver, to friends; Thomas Scott, of Chester, Yt.
 Tuesday, May 26.—Invocation; Questions and Answers; Stephen Swallow, to his son Henry, Springfield, Mass.; Joint King; — Oliver, to friends; Thomas Scott, of Chester, Y.
 Tuesday, May 26.—Invocation; Questions and Answers; Timothy Werrill, to his mother.
 Tuesday, May 28.—Invocation; Questions and Answers; Jessie Hennett, of Georgatown, D. C., to her mother; Stephen Swallow, to his mother.
 Tuesday, May 28.—Invocation; Questions and Answers; Jessie Hennett, of Georgatown, D. C., to her mother; Stephen Swallow, to his mother.
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 Tuesday, May 28.—Invocation; Questions and Answers; Jessie Hennett, of Georgatown, D. C., to her mother; Suns Alwan, May 28.—Invo

Monday, June 1. – Invocation; Questions and Answers; Susan Howe Barry, of New Bedford, to her mother; Stephen Barnes, of Cincinnati, O., to his friends; Oliver Henderson, of St. Paul. Minn. Tuesday, June 2. – Invocation; Questions and Answers; Rachel Toppen, to her friends, in Philatelphia; Lieut. Wil-liam A. Shardley, of Weldon, Penn. to his mother and other friends; Samuel Perry, of Chelsea, Vt., to his wife. Thursday, Jane 4. – Invocation; Questions and Answers; Joseph E. Smith, son of Admiral Smith, commanding the "Congress"; Margaret Maloon, to her sister and children; Samuel Augustus Scott, of Saco, Me., to his mother; Daniel Johnson, of Salem, Mass. M. Carter, ol Zanesville, O.; Judge Hall, of Daveaport, Iowa, to his friend, George S. C. Dow; Catherine Stevens, of New Orleans, to her father. #Wresday, Jane 8. – Invocation; Questions and Answers; Bduesday, June 9. – Invocation; Questions and Answers; M. Carter, ol Zanesville, O.; Judge Hall, of Daveaport, Iowa, to his friend, George S. C. Dow; Catherine Stevens, of New Orleans, to her father. #Wresday, June 9. – Invocation; Questions and Answers; Menday, June 15. – Invocation; Questions and Answers; Monday, June 15. – Invocation; Questions and Answers; Kelle Waters, of New York city; Amos Colman, First Mijal-gan Carley, to his brother and wife. Monday, June 15. – Invocation; Questions and Answers; Menday, June 16. – Invocation; Questions and Answers;

man, of Missouri, to his mother; Franklin White Emerson, of Newark, N. J. *Tuesday, Jane* 16.—Invocation: Questions and Answers; Dr. Abraham A. Watson, of Boston, to his friends; Margaret Murray, to her mother, in South Boston; Hiram Harris, 2d Conn., to his wife; Lizzle Tewksbury, of Boston, to her friends. *Monday, June* 22.—Invocation; Questions and Answers; Capt. Thomas Vinal, of New Bedford; Matthew Cassidy, ligth Mass.: Mary Jones, of East Cambridge, to her children; Freddie Bartlett, Cambridge street, Boston, to his friead-Luther Colby.

olby. *Tuesday, June* 23. — Invocation; Questions and Answers; arriet Chase Winthrop, of New Orleans, to her mother and

BANNER OF LIGHT.

Q.-By what spiritual power did Christ still the waves and the winds, as recorded in the New Testament?

April 20.

William C. Jaques.

name

Thomas Harris.

Hearing that this place was open for all, I have ventured to come. My recollections of the earth and the life I went through here are not of the and the first went through here are not of the most pleasing character. And perhaps I am un-wise in ever returning to the place where I found so little sympathy as here, for by returning, I, for the time, call up some of the dark scenes through which I passed when here. I was, in many re-spects, unfortunate. I think I was unfortunately born, for sometimes when I had the best inten-tions I would do year strange things and could born, for sometimes when I had the best inten-tions I would do very strange things, and could hardly tell why I did them. I was married in 1815, and I think had the great God spared my wife I should have been a different man; but in less than one year she died, and a strange feeling of recklessness seemed to possess me after that. Hoping to be successful again in that line, ten years after I married again, and married well. I had two boys by the marriage, and one girl. One of the boys and the girl are living on the earth. Thirty years ago, by the laws of New Hamp-shire, I was convicted of forgery and horse-steal-ing, and sentenced to fitteen years' imprisonment

shire, I was convicted of forgery and horse-steal-ing, and sentenced to fifteen years' imprisonment in the Concord prison. I suppose you know where that is. I was sick there, and died soon after being incarcerated. I had no fixed idea of God or a future state. I paid very little attention to those things, and I found myself at death in a very uncertain and unsettled state. It was a long time before I could believe that I was dead; a long time before I would receive instruction from those who came to me. I felt that all the world was against me, and consequently I was against all the world. I have been under a course of training for a long time, and I have changed, though I have not entirely outgrown the old feel though I have not entirely outgrown the old feel-ings. They sometimes rise up in me, and I feel

them very strongly. When I learned that there was a way back. I thought it was no use for me to come; then again I thought I would, for my son who remains here has no belief in any life after death. And he says that these spirits that purport to come from the dead, these manifestations are only the mani-

Séance opened and conducted by Wm. E Chan-ning; letters answered by "Cousin Benja."

o Invocation.

Our Father, with deep and holy reverence for all that thou dost reveal to us through Nature we, from time to time, descend into the valley where the shadow of death still lies, that we may shed some beams of sunlight that in the great shed some beams of sublight that in the great future may dispel the shadows—that those rays of sunlight may become a balm unto wounded hearts, we pray. May they cause those heads that are now bowed down in doubt and sorrow, to be raised in joy and faith and thanksgiving. Ob we praise thee for the privilege of return, for as the earth was the mother of our mortal house. she is dear unto us; and with all her deep valleys with all her places of sorrow, with all her many imperfections, she is our mother, and therefore dear unto us. Oh we thank thee that thou art so near unto us always, that thy holy spirit like gentle dews falls upon us when we thirst for knowledge; oh Lord, we rise up strong in thee, resolving anew to put all error under our feet resolving a new to worship thee more truly, to serve thee more divinely. Thou great Spirit who art so fond of freedom, thou who art handsome in art so fond of freedom, thou who art handsome in all thy proportions, thou who art perfect to-day, and thou who wilt ever remain perfect, we will trust thee, we will love thee, we will worship thee with all our might, mind and strength, lay-ing upon the sacred altar of being all our hopes, all our fears, all our aspirations, our praises, our prayers, and we need not ask thee to bless them, for thy blessing is perpetual, a holy gift that is never withdrawn. never withdrawn.

Never withdrawn. Oh we look forward with joy to the time when all kinds of bondage shall be known no more on all kinds of bondage shall be known no more on the earth, when every soul shall rejoice in freedom as it means with thee, when all thy children shall worship thee, each according to their own inner consciousness of thee, and none shall say unto another, "Thou art unholy while I am holy." We praise thee for those glimpses of that better time which even now is streaming through the shadows causing many hearts to rejoice; causing many who are in bondage to have patience and hope. Thou who art so perfect, we know that thou wilt have mercy upon our imperfection: thou who art have mercy upon our imperfection; thou who art all-wise wilt deal tenderly with our ignorance ou who art from everlasting to everlasting, will old us in the arms of thy love, keeping us safe through the present and through all the future. Oh, then, we are safe in thee; and unto thee be all honor, all praise, all glory, from the hearts of thy children, to-day and forever. Amen. April 21.

• Questions and Answers. •

QUES.—Are there not spirits who are under a strong persuasion that they are only passing through a dream?

through a dream? ANS.—Oh yes, many such. For a great many pass from the earth through an uncertain state, they pass from their earthly bodies, and that pe-culiar mental state remains with them till by ex-perience they shall pass out of it. There are

tend to produce a comfortable state of mind and body, would hardly think of committing a crime unless the conditions. There are thieves that are born this estimates are murderers that were murderers before they came into this world. A thought of the mother may have stamped the law of murder upon the child. Then, generally with slightest provocation, the law begins to act, and the man or woman commits the act of mur. der. But if there were less of poverty, if the law mine and thine was not so severe in the earth ife, there would be less crime. Society would rise; it would assume fairer proportions than it

Q.—Can all persons become clairvoyants, in the

Q.—Can all persons become clarry yants, in the common acceptation of the term? A.—They are all clairvoyants, whether they will or not. Every soul is gifted with clairvoy-ance. The gift may not be exercised so that you are conscious of it, but you have it, nevertheless. April 21.

Adelia Bowen.

I have a dear friend in St. Louis, and I am anxious to let her know that I am still a conscious spirit, and that I have the power to return and communicate here on earth. We neither of us had any belief in these things before my passing away, but we used to talk much about them our-selves and we promised that whenever work for selves, and we promised that whoever went first, if there was a way to return, and we could come, that we would do so, with all the evidence that it

selves, and we promised that whoever went first, if there was a way to return, and we could come, that we would do so, with all the evidence that it was possible to bring from the land beyond death. I have no friends, that I know of, who are pro-fessed believers in modern Spiritualism. On the contrary, all my friends fear it. They have heard so many mysterious stories concerning it that they fear, and, however much they may de-sire to know of its truth, they have not the cour-age to investigate. My friend said to me, when we made the promise to each other, "If you go first, how will you return, if you can?" I said, "I do n't know; I believe there is only one public way, and that is in Boston." We made inquiries. We got the paper called the *Banner of Light*. We read it, and informed ourselves, as well as we could, as to the process, and finally concluded—I did, at least —that I should try this way. But my friend said, "I do n't think I should like to come that way." So I told her, "Well, if you go first I will seek out one that is called good, a medium, and you can come to me in that way, if spirits can return." So the matter rested. Neither of us, at the time, sup-posed that death was so near; but I now know that our guardian spirits, our mothers, were the prime movers in that conversation. They in-duced us to make such a promise, induced us to think of it, knowing that I was soon to come to the spirit-world. But I did not anticipate so much delay. I had supposed that the length of time that would elapse would depend very much upon the desire of the spirit to return, but I find it is not so. That has something to do with it, but not all. I find there are conditions to be overcome, laws to be complied with, and that the various surroundings of earth, and the earthly medium through which we may wish to come, must be considered; and even at this place there seems to be a precise regularity to all things. Those who have this order—I call it—in charge, have certain rules by which all must abide, though they ar

cial benefit. I want to know how about special benefit. I want to know how about the Confederacy. I want to know of him how it stands now? Where's Jeff. Davis? He's where he would n't be if I had the handling of him. That's true. But he is n't President at all, I take it. And where's the Confederacy? It's all smashed up. And where's the niggers? Why, they 're all gone free. Yes, sir. So far so good. And who knows how much of a help I was? And who knows how much of a help I was do n't know myself, but I know I done all I could On that was the toughest brush of the season, that Antietam fight. Oh it was about the jolliest fight you ever see, and all I wanted when they was carrying me to the rear was to know that we was n't defeated. On the first day we was pretty badly cut up, but in the next two it was quite an-other thing. It turned on our side, and then I said I was willing to die; but I did n't die just then—you see I was a tough customer; took more than two bullets to kill me. I had two in me, and I got along till the last week in September, and then I was in so bad a condition in body that I had to vacate the premises. Now, sir, something tells me that that man has

Now, sir, something tells me that that man has known something about these things, (Spiritual-ism) and so you see I have a hope that I won't have to wait long knocking at the door, saying, "How are you, old fellow?" He said to me, "I suppose you know if you leave me just now, there's no way by which you can collect your pay. There's three weeks due you." "Well," said I, "the devil take the pay. I'll not stop for that." But now it would come yery handy to the old woman I left, and if he has 1 'Il not stop for that." But now it would come very handy to the old woman I left, and if he has a mind to fork over, I think it would be just the very best thing he could do. Do n't know what you think about it, but I think so. [I think so, too.] And here's another good thing he can do. When he gets my message, trot right down to the old woman, find her out, and say, "Here, this is from James," and then explain all he knows about it. If he do n't know much, he can't say much; if he knows a good deal, he can say a good deal. But if it do n't get to her that way, I've got another way marked out, so I've two strings to my bow, and if the first one snaps I'll let out the other one.

strings to my bow, and it the instead shaps I in let out the other one. Now, sir, I suppose my time is about out, and I want to say to my wife, "It is all right with me. I am well off enough here, and I don't care whether the children are brought up Catholics or ome back." Good-day, sir. You got my name? come back." Good-day, sir. You got my name? [James Fagin?] Yes, sir, of the 102d New York. You got that? [Yes.] All right, then. April 21.

o Charlie Pierce.

I was born here in Boston, but I died in Clarendon, Vermont. My name was Charlie Pierce. I was fifteen years old. I took the chills and fever in Detroit, or they first showed themselves there. in Detroit, or they first showed themselves there. I was with my father. We had moved there. I suppose I got them further West. I found it im-possible to get entirely rid of them for a long time, and when I did I went into consumption. Perhaps it was inherited from my mother. And with the view that I should gain my health, my father sent me to Clarendon. I died of hemor-rhage of the lungs. And now if there is any way by which I can reach those I have left here, I want to. I want my father to know that I have met my mother and sister, and that we all join met my mother and sister, and that we all join in the wish to come back to him—not to stay, but to communicate with him. I want him to know I rising every time that we fall.

Taissday, June 23. —Invocation: Questions and Answers: Harriet Chase Winthrop, of New Orleans, to her mother and cousin Jennie: Daniel Gage, of Charlestown, Mass.; Nathan-iel Beck, of Exeter, N. H. *Thursday, June* 25.—Invocation: Questions and Answers; Florence Wilbur, to her sister, in New York; Michael Cramer, to Mr. Van Dyke, Broadway, New York; Annie Tykyndhall, of Jacksonville, Miss., to her mother. *Monday, June* 29.—Invocation; Questions and Answers; Daniel Sannders, of Boston, died in California in 1853; Mrs. Sally Cook, of Belfast, Me, to her children; Thomas Weld, of Richmond, Va.; Michael Connelly, of Boston. *Tuesday, June* 20.—Invocation; Questions and Answers; Elizabeth Moore, to her daughter, in New York; Sylvester Jennings, Of Hariford, Conn., to his brother James; Minnie Stevens, to her parents, in New Orleans. *Tuarday, July* 2.—Invocation; Questions and Answers; Charles Sayth, of Springfield, Ili., to his family; Isaac S. Eldredge, to his parents, in New York.

Obituaries.

Passed on to the Summer-Land, from Lebanon Village, on he 24th of July, Thomas J. Kingsley, in the 69th year of his

age. A highly intellectual, influential and much esteemed man has thus stepped belind the curtain that is dropped at that change man calls death, leaving a large circle of friends-among whom is an only son, about 19 years of age, two sisters and quite a number of more distant relatives-io mourn has loss. A large gathering of citizens assembled to pay the last tribute of respect to the body from which a deathless spirit, had taken its departure. It was the privilege of the under-signed to comfort the mourners on the occasion with the facts and philosophy of our beautiful faith. A. G. DOCLEDAY.

Passed to the higher life, April 30, 1868, at Washington, D C., fter a lingering illness, W. F. Putnam, formerly of New Hamp shire, aged 37 years. For twelve years he was a firm believer

lrit-teachings. Say not the loved return to us no more When in the grave their withered clay is lying; Think not communion with ourfriends is o'er When we have seen them close their eyes in dying. Hath the soul, then, no other habitation Than this pale clay, so feeble and so worn? Must love, with that cold heart's last palpitation, Die into night, and know no waking morn?

Die into night, and know no waking morn : Oh no, we are not sundered by the grave; The one we love, whose absence we deplore, Is with us, near us, in our hours of sorrow, Walting to clasp us when our task is o'er. Then never be the brow in sadness shrouded When friends put off their worn-out robes of clay, But with the cyo of faith and hope be alded To see them newly clad in robes of day. C. M. I C. M. P.

MISS HOSMER AND CHARLOTTE CUSHMAN.-Miss Hosmer is often seen in public in Rome, at times driving a handsome carriage and span raptimes driving a handsome carriage and span rap-idly along the streets, at times on horseback, making her way (in which latter capacity she ex-cels) to the meet of the fox-hounds on the Cam-pagna. The pack, this year, is good, the sport fair, and the amusement very fashionable. Miss Hosmer is an expert rider, and both she and Miss Cushman are often seen going at a furious pace over walls, fences and ditches close upon the heels of the hounds. Each of these ladies has a strong and tireless energy, and a muscular physique which many a man may well envy. They are which many a man may well envy. They are gifted with wonderful endurance, which the latter has the occasion often to display upon the stage, and with which many of your readers are familiar. Both are thoroughly American, yet of strong and impressive individuality, that brings them out in striking contrast to the rest of society in Rome.— Letter from Europe

o "I have passed the greater part of my life," said Simon, the son of Gamaliel, "in the society of the wise, and found nothing more becoming in the man of wisdom than silence. It is not the preaching, but the practice, which ought to be considered as the most important. A profusion of words is sure to produce error."

O The greatest glory is not in never falling, but in

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