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A DAUGHTER TO HER MOTHER ON EARTH

BY WILLIAM BRUNTON.

Sweetest mother, dearest, truest, fondest, best,
Oft I come to see you from my peaceful Rest;
Oft I come to cheer you when beset with woe;
Oft I give you courage, conquering the foe!
Oft I come with peace, and richest love impart;
Oft I come as life-blood beating in your heart!
Oft I come, as all my wishes fall to you,
You that are my flower, and they the morning-dew—
Thus our hearts as one forever must remain,
Sharing heavenly sweets with earthly need and pain—
Mother, darling, dearest, truest, fondest, best,
Oft I come to see you from my peaceful Rest.

Sweetest mother, now your years advance apace,
Taking you away from burial time and place,
Till the years enshroud them thick in mist and gloom;
Till my home is nearer than my grave-yard tomb!

But if far from it why nearer still to me?—
Far from death to happy life where angels be;
Far from trouble mixed with trying strife and care,
Near to consolation, and full reward of prayer;
Far from old things dead and gone forevermore;
Near to new and bright things on our golden shore—
Mother dearest, years disturb not feelings mild,
Years of parting leave me still your darling child.

Sweetest mother, what a world we now enjoy,
Bearing precious sweets, through winter's fierce annoy.
Bearing good in now, and promise far before;
Yielding plenteous peace that grows from more to more.
What a world for us and those we count as dear,
Rounding earth through space to perfect spirit-sphere!
One by one your friends, like stars, do melt away;
Day by day you merge the fading into Day—
Sweet the blessing crowning gleams of life to be;
Heart to heart embracing all our family.
Comfort darling mother, yours this region blest,
This is yours and ours bestowing peace and rest.
Boston, Mass.

Letters from "Over the Waters."

NUMBER THREE.

Jesus villified and slandered; Jesus charged with wine-bibbing, blasphemy and seduction, was so poor that "he had not where to lay his head." English bishops profess to be his humble followers; and yet are clothed in costly robes, and lay their heads in churchal nests well-feathered with the gold and silver of earth. From the English clergy list before us, we learn that the "Right Honorable and Most Reverend" Archbishop of Canterbury has \$75,000 per year; the Archbishop of York \$50,000 per year; the Bishop of London \$50,000 per year; the Bishop of Winchester \$52,500 per year; the Bishop of Durham \$40,000 per year, with many others whose salaries are nearly as large, and who sit—a portion of them at least—as representatives in Parliament. This, be it remembered, is "Church and State" religion; and this is the real thing aimed at in the effort to put "God" in the American Constitution. Hebrews and Spiritualists, Unitarians, Universalists, Free-religionists and Free-thinkers all should present a solid phalanx against any such sectarian scheme.

PAPAL TROUBLE IN GERMANY.

Dr. Dollinger, from the enunciation of the "dogma of infallibility" to the present time, has been its most courageous, most able and learned opponent. This Catholic prelate really supplied the opposition at the Council of the Vatican with the strongest historic materials for attack. By positively refusing to accept it as a decree of the Church, he has incur-

red excommunication. All honor to this second Luther, who, like the first, has bold and enthusiastic friends. For many years he has been the most distinguished in the University of Munich. The professors in the ratio of sixty-three to five sustain Dr. Dollinger in this churchal revolt. The movement is scholastic and patrician; the upper classes and the Court support the Doctor. The plot deepens; Catholicism is in trouble. In a late official paper from Pope Pius IX, we find this, copying from the *Fleurence Nazione*:

* * * The source of the right of the Roman Pontiffs to depose Sovereigns and to release the people from the obligation of fidelity does not arise from infallibility, but from the authority that has been given to the Vicar of Jesus Christ upon earth and in heaven. When, in virtue of the public law then in force, and of the understanding of the Christian nations, the Popes were considered as the supreme judges of Christianity, they exercised also a civil jurisdiction over princes and states. * * * It certainly is not the dogmatic definition of the infallibility of the popes that would decide me to put in force those rights; and those who represent their exercise as the necessary consequence of such definition, certainly wish to excite the Sovereigns against the Holy See. Others wish for explanations and elucidations respecting the dogmatic definition, as though it, [the infallibility of the Pope,] were not sufficiently clear of itself. I certainly shall give none. The sense of the dogmatic definition of the Pontifical infallibility is to be found in the decree of the Council, and is so simple and obvious as to need no comment."

The only growing Church in America, as a distinct organization is the Roman Catholic. Papists to-day rule New York, politically. Remember the July riots.

THE PENTATEUCH AND TALMUD.

As soil to vegetable, as father to son, so stands the past to the present. Babylon, Nineveh, Jerusalem, were once mighty cities, and anything to-day, be it half-defaced coin, broken monument, or scraps of musty manuscript, throwing light upon their early history is intensely interesting. Who has not read of the colleges, astronomical charts, hanging gardens and mystic theologies of the Babylonians. Hieroglyphic inscriptions have given us golden hints of their quite forgotten glories. Babylon was the cradle and the nursery of the Talmud—the *Talmud of Babylon*, containing a vast store-house of antiquities of which the world knows comparatively nothing. Few read Hebrew. The Talmudic writings have for many weary centuries remained in the hands of Rabbis, and in Continental libraries. But the Rev. Dr. Margoliouth, whose life has been devoted to the critical study of Hebrew and Rabbinical literature, in connection with the scholarly Hershon, is about to publish a work entitled the "Pentateuch or Scriptures According to the Talmud," with a prefix in the form of an introductory essay, upon the rise, progress and development of pseudo-canonical books of the Jewish nation. These Talmudic writings abound in commentaries and criticisms, not only of Babylon and the Babylonians, the Jews and their sacred books, but of the Greeks, the Romans and of Jesus, that "pestilent fellow," "magician" and "blasphemer." Scholars will seize the work with avidity.

IMPORTANT LETTERS.

Spiritualism is not local. This angel precursor of a new dispensation has sent messengers into all lands. The Continent, Turkey, India, Australia, New Zealand—all the "ends of the earth," have their media, manifestations and spiritual literature. Here are extracts from recent letters to James Burns, 15 Southampton Row, or ourself.

Pearychand Mittra, Calcutta, India, writes:

"Spiritualism has been and is my principal study, and I am quite wrapped up in it alone. The less sensuous we are, the more we know of Spiritualism. The principle is divine, and in the degree that we live the divine life, we come into sacred fellowship with the infinite Spirit. I shall be glad to assist G. C. Hay & Co. in the circulation of your Spiritual publications."

Baron Kirkup Casa Castagni, Florence, Italy, says:

"Let me thank you for the Year-book of Spiritualism, which I have received. I find a rich mine of fact and philosophy in the volume. Enclosed is a Spirit-photograph which you may re-produce if you choose. It is more distinct than those I received from America. * * * A young lady from Leghorn, Miss Paolina Carboni, is on a visit to my daughter and has become a Medium. She sees, every evening, when in the trance state, her sister, Annina, in company with our Spirit friends. The Spirit-picture I send you was taken by an Italian operator from Turin. The coloring is a step beyond the Spirit-photography of America. This is the first experiment of the kind that I have seen in Florence. * * * I am no believer in re-incarnation. Miss Blackwell, though a clever writer, gives no demonstration. It is theory. I do not trust to writing Mediums. It does not identify the Spirits. Physical manifestations, with the intelligence, prove immortality, and that is enough for me." * * *

Prof. E. W. Palmer, St. John's College, Cambridge, writes under date of July 21st:

"The doctrines professed by Spiritualists, are, as you are aware, by no means new. I find them prevailing in Arabic, Persian and Turkish literature, during and long before the middle ages. They appear to me a very natural outcome of the craving of man for a knowledge of the unknowable, and their appearance, therefore, is only what might be expected."

This University gentleman does not, at present, profess to be even interested in Spiritualism. He spent much of last year in Syria, and other parts of the East.

Mr. W. D. Meers, Dunedin, Otago, New Zealand, writes:

"When I am entranced by Spirits I am perfectly unconscious. Oh, how blessed this Spiritualism is. When letters and articles printed in English journals upon Spiritual manifestations are copied into our New Zealand papers, they create a deep interest. We want good test Mediums in this distant country. As it is, the work is going on."

Baboo Brena Benarkee, Bombay, India, writes:

"I went the other day to see the great god Juggernaut. It was—the festival I mean—very much like an "English Fair," so my English friends tell me, only there were less drinking booths. There is not "a semblance of immorality" at this or similar festivals, as the Christians of the West have reported. Our people live upon grains, vegetables, fruits, and not as sensual as the Western natives, themselves being witnesses. Many young men of my country are studying the English language. Spiritualism is natural to the Hindoo mind. Our sacred literature is full of it, though often enigmatical to those not acquainted with our past history. I was taught from a child that Spirits, good and bad, were continually with me, and I frequently had proofs of this by open vision. But I am sorry to say there is much superstition at present mixed up with pure Spiritualism in my country."

A PLUCKY VOLUME.

J. H. Powell, just returned from America and London, has nearly ready for the press a book to be entitled "*The Englishman in America*." The volume will reflect the state of society in America, and especially Spiritualism, with its sunshine and shadows, as seen and experienced by the writer. Under fictitious names he pictures, paints and flays alive. These chapters will give hints of what the work will be:

CHAPTER XII.—In Chicago—Searching for Board—Mr. Dawes—Literature at a Discount—Changing the Quarters—The Sills—Mike and his Misfortunes—Poverty in Company—The Exile of Erin—Anthropology and Psychography—The Brassy Phrenologist—The Power

of the Press—Sensationalism—A Broad-faced Lie in Print—Getting up Linen—Being Close—A New Citizen—Denied a Hearing.

CHAPTER XXII.—The Mecca of Harmony and Peace—Shaker Principles—Persecution—North Union—Chorus of "Bahs"—A Sister Shaker—Rather Inquisitive—Elder James Prescott—A Bite at the Shaker's Table—The Divine Book of Holy and Eternal Wisdom—Practices—The Church—History of the Elder's Shakerism—Shaker Kisses—Choice of the Rudimentary—Respect for Prescott.

CHAPTER XXX.—The Spice of Life—Gun of Theology—Sulphur and Carbon—"Gone Up"—Elder Knapp, the Revivalist—The Strong Arm of the Law—"Knapp on Chickens"—The Elder's Sermon—*Awful Expletives*—The Devil in California—Soul-Growth—Discourse by Emerson.

THE ANCIENTS' WORSHIP OF SPIRITS.

Worship is natural. In remotest antiquity men worshipped trees, rivers, stars and suns; or rather these as symbols of divine intelligences beyond them. All the personal gods worshipped by the ancient nations of the East, including the Jehovah of the Jew, were once men—*famous heroes*.

Xenophon testifies that Cyrus implored the "assistance of the heroes, the spiritual guardians of Media, and that he propitiated the gods and immortal heroes of Assyria and other countries. These aided him in battle." Herodotus writing of the Persians, Thracians, and other Asians, says that "Bacchus was educated in Arabia, and that the Thracians had in their country an oracle Mars, who was certainly a Thracian. According to Clemens Romanus, his sepulchre was shown in Thrace, among others. Each province of Thrace had its peculiar divinity, and their kings prided themselves in being related to Hermes. Herodotus declares that their "Kings, besides their national Deities, adore Hermes with greater devotion than their other gods and swear by him alone, and claim to have descended from him."

Athenagoras in his "learned apology," says the nations of Asia and all others as appears from their "records, worshipped gods—guardian Spirits that once had been man and woman."

It is well known to historians that Sanchoniathon was a cotemporary of Moses. Some place him many years before the Moses of the Old Testament. He wrote in the Phœnician language. A portion of his works were translated into the Greek by Philo of Byblus, some part of which were preserved by Eusebius. Here is an extract:

"The most ancient of the barbarians, especially the Phœnicians and Egyptians, from whom other people derived this custom, accounted those the *greatest Gods*, who had found out things most necessary and useful in life, and had been benefactors to mankind. These they worshipped as gods; and applying their temples to this use, they consecrated to their names pillars and stones of wood which the Phœnicians held in high veneration, and instituted the most solemn festivals in their honor. More especially did they give the names of their kings to the mundane elements, and to other things to which they attributed divinity. * * * Some of their gods were mortal, and others *immortal*."

Hermes Trismegistus acknowledged that the "gods of Egypt were *dead men*," and that the "science of transforming men to gods was invented in this country;" and that human souls [Spirits] were worshipped as demons in every city. Among these human personages, Trismegistus specifies Esculapius, Isis, the elder Hermes, or Mercury, with three others of the most celebrated divinities of Egypt, one of which was his own grandfather. Diodorus Siculus inquiring into the foundations of religion and of the gods of Egypt, says, "besides the sun and moon, whom they considered symbols of the first and *eternal gods*, they acknowledged that others had been translated from the earth, and were formerly Kings of Egypt. He specifies the eight great gods, Sol, Saturn, Rhea, Jupiter, Juno, &c., and adds that Sol was the first king of Egypt. From Jupiter and Juno as sovereign rulers, were born Osiris, Isis, Ty-

phon, Appollo, and others. Osiris and Isis were children of the same parents, and reigned as King and Queen of Egypt. Osiris was a great conqueror, and deified his parents. In after years Osiris himself was deified, and finally a third part of the lands were appropriated to maintain his worship. Plutarch informs us that he was "everywhere worshipped under a human form," and that Egyptian priests "pointed out where the bodies of their gods lay buried." Plutarch further says that "Osiris and Isis were for their virtue, changed from good demons into gods, as were Hercules and Bacchus afterwards, receiving the united honors both of gods and demons." Plato speaks of "Theuth, living in the reign of Thames, King of Egypt, as one of the ancient gods of the country, who continued to exercise a guardian care over the people." Lucian represents "Alexander after he was dead, as expressing a wish to have his body buried in Egypt, *that he might become one of the gods of that country*." In Egypt writes Maximus Tyrius, "they show you at once the *temple of a god and his tomb*."

The distinguished Euhemerus relates that in one of his voyages by order of Cassander, King of Macedonia, he came to the "Island of Panchuia and found in the temple of the Triphilian Jupiter an authentic register of the births and deaths of the gods," of their communications, healing powers and guardian care. The term Jupiter, according to Cicero, denotes only a *helping-father*. The Arcadians disputed with the Cretans the honor of giving birth to Jupiter. Both parties considered him originally a *man*. If not born he was educated in the Island of Crete and died there at the age of one hundred and twenty. Diodorus Siculus says the "remains of his tomb on this Isle were still shown."

The historic stream flows from India to Egypt, Egypt to Greece, Greece to Rome, and Æneas, from whom the Romans claimed to have descended, brought from "Troy into Italy his *household gods*, who were the souls of his departed ancestors," says Demades. These he counseled and worshipped. They were the penates or guardian spirits of the Roman state and the Roman people. The eloquent Cicero says:

"The whole heaven is almost entirely filled with the human race; even the superior order of gods were originally natives of this lower world, as could be proved from the writers of Greece. Their sepulchres were openly shown in that country, and the traditions concerning them were preserved in the mysteries." (Tusc. Quæst. i. c. 12.)

He further taught that these gods, ghosts, *spirits* heard the vows and prayers of supplicants, granting the "mariner calm, the traveler a safe return, and the soldier victory." Dornitian, when dictating a letter to be used by his persecutors, began it thus: "Our Lord and God thus command us." (Suet. Vit. Dom. c. 13.) These titles are the very same as those that the Greeks used in referring to Jupiter, and the Jews to Jehovah—all men once. Hence Egyptians, Grecians, Romans, Jews, Christians were—*are*, more or less—idolrous men-worshippers, spirit-worshippers. Is not, blindly believing everything the Spirits say, and praying to Spirits, as is some times done by Spiritists, a tendency in the same direction? Spiritualists worship God, the *Absolute Good*.

OUR APPOINTMENTS.

The 12th September we expect to be in Troy, N. Y.; two last Sundays of September in Dayton, Ohio; October, in Louisville, Ky.; November, Memphis, Tenn.; December and January, New Orleans, La.; February and March, Troy, N. Y.; April, Washington, D. C.; May, Dayton, Ohio. Have recently been written to for a month or more from Sturgis, Battle Creek, Chicago, Buffalo, and East Saginaw. Will come as soon as we can make arrangements.

Alas! Walter Scott was not a Christian.

BY G. A. B.

The recent Centennial Celebration of Walter Scott was the occasion of many a newspaper notice, more or less clever and elaborate, concerning his character as a man and his status as a writer, of the great "Magician of the North." Among the many, few excel in their general estimate of Sir Walter, the following comprehensive and appreciative "thumb-nail" sketch which we extract from a cotemporary:

Scott was a *man*, massive, well balanced; whichever way you look at him, a nobleman. The patent of his nobility was granted by a more kingly hand than that of George the IV. In body, mind and heart, he was *large*. That his name shines pre-eminent in the land of Hume and Hamilton and Burns, testifies to his genius, and that £500,000 came to him as compensation for his literary labors, is a striking evidence, at once, of the extent of his work and its popularity. But neither brilliant genius nor resplendent success can permit us to forget those less conspicuous but even more honorable features of his character and life—his ingenuousness, his modesty, his simplicity, his hospitality, his kindliness of heart to all—qualities which brightened his home, endeared him to the society in which he moved, gave shape and color to his writings, and ensured for him the discriminating and permanent homage of mankind.

Would the reader dream that after so clear and just a statement of one whom it voluntarily confesses "ensured for himself the discriminating and permanent homage of mankind," that the same writer, in the same article, could put on mourning and sanctimoniously bemoan because "the record of his religious character, [according to modern Calvinism] is so very vague."

Alas! that Walter Scott was not a christian, is the pharasaical whine of the Boston *Congregationalist*, a denominational organ in New England, the editor of which seeks to do for Scott what Rev. J. D. Fulton, (the Harlequin of Tremont Temple as "Warring" calls him,) and his benighted brethren were anxious to do for Dickens—send him to hell, because in the strictly technical sense, he was not a "pronounced christian."

But to be consistent, orthodoxy has got to locate in hell and to award with eternal damnation all men women and even children, however good, humane and noble their earthly life may be, who do not profess to accept and believe in certain dogmas of ecclesiastical theology.

A correspondent sends the following:

I would like to add a few lines in justice to Rev. J. H. Harter, of Auburn, and the excellent sermon preached at the funeral of Lynn H. Wheeler, at McLean, which the limited space devoted to items of events seemed to preclude last week.

Many of his old friends who have been familiar with his labors in the Universalist ranks were somewhat curious to hear him in his "new departure," Spiritualism." They found him lacking none in his old enthusiasm but rather inspired with new life, and speaking as one truly having a witness to the truth of immortality. The effect upon the afflicted parents was most salutary, giving them the consolation which alone could bring peace to their stricken hearts; that the loved one gone before is not lost nor far removed from them, but is ever ready to give evidence of his presence and sympathy. Numerous quotations were made from the Bible, particularly the New Testament, to corroborate the positions taken, also to show that the truths of that good book are not at variance, as many supposed, with the doctrines held by himself. By the manly, independent position taken he commanded the universal attention and respect of the congregation, and though differing from him in belief, none could but feel that sincerity and veneration for truth were among the good qualities of his mind and heart.—*Weekly Ithacan*, Tompkins county, N. Y., July 28, 1871.

Orthodox Spiritualism.

BY J. W. BAILLET.

[Continued.]

We have several instances given where angels appeared to Daniel. One who bore the appearance of a man came to him and gave him an explanation of the vision which he had, but understood not. (Dan. 8-15.) The man, Gabriel appeared to him. (9-21.) At another time he saw a man clothed in fine linen. (10-15.) Again he says: "One like the similitudes of the sons of men touched my life." (10-16.) And following the same narrative we read (verse 18), "Then there came again and touched me one like the appearance of a man." At another time three men appeared to him (12-5.)

The words "angel" and "man" are used indiscriminately in the first chapter of Zachariah to designate the beings that appeared to the prophet and we are told in verse 20th that he saw four carpenters! In chapter 2d, verse 1st, we are told he saw a man with a measuring line in his hand, and at verse 3d, speaking of the same man, he says, "And behold the angel that talked with me went forth and another angel went out to meet him."

We are told (Matthew 4-11) that angels came and ministered to Jesus, and at the transfiguration Moses and Elijah were seen by Peter, James, and John. Now, if the dead never return who were these? Does any one pretend to say that they were not Moses and Elijah who had returned to earth to communicate with Jesus? Perhaps some wise one will say Elijah never died, as we are told he was taken up to heaven in a whirlwind. But while I shall not stop to debate this question at present, we will refer to the 13th chapter of Deuteronomy, verses 5th to 7th, and we shall see that Moses was dead and had been for nearly fifteen hundred years. And if Moses and Elias could thus return why could not any other disembodied spirit under like conditions?

God's laws never change; the chemist finds the same cause will produce the same effect to-day that it would a hundred years ago, and we think we are justified in saying that any person who has departed this life may appear to mortals as did these two men, if the same means are used to bring about the result that were used in their case. This modern Spiritualists claim is the case, and when they attempt to prove it, the Christian world who profess to believe all these things that are said to have occurred hundreds of years ago, cry "humbug" or "delusion," without giving us any word of hearing.

Matthew informs us (27-52) that "The graves were opened and many bodies of the Saints which slept arose and came out of the graves after his (Christ's) resurrection and went into the holy city and appeared to many." Were not these men who were dead and now returned to earth?

We have several different accounts given of the appearance of angels at the tomb of Joseph when the body of Jesus was laid, all of whom wore the forms of men, and one of them was mistaken by the women for the gardener! An angel appeared to Zacharias, the priest, and announced the coming of John the Baptist, and also to Mary, the mother of Jesus. This we are told was the angel Gabriel. The same whom we have seen was called by Daniel the man Gabriel. Luke says an angel appeared to the shepherds and announced that Jesus was born, and a multitude of the heavenly hosts appeared praising God. And also, that an angel appeared and strengthened Jesus when he was praying that his cup of bitterness might pass from him, (22-43.) He also tells us that when Jesus appeared to his disciples after his resurrection, they were terrified and thought they had seen a Spirit (24-37.) And we are told by both Matthew (19-26) and Mark (6-49) that the disciples mistook Jesus for a Spirit when he came to them walking on the waters, from which we may reasonably infer that the people saw or thought they saw Spirits in those days. And

here let me ask if there is any learned D. D. who can explain to me the exact difference between an angel, a Spirit, and the immortal part of man? Wherein do they differ according to the Bible? Luke tells us in the first chapter of the Acts of the Apostles that two men appeared unto the Apostles when Jesus was carried up into heaven.

An angel delivered the apostles from prison. (Acts 5-19.) An angel spoke to Philip. (8. 26.) An angel appeared to Cornelius (10-3) and Cornelius says it was a man (30.) An angel relieved Peter from prison (12-7.) And an angel appeared unto Paul before his shipwreck on the Island of Melita (27-23.)

These are by no means all the instances given in the Bible where the inhabitants of another world have visited and conversed with and ministered to the inhabitants of this. They are only a few of the cases which show the most plainly that these angelic visitors bore the general appearance of men—so much so that they were frequently mistaken at first for mortals. And when we are told by the highest authority that a Christian can have, that men are to become as the angels of God in heaven, are we not justified in supposing that those who appeared to these people were men who once lived in this world and had passed on to a higher state of existence?

I can see no reason for believing that there ever existed any such beings as angels except such as have passed through the same kind of state as that through which we are now passing. I never yet have seen the same result produced by different processes. The same effect is invariably produced by the same cause, and taking the effect and seeking the cause you invariably find it the same. If we sow wheat we reap wheat. If we plant potatoes we dig potatoes. We never plant cucumber seeds and raise onions, and never find onions or cucumbers, or potatoes, or corn, but we reason that that particular seed was planted. And as we know (and we have Christ's own word for it) that men came to be as the angels of God in heaven, we are justified in presuming that all the angels in heaven have passed through an existence similar to our present state, and which tells us that Samuel and Moses and Elias, and many of the Saints at the resurrection of Jesus did really return with the same appearance that the angels bore when they appeared to mortals. In short, angels, men, and disembodied Spirits evidently bore the same appearance and were not distinguishable by the light, one from the other.

If we take a walnut and place it in the earth and watch the process of development through which it passes, until the little germ has grown to be a large tree, shall we not be justified in saying that every walnut tree in the world was produced by precisely the same means? And when we see the little child grow up to be a man, and passing from this life return as did Moses, and Elijah, and Samuel as angels from heaven, bearing precisely the same appearance as other angels, what reason have we for saying that they have not a common origin?

And having established the point as every Christian has it established in his own mind, that men become angels and that angels visit the earth, who, I should like to know, would be more likely to come than our own friends and relatives?

Would not the mother return to look after and care for her babe? Would not the husband return to his widowed wife and orphan children? I often hear people say that when they get away from this earth they never want to return to see the things they have left behind. Show me the mother, who, while remembering that she had a child on earth, could be placed in any state where she would be so happy as to have no desire to come back and look at her darling; and, in fact, spend a considerable portion of her time in its presence. That mother does not live, or if she does, she is unworthy to be called mother, and too selfish to be happy any where. She knows not what love is, and without love no human being either in this world or

any other can be happy. Do you say that she will be so changed as to forget for the time being her earthly existence, and will be so overpowered with the glory of God that the final resurrection will take place before she has a chance to realize that she has been separated from her loved ones? Is there any one on earth so miserably selfish as to wish to enter such a state? If so, I can't believe that he or she will be regarded by the Almighty as more worthy to enter into His rest than kinder and better people.

How pleasing it would be to me to know that my mother was in a state of such perfect happiness as to forget that she ever had a son; or, that my son was so happy as to forget that he ever had a father; or, remembering me, would not be perfectly miserable, even in heaven, without any knowledge of my whereabouts and condition!

There is no one on earth that wants to believe such a doctrine, or that, after giving the matter an hour's candid, earnest, fearless thought, would believe it. A great many Christians dare not think from fear of believing a lie and being damned therefor, and this is the great reason why the world moves so slowly in religious matters when compared with the progress in everything else. But suppose that nothing but Bible authority will satisfy us. The story of Samuel, of Moses and Elias, and of the return to Jerusalem of the host of Saints as related by Matthew ought to satisfy us that the immortal part of man still remembers its earthly existence and associations, and loves and cares for those left behind. Our Christians are always prating of miracles, straining at a gnat and swallowing a camel. They cannot believe in the phenomena which are produced by natural causes, but it is the easiest thing in the world to believe in miracles, in the suspension of all laws. They can easily believe that the sun and moon stood still at the command of a man, that two contending armies should have the opportunity to butcher one another. (Joshua 10-12.) That the sun was turned back ten degrees in the heavens to convince one man that God had changed his purpose; that whereas God had just said that Hezekiah should die and not live, He had now decreed that he should live for fifteen years more! (See 2d Kings, chap. 20th, and Isaiah, chap. 38.) All this is easy to believe when they well know that it is contrary to all laws and makes God a changeable, fickle being, and when they well know that such a suspension of the laws of the planetary system would result in making of the whole universe a chaotic map. But when called upon to witness what is in accordance with natural laws, they are too wise to listen, just as the astronomers of his time were too wise to look through Galileo's telescope!

It was the most natural thing in the world that Samuel should have been near Saul and that he should have understood the situation, for Samuel had been according to the written account, appointed to minister to Israel before he was born. It was he who anointed Saul as the first king over Israel, and it was but natural that he should feel an interest in the welfare of the nation even after his death, and this will account for his being ready at hand to answer the first call of Saul.

Why did Moses and Elijah come to meet Christ on the mount? We are not told what their special mission was. Is it not easy to see that they were the natural companions of Jesus? Both had ministered to the Jewish people. The Hebrews almost worshipped them. Both had been mighty men in their time, teachers of the nation during their earthly career, and now that Jesus had come to the same people, what could be more natural than that they should be attracted to him, and that they should appear to and converse with him?

"God makes the realization of any trial less than the anticipation, by showing us the line of beauty that follows his hand, but which we too often deem a chance gleam."

MRS. HARDINGE'S TESTIMONIAL.

The Conversazione at St. George's Hall, London, July 28, 1871.

The following extended account of the testimonial given to Mrs. Hardinge before leaving England, we take from the *Medium and Daybreak*, and our readers will find it very interesting:

The hall which was the scene of Mrs. Hardinge's farewell meeting on Friday evening is well adapted for a purpose of the kind. The ample stage when contracted to the dimensions of a large platform by some gay scene as a background, and filled with well dressed ladies and gentlemen, presents a singularly lively appearance. The seats throughout are luxuriously stuffed and covered with leather, ornamented with gold. Each seat is separated from those next to it by rests for the elbows, so that they are in reality stalls. It is intended to accommodate 900 sitters, one half being in the body of the hall, and the remainder in the balconies. On Friday evening the body of the hall was comfortably filled, with the exception of the back seats; the best locations in the balconies were tastefully decorated with specimens of mediumistic art and portraits of Spiritualists. In the place of honor, in the centre of the platform, was the beautiful and truthful oil painting of Mrs. Hardinge by Mr. Evans. On one side of it was the newly-painted design to illustrate the "Ten Spiritual Commandments," by Mr. Bielfield; on the other the same subject neatly written and ornamented by Mr. Robson. Near to these stood the address presented to Mrs. Hardinge, beautifully illuminated and written in Old English by the same medium-artist. We feel confident that this very excellent production will not disgrace the Spiritualists of England, wherever it may be seen. In front of the box occupied by Mrs. Berry was displayed a series of her wonderful drawings, also the two wreaths of flowers presented to her by the spirits. This interesting phenomenon was described by us at the time of its occurrence. A life-size photograph of Dr. Newton hung from the pillar on one side of the stage, and a beautiful crayon drawing by Mrs. Peebles fittingly occupied a similar position on the other side. Mr. Peebles has just brought it with him from America, being a present from Mrs. Peebles to Mrs. Burns. It appears that Mrs. Peebles is a medium for that peculiar manifestation; she is in the habit of drawing in colors artistic portraits of deceased persons. The spirits appear to her in vision, and she is enabled to convey the likeness to the canvas before her. As a work of art the specimen exhibited on Friday evening is an object of great merit. Duguid's large painting hung over the left-hand box, and a richly illuminated work of the same size by Mr. Robson on the opposite. The same medium-artist had two other works present which elicited much admiration. These were lent for the occasion by a kind lady in that fashionable neighborhood who is a liberal patron of deserving mediums.

A series of eight drawings in crayon suspended from the balconies presented a striking appearance. They are copies of a selection from the numerous mediumistic works of the late Dr. Hahn, of Stuttgart, and were introduced into this country through the indefatigable efforts of Signor Damiani. We expect soon to be favored with a description of them from his pen, and therefore desist from making further remarks at present.

A great curiosity was a specimen of direct spirit-coloring exhibited by Mr. Smith, of Ealing. It bore this inscription: "The penciling of this sketch was produced through the hand of the medium; the coloring at the same time by direct spirit action, there being neither colors nor brushes in the house. The whole picture took about three minutes in executing. It is singular that the medium discovered at the finish the same coloring matter on her finger nails, as if emitted through her own organism." It looks like a bunch of three or four violets, and the color is irregularly patched on the petals. It has hitherto been impossible to discover the nature of the pigment used. Through the kindness of John Culpan, Halifax, a book of spirit-writing in an unknown character was shown. It is through the hand of Mr. Foster, of Lightcliffe, near Halifax; it looks like shorthand. One table was covered with specimens of periodicals devoted to Spiritualism, from European and American sources, and in various languages. On another table were copies of Mrs. Hardinge's "History of Spiritualism," bound as presented by the committee to the public libraries. Mr. Peebles "Seers of the Ages" and "Spiritual Harp" were also on the table. These various objects attracted a deal of interest;

but the crowd was so great and the time so limited that few could find opportunity to inspect them. We may mention that the greater part of them may be found at the Progressive Library, and visitors are at all times welcome to look over the whole collection.

THE ATTENDANCE

was much greater than the most sanguine could expect. Many who are not at all connected with the movement were present, amongst whom were observed a Cabinet Minister and more than one Member of Parliament. On the platform were—Gerald Massey, Esq. (in the chair), Mrs. Hardinge, Mrs. Floyd, Mrs. Wilkinson, Mrs. Everitt, Miss Nisbet, Miss Cooper, Madame de Sievers, Mrs. Stewart, Miss Kislingbury, Mrs. Hicks, Mr. Peebles, Elder Evans, Signor Damiani, and others.

The proceedings commenced with an overture on the piano by Mr. Hicks. At the opening of the meeting, a letter was read from Mr. Varley, in which he tendered his earnest thanks to Mrs. Hardinge for her persistent and intelligent devotion to the cause of human progress.

The Chairman expressed the gratification he felt in being present. He was very glad to see any sort of organization under the name of Spiritualism. The Spiritualistic movement in England reminded him very much of watching a piece of smooth water on a hot summer's day, and seeing innumerable fishes leap up and down again. There was no sequence, no connected action, so far as he could see. English Spiritualists had not gathered round with any heart to make Mrs. Hardinge's visit the great success it ought to have been. He spoke as an outsider only, and not as one who could give them any constructive criticism on their movement.

"Birdie's Spirit Song," written through the mediumship of Lizzie Doten, was then sung by Mrs. Hicks, with chorus.

MR. PEEBLE'S SPEECH.

The Rev. J. M. Peebles said: Mr. Chairman—Ocean-bound the 4th of July, on the English steamer "Atlantic," White Star line, Americans celebrated their natal day, reading the Declaration of Independence, singing national songs, and making speeches. This was the first toast given:—

"England and America—Their laws, like their people, having a common origin, their diplomacy should be ever so fashioned as to bring all nations within their influence into the principles of peace, and inspire them with a desire to elevate humanity."

The words of the speaker in responding were loudly cheered, because echoing both the spirit of the toast and the results of the recent Joint High Commission, amicably adjusting the "Alabama Claims." This international event is among the cheering signs of the times. And what an example to the nations of the earth, especially France and Prussia, mourning and reeling still under the late baptismal war-spirit of fire, sword, and destruction! Sentiments relating to the fraternity of nations—to justice and equity—touch the divinity within. Loyal souls love the right, the good, the beautiful and the true; while "peace on earth and good-will to men" is ever the burden of angel's songs. This interesting gathering, this large assemblage of sympathising souls before me, presents an imposing spectacle, thrilling every fibre of my being with joy. And just what gladdens my heart, saddens yours—your loss is our gain. This farewell testimonial in honor of our distinguished and mutual friend, Emma Hardinge-Brittan, who is about to make my native country her permanent residence, will interest Spiritualists equally on both sides of the Atlantic waters. This time, at least, American diplomacy has excelled. In a more broad sense, however, she is neither ours nor yours, but the world's—the wide world's for enlightening and redemptive purposes. It is needless to tell you that for years I have been an ardent admirer of her whom God and angels long since commissioned to preach the gospel of the ministry of spirits, in demonstration of immortality, and in attestation of God's infinite love to all humanity. During the four months and a half that I had the honor of addressing London Spiritualists in the Cavendish Rooms, under the management of James Burns, I often referred to the commanding presence of Emma Hardinge—to her zeal, devotion and moral bravery—to her wonderful gifts as writer, orator, seeress, and inspired Medium; speaking eternal truths, and, what was more, conscientiously living them in her daily life. And I beg to assure you that from the great Northern chain of lakes in America to the Southern savannahs of the tropics, from the Atlantic cities in the East to the wave-washed shores of the Pacific in the West, her worth is appreciated, and her praises

are breathed in tones of tenderness and love. Therefore, as a humble co-worker with you and her, I thank you from my heart of hearts—thank you, O Englishmen, for this noble testimonial of appreciation. But what of Spiritualism in America? The clouds are breaking—the morning dawns. Judge Edmonds, basing his conclusion upon an extensive correspondence, upon the assurance of clergymen, upon personal experiences in traveling, and upon carefully collected statistics furnished by the Roman Catholic clergy and bishops, estimated the number of Spiritualists [Spiritists] in America as high as eleven millions. And the enemies of the movement have never denied or questioned the general soundness of the statement. On the contrary, secular and religious journals sustain Judge Edmond's estimate. Listen to the testimony:

If Spiritualism is defined to mean holding intercourse with the dead by means of trance, "clairvoyance," and dreams, as well as "table-tipping," there are probably more than the eleven millions named and numbered by the New York judge.—*Church Advocate (South.)*

Spiritualism has already planted its sentiments so firmly and generally in Church and State, that the victory is nearly complete. The opposition is now very feeble, like that of a dying man in last moments.—*Christian Herald and Review.*

At this point candor requires some concessions to Spiritualists on the part of their opponents. We must concede to them a certain basis of phenomenal facts. Eyes, ears, and fingers are tough witnesses to these facts, which go to prove the presence and activity of extra-human intelligence.—*The Advance (Chicago.)*

Has not the time come when it is safe to treat Spiritualists with as much respect as is shown those who advocate eternal punishment in the life beyond this?—*Troy Budget (New York.)*

Spiritualism, sitting in high places, and numbering its millions, is exerting either for weal or woe a wide influence. It must be tried by its "fruits." This is the scriptural test laid down by Christ.—*The Christian Witness.*

Writers in *The Banner of Light*, and others, are making a sharp distinction between Spiritism and Spiritualism. Spiritists are more numerous than Spiritualists. The former, demonstrating a future existence, is simply the science of spirit-converse; while Spiritualism, in its best definition, implies spirit-phenomena, science, philosophy, religion—everything that interests humanity for good. The movement, angel-born, though marching through our land in rapid strides, seems operating, at present, more as a diffusive, liberalizing principle, than a constructive formation looking to a distinctive organization. The mental and moral elements are somewhat inharmonious. The sound of the iconoclastic hammer often drowns the music of the workers. There is wanting throughout our ranks more harmony, system, order, consecration, religious culture—a genuine Pentecostal baptism. Resolving to visit England in July, we wrote friend A. J. Davis, informing him we should take pleasure in delivering any packages he might put in our hands. In the reply he says:

"I.—We send the English Spiritualists greetings fresh from the heart of love and good-will.

"II.—We send a living prayer for their abundant prosperity and progress in whatsoever is true, good, just, and beautiful, all of which are spiritual.

"III.—We send them an earnest desire that their growth in Spiritualism may be firmly and rationally rooted, as are the great trees which begin in the deep bosom of the solid earth.

"IV.—We send our hope that their fruit and leaves will be harmonious, and 'for the healing of the nations.'"

In the same letter, Mary F. Davis, "angel of the household," wrote: "Go thou, my brother, freighted with the love of our hearts for those who, not having seen, yet love for their devotion to truth as discovered in God's universe and revealed by the angel-world." Hudson Tuttle, who resides on his "Walnut Grove Farm" of 210 acres, 'mid grains, grasses, fruits, and vineyards in Northern Ohio, said: "Tell those people that as our commerce and language are one, so is our work in elucidating the phenomena and philosophy of Spiritualism. It is my heart's desire to some day meet them face to face, and talk of our beautiful truths and divine principles, so closely allied to science and the practical duties of life." And Emma Tuttle, whose poems run like golden threads through all our Spiritual literature, begged me to bear her love and good wishes to you all. Mrs. H. F. M. Brown, president of our National Association of Spiritualists, and editor of *The Lyceum Banner*, desired to be remembered, sending heart messages to you as "workers with her in a common cause—the ministry of spirits, and the reforms of the age." Moses Hull, editor of *The Crucible*: A. A. Wheelock, managing editor of *The American Spiritualist*; Dr. E. C. Dunn, speaker and healer; J. O. Barrett, author and editor; C. B. Lynn, speaker and writer of Western locals in *The Banner of Light*,

and others, sent words of good-will to the Spiritualists of London and provinces. Whether in England or America—whether in Europe or Asia—being Spiritualists, our hearts, as our destinies, are one. Rising above time, country, or creed, Spiritualism is a universal religion—a religion that acknowledges God, demonstrates immortality, teaches retribution, enjoins purity of life, inspires each soul with faith in eternal progress, and invites all races and nationalities to fraternally meet and worship in its temple. Believing souls rejoice. Already the fig-tree buds. The good time is at your doors. Lift up your heads, for “your redemption draweth nigh.” We “walk the wilderness to-day, the promised land to-morrow.” And in other musical words of a distinguished poet—chairman of the evening—whose poems in our libraries all through American stand alongside those of Tennyson, Emerson, Whittier, and Longfellow, we say—

The world is full of beauty, as other worlds above;
And if we did our duty, it might be full of love.

Again thanking you for this testimonial to one of whom America is justly proud, and will so gladly welcome to her shores, I pray God and His good angels to keep and bless you all.

Miss Cooper sang Gounod's “Serenade,” accompanied on the harmonium by Madame de Sievers, and gained a well-merited encore.

THE ADDRESS.

Mr. N. F. Daw read the following address from the Spiritualists of England to Mrs. Hardinge-Britten:—“Beloved and esteemed friend,—As you are about to return to the land of your adoption after eight months' sojourn amongst us, we cannot allow the event to transpire without this formal acknowledgment of the great pleasure and profit your visit has afforded us personally, and the unspeakable advantages the cause of Spiritualism has reaped from your able advocacy. The Sunday Services conducted by you have elevated Spiritualism into a rational and scientific expression of the religious principle in man. Without the accessories of fashionable worship, you have taught us that all the requirements of man's religious nature, intellectual, affectional, and aspirational, may be supplied from the never-failing and eternal source of spiritual life and being—God with us. You have shown that “The Religion of the Divine Humanity,” while definite and certain as any problem in science, is also capable of unlimited expansion as the mind of man develops; and while it presents a basis for law and order in the administration of Spiritualism, its tendency is not to fossilise the thoughts of Spiritualists with a creedal and fixed form of expression. Aided by the printing-press, your orations have been uttered to thousands weekly, and your ministrations have had a general effect on the public mind. The Press has been influenced thereby to respect the intellectual purposes of this movement; and in those important centres you have visited, the admiration and judgment of thousands have been excited in favor of Progressive principles. You have visited us in our homes, and your cheerful, sympathetic, and kindly manner has been to us an imperishable memory of the beautiful and good in human life. We have found you not only highly gifted with intellectual endowments and spiritual inspiration, but, what is above and beyond all, we have realized that you are a true woman, living out in your intercourse with the world the sublime principles enunciated by your voice. We deeply regret that we have to part with you for a time. It has been the warmly-cherished desire of many hearts that you would make this country your dwelling place, and promote the cause of Progress in a manner for which you are so fitted, and which we so much require. We live in the full assurance that you will return to us again at no distant day to occupy a field which your recent labors will have somewhat prepared for you. With you go, as a living presence, our warmest sympathies and heart-felt affections, and though thousands of miles may intervene between us, yet our spirits will as one meet in the grand aspiration which unites all souls to the universal Father and Source of Being. We fervently pray that you may be carried in safety, with those you love, to those you love across the wide ocean, that blessings may follow you in all your wanderings in the Far West, and that when we may have the pleasure of meeting you again your being will be further enriched by the fruits of a good and useful life, and the constant reception of angel-teachings. Till then, farewell! (Signed), J. BURNS, chairman of the committee.”

Mr. Coleman seconded the address. He said he believed he had been selected to fulfill this office because he was identified with Mrs. Hardinge's earliest movements in this country. He had the honor to preside at the first meeting of English men and women which

she addressed in London, and had ever since had the honor of her friendship. Although he differed somewhat from Mrs. Hardinge on religious points, there could be but one sentiment with regard to herself. Those who knew her must love and respect her; and those who knew her as intimately as he did, knew that the ranks of Spiritualism were not graced by a more eloquent woman than Mrs. Emma Hardinge-Britten.

MRS. HARDINGE'S REPLY.

Mrs. Hardinge then came forward, and was received with loud and hearty applause. She said: It seems to me it must be about six years since I landed on these shores, an Englishwoman born, but from long absence from the country, and from a world-wide devotion to the cause which I had adopted, leading me, during a pilgrimage of many years, from the farthest East to the farthest West, I returned here a comparative stranger. I could not count more than one human being whose voice would speak with the familiar tones of old in my ear, and that was my loved companion, my own mother. I had not been here more than one month when I found that so far from being a stranger I was in the midst of a wide circle of sympathising friends. On every side of me, hands were extended to press my own; voices sounded in my ears, not with the familiar tones of long ago, but with the nearer, sweeter, and more sympathising tones of a spiritual heart-love, such as no kindred knows—no mere ties of external circumstances can forge. The chain that was extended around me was born in the world of spirits—forged by the spirit-people, who between me and the strangers of my own land at once threw the links of a common and an associative object which annihilated time and distance, and placed me at once in the midst of a large and sympathising circle of friends. Led by the hand of him who has just addressed you, I appeared for the first time on the rostrum, not to strangers—not to explain some new, unpopular, and unknown truth, but to re-echo words which, to my amazement, had found their way across the wide wastes of ocean, and seemed but like the reverberating tones that were still lingering in my ears from the American Spiritualists. It is because I feel that there is this intense heart-tie of spiritual sympathy between us that I attempt no expression of thankfulness to-night for the ovation which you have offered to the woman; for do I not know that it is tendered to the messenger of spiritual truth? Do I not recognize that it is due to the angels who have brought you and me together, made me the instrument of addressing you, and you the instrument of the strength which enables me to speak to the world? It is in this sense that I receive the tokens of kindness, of sympathy, of honor and respect which you lay, I say, not at my feet, but at the feet of those whom I serve. (Applause.) Therefore, in parting from you I attempt no formal expression of thankfulness, no stereotyped phrases of acceptance of these noble and thrilling words; I only propose to review some of the footprints we have trod together—to go over the ground again where you and I have toiled to discover the meaning of the mighty movement of which, at present, we are little more than the subjects, but which seems to me to have put a torch in each one's hand—a standard committed to each one's care, marshalling us as a mighty army, by the unseen generalship of the mighty beings that have led us thus far with a power unknown to man, unprecedented in history, baffling all obstacles, putting down all attempts to hinder our progress, and carrying us forward triumphantly to the germ of a mighty spiritual organization.

What has Spiritualism done for us? I know there are many who reiterate that it has taught no new theory, uttered no strange or unknown things—that the belief in immortality, the worship of God, the acceptance of the principles of compensation and retribution for right and wrong, have all formed essential portions of human belief in ages past, and that all who acknowledge the teachings of Christianity subscribe to such doctrines. Whilst these words are perpetually reiterated in my ear, I am forcibly reminded of the time when, four hundred years ago, a man of faith believed that there was a *terra incognita* beyond the wide wastes of ocean. Far away across those pathless realms, which his compeers called the *ultima thule*, Columbus, by the eye of faith, discovered a new world. He could not communicate that faith to others; he could not prove or demonstrate its foundation, in itself, until the hour when, with God for his captain, inspiration for his pilot, and the weal and destiny of unborn millions for his freight, he breasted the wide waves of ocean, planted his foot upon the new world, and brought back, in evidence of his conquest of this *terra incognita*, the inhabitants thereof. Then it was that the world knew, and then it was that Columbus

exchanged knowledge for faith. We have found a Columbus; we have recognized in the unknown and hitherto viewless regions of the spirit-world, the commander, the captian, the crew, that have breasted the waves of death, planted their feet upon unknown shores beyond, and returned with hosts of the immortals to speak to us through the stammering tones of the little raps, and make our faith become knowledge, and demonstrate that which man has believed for eighteen centuries to be a solemn living truth.

Next, we have solved all the problems of spiritual existence; we have answered to ourselves for ever the question, “If a man dies, shall he live again?” We have learned what death has done to us: it has simply broken open the casket; it has rent the veil of mystery in twain, and discovered the living angels sitting within what we have hitherto deemed the corrupting tomb of death. Spiritualism has proved a mighty reform, and a prophecy of a still mightier one in the realm of that science which has ignored the Spiritualists because it is baffled by Spiritualism. Just as much as Spiritualists have discovered in the realm of spiritual science, is material science lacking in. Every one of the phenomena which manifests the presence of the spirit is a new revelation in science. I am perpetually questioned, “What is the connection between the sublime ideality that grows out of these spiritual teachings, and these insignificant sounds, these contemptible movements of gyrating bodies? What connection have these with this sublimity and ideality, this glorious revelation of new and unknown lands?” Can they not see that these are the flutterings of the spiritual lightning on the telegraph wires? Do they not perceive that, as these messages pass across the wires, a fresh revelation in science is proclaimed? A hidden people are in our midst—an unknown world has landed its freight of pilgrims on our shores—our city streets are thick with them—our chambers are full of them—the very stones are prating of their whereabouts; in the silence of the night—in the busy hums of the city—in the midst of everyday life, our secret thoughts, our secret practices are scrutinized by this cloud of witnesses that fills this very place, puts aside even the thick ponderable walls that surround us, and opens up before us the vast and illimitable fields of spiritual existence.

We have been asked, “What is the use of it?” We have been taxed, again and again, to show some new thing that these spirits have proclaimed. Everything that they do is new, every revelation that they make is a marvel—every sign and token that they present is an indication of a germ-seed planted in our midst, and eventually promising to blossom in a glorious and stupendous revelation of new forces within ourselves—new forces that this world of spiritual power is exerting upon us. Not “a” new force, not *one* force, not an unknown or disconcerted force from intelligence—but a force teeming with intelligence, and always manifesting special identity—ever speaking of personality. No matter whether it be one that we have honored in time past, or whether it be one of the seum of the earth—he is wiser, mightier, more scientific than all the scientific bodies of this great country put together; he can perform phenomena which they cannot explain. Thus it is that Spiritualism has brought us a scientific reform. Spiritualism has brought us a new light on those phases of character which we have hitherto deemed lost in the inscrutable mystery of sin. When we perceive that life beyond is but a continuation of the life present—that there is no interruption, no inharmony in that mighty chain of being that lifts up the poor, the friendless, the criminal, the ignorant, as well as the saint and the sinner, to a world of progress beyond—oh! what a broad mantle of charity does this Spiritualism throw over the past!

We no longer gaze upon the dark brow of the begrimed man of sin—we no longer look down upon these children of the people as they pass us in the midst of the mire and filth both of poverty and pauperism, of disgrace and reprobation; but we look through the black crust, and perceive there the germ of the mightiest angel that ever shone in the radiance of eternity. Folded up within the chrysalitic form of every material organism we look upon the germ of all powers, all possibilities; and as we gaze down on these corridors of eternity, we see these poor begrimed pilgrims, whom we have spurned and scorned, rising to the triumphant heights of Progress, under the brighter, more healthful, more humane, and therefore more divine institutions of mercy—of reform instead of punishment—of teaching instead of dungeon bolts and bars. I do claim, therefore, that Spiritualism in this respect is a grand and moral reform. It is something more—it is an individual reform. It speaks to the

(Continued on 10th Page.)

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A. A. WHEELLOCK, MANAGING EDITOR.

Spirit is causation.—"The spirit giveth life."—Paul.

"RESOLVED, That we are Spiritualists, * * * and that any other prefix or suffix is calculated only to retard and injure us."

Understand It.—All business transactions relating to THE AMERICAN SPIRITUALIST, and all moneys for subscriptions, advertisements, etc., should be sent to A. A. Wheellock, the Managing Editor. J. M. P.

Is the Bible the Source of Morality?

Against the stupendous assertion so arrogantly maintained that the Bible is the source of moral teachings, a volume of extracts, wise sayings and proverbs might easily be compiled from classic writers, and the records of remote, and even barbarous people, which would be in every way equal, and in many respects superior to the Bible. Seneca wrote:

"Let us covet nothing out of our reach."

"Happy the man who eats for hunger and drinks for thirst."

"The whole duty of man may be reduced to the two points of abstinence and patience."

"What nature has made necessary, human prudence should comply with cheerfully."

"Anger is unwarrantable as unjust."

"The rule is to pardon all offences when there is any sign of repentance or hope of amendment."

Confucius, the Chinese Sage, more than 500 B. C., taught the brotherhood of man. He wrote in his sacred books: "Teach all without regard to what class they belong," and stated the golden rule of doing as we would be done by, as clearly as it is recorded in the Bible.

When Buddha was reproved for allowing mean and sensual men to reform, and enter a state of grace, he replied: "All men are equal, and my doctrines are a favor and grace to mankind."

Certainly the Aztec civilization cannot be accused of absorbing its morality from the Bible, springing into existence among a savage people, separated by impassable seas from the old world, but even its bigoted Christian destroyers acknowledge that its moral code evinced as clear perceptions, and as profound respect for the great principles of morality as is to be found in the most civilized people. The Aztecs even founded hospitals in all their chief cities for the cure of the sick, and houses of refuge for disabled soldiers.

The following proverbs are samples of those which actuated their lives:

"Keep peace with all; heal injuries with humility; God who sees all will avenge you."

"He who looks too curiously on a woman, commits adultery with his eyes."

"Impart to us out of thy great mercy, the gifts, which we are not worthy to receive through our own merits."

But, it is said, although the ancient Sages wrote wisely, and spoke truthfully, though their lives put to blush those of the vast majority of Christians, that they could not agree respecting the foundations of virtue, the ultimate object towards which it shall be directed, or in what man's chief happiness consisted. This is a singular objection to be urged by

churchmen who never could agree, with all the light of their revelation on these same questions, and are now divided into more than a thousand contending sects.

Admitting revelation to be necessary, then, to understand this revelation, man must have capabilities, faculties which respond thereto. Having moral faculties to comprehend, they would, of themselves, arrive at moral truths, rendering revelation superfluous. Thus we should decide *a priori* as an inevitable conclusion of logic.

Ethics must be evolved out of intellectual growth. They must be innate, and cannot be foisted on the mind from a foreign source.

Rather Foxy.

It was an Irishman's logic, "that the Fox is the cunningest baste in the world, except the wren;" the evidence of which, Patrick claimed, was the fact, that the wren had two ways of approaching its nest, so that "when the enemy came to one door it could retreat at the other;" not so with the fox, who had but one hole for egress and ingress.

A close observer of the animal kingdom, including man, must have discovered some characteristics in the Fox besides his peculiar diffidence and desire to avoid notice when tugging off some fat goose or turkey, only just "borrowed for a few days," from some unsuspecting neighbor, that will completely reverse the conclusions of the wise son of Cork.

At least, the recent appearance of the *Present Age*, advocating Spiritualism, Universalism and Unitarianism, is proof conclusive of what a *foxy policy* may do, in providing two ways of retreat to one of approach. This policy may do for the coward and the trickster, but it has no merit for the brave, honest man with deep convictions of the truth and justice of the cause he has espoused. Such a man cannot ride *two* horses at the *same* time, to say nothing of the distressing feat attempted by the *Age* of trying to ride *three*!

Knowing something of the origin of that paper and its directing power, we are not surprised that the very precise, always proper, and wealthy Universalism and Unitarianism are to receive the same attention as the fair daughter of Spiritualism; and as there may be *money* in the case, the presiding genius of the *Age* will doubtless be as gallant in his attentions to these three fairies as the emergency of circumstances require, possibly persuading himself, if no one else, that it *will pay*.

But what every sincere person will object to, is the good Lord and good devil business the *Age* has engaged in, with such apparent delight and serenity of conscience. This is a time in the world's history when clear, sharp, pointed distinctions are required—as much in matters of religion as anything else. Every man of common sense ought to know enough about Spiritualism to know that it can't be used as a mixture in any such poisonous hodge-podge. The simple and sufficient reason is, BECAUSE IT WON'T MIX!

Over a year ago we read in the columns of that journal the boast, that "the *Present Age* was a Spiritualist paper in whose columns nothing offensive would be found for church members or their children." A grand way, indeed, to dislodge, uproot and dispossess, insolent, defiant, hoary-headed Error, and establish in its place, the lofty conception of truth.

It is high time that this transparent sham and fraud, in the name of Spiritualism, was held up in its true light.

Moses Hull, with a few brave words of disgust, thus simmers the thing down in the *Crucible*:

Our large cotemporary, *The Present Age*, has again taken the advantage that its size gives it over its *wee* brethren and opened two more new departments, one a *Unitarian* and the other a *Universalist* department.

The *Age* seems determined to illustrate that it can carry water on more than one shoulder at a time. If the *Age* does not get through all right it is because the "good God," and "good Devil" policy will not work. In order to be still more secure—to make "assurance doubly sure," we would suggest the opening of at least two more departments, one a *Methodist* and the other a *Roman Catholic* department. Then it would have a *dead* sure thing Spiritualists and Reformers who subscribe for literature of their own kind, of course will not know the difference; stuff them with the literature of the *dead* past, clothe them with their old cast off garments.

There is one thing the presiding genius of the *Age* should learn, that is, whatever amount of space is devoted to Universalism and Unitarianism, is taken from the Spiritualists and Reformers from whom he expects his support. While it is an absolute insult to them when they call and pay for the "Bread" and "Fish" of the Harmonial Philosophy to offer them the "stones" and "scorpions" of the pre-philosophic eras of the past, the bate is so transparent that sensible Unitarians, Universalists, lovers of light literature, and children, will see the barbed hook not half hidden in their departments.

[Crucible.]

A correspondent of ours, from the West, who is a quiet observer of what is being done in the cause of Spiritualism, thus illustrates the present position of the *Present Age*. We give it as a most fitting embellishment to this subject.

"A master sent his old darkey servant for a little dog, but on his way home he stopped at a grocery, where some fellows, without his knowing it, exchanged it for a pig. When the master let the pup out of the box and found it was a pig, he sent him back with it, but on his way back the same fellows managed to exchange the puppy for the pig. This they did several times. Finally the old darkey said, 'Well, Massey, he be pig or puppy, which we please.'"

Notice to Lyceums.

Friends of Toledo, Norwalk, Clyde and Milan, will please notify the Cleveland Lyceum when their delegations to the Union Lyceum Pic-nic are filled, and at what time they will arrive in Cleveland on the morning of the 19th, as it is desired to include all delegations in the Procession, if possible.

Ohio State Convention.

The fifth annual Convention of the Ohio State Association of Spiritualists, just closed at Milan, more than fulfilled our expectations. It was a complete success. The various Societies in Northern Ohio were largely represented; all were in earnest, and the utmost harmony prevailed throughout the sessions. Our good friends at Milan opened their hearts and homes, giving all the delegates and strangers from abroad, a warm, fraternal welcome.

The attendance was unusually large. The hall used by the Spiritualists was well filled on Saturday. On Sunday we were obliged to remove to a larger hall, which was filled to its fullest capacity. The speakers were numerous, all of whom were in their happiest moods, and the full tide of their best inspirations. Bros. Stebbins, Sutliff, Lynn, Kellogg, Dinkelspiel, Tuttle, Whipple, and Sisters Thompson, Cowles and Whipple, all participated in speaking, which was varied, spicy, well timed, meeting exactly the wants of the multitude. Good music was furnished by the Cleveland, Milan, Clyde and Norwalk Choirs. The worthy President, Hudson Tuttle, who has served the State Association so long and so faithfully, was re-elected for the ensuing year. The names of the other officers will appear in the forthcoming report. Altogether there was more earnestness and a greater degree of harmony exhibited in the late convention than it has been our good fortune to witness in any previous one we have attended in Ohio.

A full report of the proceedings will be published in the next number of the SPIRITUALIST.

E. WHIPPLE.

Milan, O., Sept. 4, 1871.

Union Lyceum Pic-Nic.

Probably nearly every member of a Lyceum, almost every Spiritualist and all those interested in either, in the State of Ohio, have by this time heard of the contemplated LYCEUM PIC-NIC to be held in Cleveland, September 19th. This movement of gathering many of the Lyceums of our State together annually at a Pic-Nic, is not only pleasant to all concerned, but has another bearing of great importance to the advancement of our cause.

With this view, and as a part of our missionary work two years ago, we urged the different Lyceums of Ohio to meet together at some central point. Five Lyceums met on the Fair Grounds at Ravenna. A very pleasant time was had. It was voted a success. Last year six Lyceums met in the beautiful Park at Painesville. All who joined in that were greatly pleased with everything except the rain, which interfered with the exercises in the Park.

This year the Cleveland Lyceum have set the ball in motion. At no small expense they have published circulars, posters, and programmes to give a full and complete notice, and have extended invitations, not only to all Ohio Lyceums, EVERY ONE OF WHOM THEY EXPECT, but to friends of the cause everywhere. They have secured Central Rink, capable of seating 10,000 people, conveniently located at the south-east corner of Monumental Park, in the central part of the city. So there is ample provision to keep all dry on the out-side.

Through the indefatigable exertions of Mr. C. I. Thacher, conductor of the Cleveland Lyceum, reduced rates have been secured on The Lake Shore and Cleveland and Pittsburgh Railroads, and from Cleveland to Akron, so that all our Lyceums in Northern Ohio can avail themselves of very low rates if they only attend to this AT ONCE, and report how many cars will be needed along the different roads.

THIS MUST BE DONE WITHOUT DELAY!

The procession, composed as it will be of so many Lyceums carrying their banners, and marching with the music, as only our Lyceums can, will be well worth coming to see. The proposed line of march is not a long distance, and will not be too far for the children.

All can be comfortably seated in the Rink, with excellent opportunity of witnessing the various calisthenic movements, and flag exercises, and listening to the addresses from the able speakers who will be present. There will be a grand ball in the evening at the Central Rink. The special tickets will be good for two days, so that all can stay who desire, who come on special tickets. This does not apply to the chartered cars for Lyceums. The entire entertainment is free, except the ball in the evening, the tickets for which are only \$1.00.

We have named only a few things the Cleveland Lyceum have already done to make it pleasant for those who come, and with a hope to advance the Lyceum cause. Let the Spiritualists of Ohio make an effort to meet *en masse* in Cleveland on this occasion.

We hope to see Central Rink filled. If the Lyceums most remote cannot come in a body, let as many as can come; a delegation from each group, if you please, and the officers as many as can come and all the friends and those interested.

We cannot forget our burned-out, despoiled, though courageous little Lyceum at Ashley. How it would gladden our hearts to see every one of the brave band present. But we doubt if all will be able to come. When people are burned out they *feel* to be economical.

Now, we have a proposition for you. If the Lyceum will come to the Pic-Nic, we will present them with a full set of nice equipments and quite a choicely selected little library, a donation, through our interce-

ding, from some friends in Boston. Of course, you will get the donation whether the Lyceum comes or not. But we should prefer to present so valuable and significant a gift there. However, if the Lyceum *can't* come, let the Conductor and one from each group come, if possible.

One thing more. Let every one forget self for the good of all, and bending every energy to make this occasion worthy the high and noble purpose of our Lyceum system, rally in such numbers on that day that the world may know we are training an army of progressive reformers, who shall yet, in love and peace, direct its destiny.

Burning of the Spiritualist Hall at Ashley, O.

Some time since we published an account of the destruction by fire of the hall built and used by the Spiritualists at this place, under circumstances which strongly pointed to its being the work of a credal incendiary. We are now in receipt of a letter from H. P. McMaster, Leonardsburgh, O., wherein, under date of Aug. 9th, he refers to the matter in strong terms, fully endorsing the call contained in our journal and the "American Spiritualist." He further says the society is poor, (with but two exceptions among its numbers) and its members must "take from their own wants and positive needs the amount they give for the rebuilding of the hall. I would earnestly endorse the call to the Spiritualists of America to sustain our cause by the giving of aid for the rebuilding of this hall.

I propose for the "Banner of Light" to do as the "American Spiritualist" has agreed to do, viz: receive funds and publish the amount, and thus put theory into practice. You may put my name down for (\$100) one hundred dollars, which I pledge to the society I will fill. The beginning of this organization was made by two families (Bros. W. Granger and T. Seeds - they being all the Spiritualists in the place at the time) forming a spiritual circle, which has been regularly held for the last six or eight years. During that time it has increased to over thirty members, and has above seventy scholars in its Lyceum. It was in its most flourishing condition when the hall was burned—adding ten or fifteen pupils to its ranks on the two last Sabbaths before the fire. These recruits were from Methodist families, and were irresistibly attracted to the Lyceum.

The audience attending the lectures has steadily increased from the first, and at the time of the destruction of its place of meeting, under the ministrations of Mrs. Shaw, the Society was in a more happy and prosperous condition than any church organization in the place.

We would state that any funds sent to this office by the friends, for the purpose alluded to by our correspondent, will be by us acknowledged, and forwarded to the proper quarter.—*Banner of Light.*

Bro. Granger, Conductor of the Ashley Lyceum, wishes to acknowledge the following subscriptions to the Hall Fund since our last issue:

John Groket, Dayton, O.	\$1.00
Thomas Stanley, Highland, Wis.	5.00
J. M. Reed,	25
H. G. Stevens, Galena, Ill.	25
A Friend,	50
Total,	\$7.00

Wm. Denton, Wellesly, Mass., one copy of "Our Planet," for the Library.

Hall Dedication.

The Hall built by H. N. Wilson in Morenci, Lena. wee Co., Michigan, will be dedicated to the cause of Truth and Progress, on Tuesday, Oct. 3rd, 1871, meeting to continue two or three days. Speakers and friends from a distance are invited.

Another Worker Gone.

As we go to press we are pained to hear by a gentleman just from Michigan, that A. B. Whiting has passed on.

His spirit left the body suddenly, while sitting quietly in his home on Monday last, and as we understand without any premonition, he being perfectly well, so far as known.

Mr. Whiting will be greatly missed among the active workers in the cause of Spiritualism.

We have not time nor space for an extended notice of him, but will give it in our next issue.

Mrs. H. F. M. Brown was in this city on the 3d inst., *en route* for the National Convention. She spoke in Lyceum Hall, in the evening, to a good audience. We are hopeful of our cause in Cleveland from the fact that a few hours' notice called out so good a congregation.

FARMINGTON, O., Sept. 2, 1871.

American Spiritualist.—I write to inform the Spiritualists in the Middle and Western States that I have come amongst them in answer to their repeated calls; am ready now to make engagements to lecture wherever my services are wanted, in the West and Southwest. I speak in Farmington, O., through September, and in East Saginaw, Mich., through October. Address accordingly, or Ancora, New Jersey.

DR. H. P. FAIRFIELD.

National Convention.

The prospect is that the meeting of the American Association of Spiritualists will be the largest ever convened. Quite a number from Western States and territories have passed through the city *en route* for the Convention.

The Chicago, Milan, Toledo and Cleveland Lyceums will be well and worthily represented.

The Troy Lyceum promises to give a grand exhibition on one of the evenings of the Convention.

Convention at Vineland.

The Spiritualists of Vineland, N. J., will hold a Convention at Plum street Hall, Vineland, on Saturday and Sunday, September 9th and 10th, for the purpose of discussing the subjects of Woman Suffrage, Spiritualism, The C. P. Lyceum, and kindred subjects. Victoria C. Woodhull, T. Gales Forster, A. J. and Mary Davis and other noted speakers are expected to be present. All friends favorable to the cause of humanity, generally, are cordially invited to attend.

MARY E. TILLOTSON,
ELLEN DICKENSON,
JENNIE DIXON,
JOHN GAGE,
D. W. ALLEN,
Com. of Arrangements.

Akron Grove Meeting.

The meeting near Akron on Sunday, Aug. 13th, was a gratifying success to its friends. O. L. Sutliff in his usual happy and felicitous style fixed the attention of his two or three hundred auditors for some hour and a half. The speaker gives to many portions of the Bible a new rendering or interpretation, which strike his hearers very favorably, particularly those who in former days have been its devotees.

After another short speech and music the meeting adjourned for one hour.

The afternoon meeting was addressed by I. L. Robertson, the undersigned, and O. L. Sutliff. At the close I. L. Robertson proposed that another meeting be held in the same grove—2½ miles north of Akron, Ohio—on Sunday, 17th of Sept.; at which time O. L. Sutliff will be present, with other speakers.

The meeting will be on the premises of the undersigned,
DR. A. UNDERHILL.

Will Force.

We see with pleasure that Dr. H. T. Child is writing a series of interesting articles in the *Journal* on the subject of *Staturvo'ence*, which finely illustrates the well nigh omnipotence of the human will. It is a highly prolific, as well as suggestive theme, and one capable of invaluable good, practically, to all human kind.

PREACH ME A SERMON.

BY MERCIA BOYNTON LANE.

We were sitting alone and I said to my friend, "how shall I entertain you?" "Preach me a sermon," she remarked, sadly—"a Christian sermon."

"Preach me a sermon," ah, what shall it be?

My audience is small, just one, two or three.

No matter, for, said the Nazarene true,

In *my name* just speak, and I'll be there with you.

Shall I tell you of men and of women who pray,

And force you to listen to all they may say?

Who make "big" pretensions, and know they are right,

At least they thus labor with all of their might?

Or, tell you of others in a more humble state,

Who have no ambition *in name* to be great?

But are willing to toil, and to labor, they say,

For the good of the poor and the needy alway?

Or, tell you of seraphs and angels above,

Who come on the pinions of unselfish love?

Who linger around and endeavor to do

All they can, for the happiness of me and of you?

Ah, yes, here is a sermon, a practical one,

So sweet it is pleasant to listen anon;

But I cannot do justice. Take this paper; 'twill teach

And a beautiful sermon semi-monthly will preach.

My Religious Experience.

BY MICHAEL COLLINS.

Having been born and educated under an influence very different from that which now surrounds me, it was but natural that I should have been controlled by it. Early in life I found myself religiously inclined; desirous to learn and embrace that form of belief which would make me happy here and hereafter. To obtain this I read and consulted those who said they had obtained "the pearl of great price." They told me I must believe certain things that were revealed in the bible, among which, fundamentally, was the certain depravity of the human heart, the tendency of which being "only evil and that continually," cut off all hopes of my doing anything to help myself. Another fundamental doctrine I must believe, was that a sacrifice or atonement had been made in the gift of God's only Son, who came to bear the sins of the world, as a remedy for all this evil nature. Alas! for me, there was an element in my mental and moral constitution besides reverence, known as causality, which prevented me from believing anything when I could see no possible connection or relationship between cause and effect, however popular the same might be regarded by the whole theological world. This element in my nature, in spite of all my efforts to the contrary, would lead me to consider the cause of this terrible condition of humanity, and the degree of our accountability, when we had no choice in our coming into this condition or existence; or to what extent we could control the influences around us. It also led me to question the Infinite power, goodness and wisdom, suffering such a state of things to come to pass which required the awful death of His only begotten Son to relieve him and the world from this unintended condition of affairs. In this dilemma I endeavored to dismiss my reasoning, agreeably with the instruction of my teacher, and to exercise faith in the atonement without regard to its expediency or reasonableness.

In this condition I united myself with the church and endeavored to profit by its instruction, aided by the influence of kind friends and kindred all around me. Thus I moved on as best I could for half a century, destitute of that knowledge of the future which others seem to enjoy and said they possessed. In process of time, "strange things were brought to my hearing," which thoroughly thrilled my emotional nature. News was said to be brought to us mortals, from the spirit world. This aroused my desire and I availed myself of the opportunity, when I could, of hearing those who were said to be inspired by our friends in spirit life, give utterance concern-

ing those subjects which heretofore rested solely on faith, which in its best sense is but hope and expectation.

I was admonished to keep away from this evil power, but I concluded to "try the spirits" and judge for myself. My testimony is emphatically in their favor. I am the happy recipient of many a favored communication from an affectionate wife, a loving daughter and a dear son—all of whom left me in the maturity of years. Now whom shall I trust, those living here in the theological fogs of the past, or those loved ones who I know are basking in the sunlight of a heavenly clime? Reason and common-sense would seem to settle the question without much debate.

Thus have I briefly and imperfectly alluded to my experience concerning "the life which now is and that which is to come." I leave it, with this bit of advice to those who have not passed from this "death unto life" condition, to investigate for themselves, that they may realize the truth of what Job said: "I have heard of thee by the hearing of the ear, but now mine eyes seeth thee."

Under this new phase and experience, I have derived more solid happiness and peace of mind in the investigation and participation of this spiritual truth than in all my former religious life; the blessed, happy intercourse with my dear spirit friends, assuring me of their watchful care over me, their increased love for me, and the beautiful home that soon awaits me "over there."

Eastham, Mass., Aug. 20, 1871.

A Spiritual Acknowledgment.

The church has been betrayed into an unfortunate and painful silence respecting the condition of our friends, after death. Whether they are consciously active or inactive; whether they make us frequent, occasional, or no visits, are questions rarely asked except by professed Spiritualists. The mourner has been denied every shadow of comfort from this source, and from the child has been taken away all impressions of the presence of a mother or a friend, in his journey and struggle through life.

The effort of the church has been to banish the dead to the greatest possible distance from the earth, and into perpetual inaction. Truths which were once preached with an inspiring force and confidence, awakening in the heart a desire for a new and better life, have been denied all discussion except in secret, and all support except in our convictions. This condition of things is not a subject of congratulation to the church, but rather one of regret. The church has gained no power thereby; it has betrayed a certain weakness. It has gained no hearers, but has left comfortless many hearts which might have been cheered.

. . . Few will deny the statement that mankind may receive certain impressions from a deep and pure spiritual life, which cannot be received without it. There are invisible angels of mercy which come to the good, often unsought, but never unwelcome.

. . . Do not the voice that spoke to Moses in the burning bush; the mysterious visitor whom Abraham entertained; the personality with whom Jacob wrestled; the form of the fourth in the blazing furnace; the vision of the host of God granted to Elisha and his servant; the visions of Cornelius at Cesarea; of Paul, who knew not whether he was in or out of the body; of John in the Isle of Patmos, furnish ample ground for the foundation of a rational belief in the existence of a spirit world near us, and that communication with it, through agencies not human, is not impossible or unreasonable? If then, the Bible teaches the startling and sublime doctrine that the dead are ministering or tempting spirits, as they are good or bad, let the church hesi-

tate no longer, but accept it. . . . Certainly men will linger less in the graveyard if convinced that the dead are elsewhere. When men are wont to cherish the healthy convictions of an unseen, but of an actual, active and immediate future, they will have a pulse of less flurried beat—nay, one that shall beat quick and deep for Christ and heaven.—Rev. L. L. Townsend, author of "Credo."

The Priest and the Prophet.

The priest and the prophet always stand opposed. They head an inevitable conflict, which, in one form or an other, has always been the accompaniment, if not the condition and means, of the world's progress.

The priest stands as the exponent of *whatever is*; the prophet as the advocate of *whatever ought to be*. The priest gathers to himself the support of all the existing institutions of society, because he is the organ which proclaims the present system, establishes the interests of the governing class upon religious sanctions, and represents the extreme of immobility by virtue of the supernatural pretensions of the church.

There many who can remember the time when the feud between the Congregationalist and Baptists was more bitter than their present joint dislike of the Liberals. It is not long since the Episcopalians denounced Presbyterians and banished Puritans; then the Presbyterians defied the Episcopalians, and the Puritans hung the Quakers; then the Hicksite and Orthodox Quakers ostracised each other; then all sects of the Orthodox united in hating Unitarians and Universalists; then Unitarians, Universalists and Orthodox joined to denounce Parker, and still make a motley union against a class of free spirits known as radicals; and finally, the Universalists, the much decried, the berated, the persecuted, the despised, have bestirred themselves mightily, disinherited some young scions who ventured to differ from their grandfathers, "scorn running with their heels" towards the fond advances of the Unitarians, and, led by the redoubtable priest of School Street, go about standing up for Jesus, against all the heretics and sinners with the like of whom Jesus rather loved to associate. It is as certain as daylight that all these sects would fall by the ears together straightway, if they had not the Rationalists to combine against. There is also the Roman Church which is every year fortifying itself more firmly in our Republican land, and which will inevitably use the power of the sword again if it ever becomes strong enough. And it will become strong enough, if republican virtues decline; for the amazing historical consistency of that church will give it a victory, never so speedily coming as now, over all forms of Protestant Christianity, and whether or not we shall be able to take our stand with rationalism, depends upon the political and social virtues of the people.

It is well to trust "the people;" but it is well also to understand that the people are as summer wax in the hands of those invisible moral laws which marvelously execute themselves and average themselves. The priest will never disappear from religion till all men become prophets in morals.—J. V. B., in *The Index*.

The Heathen Chinese have some notions that might be advantageously adopted by Christians. The first thing they do is to pay off old debts and square accounts to a fraction. Money matters having been thus adjusted, they next make up old quarrels and shake hands all round. Having thus got square, pecuniarily and socially, they eat, drink, and are merry, and finally wind up with a sparkling discharge of Chinese fire-crackers. The paying of debts and the making up of quarrels is certainly a good way to begin a celebration of holidays, and it would be well for us to imitate him in these as in the others.—*Standard*.

Voices of Correspondents.

AKRON, August 21, 1871.

A. A. Wheelock:

Please find enclosed \$1.50 for THE AMERICAN SPIRITUALIST. I do not wish to do without your paper. If you could come up this way to infuse some of your wide-awake Spirit into the sleepy heads of this place, it would be a good thing, for I do not believe the Spiritualists of this place are dead, as there is an uncommon Liberal Spirit abroad, and all it needs is for some one to exercise a spirit of self-sacrifice, and come here to arouse them to a concert of action, and show them the necessity of working together for the good of the cause which they profess to espouse. J. S. D.

DARIEN, August 7th, 1871.

Dear Bro. Wheelock:

I am induced to write the following for several reasons. First, because my subscription for THE AMERICAN SPIRITUALIST has about expired and needs to be renewed, and also, if agreeable, to give a brief synopsis of the advanced condition of things, Spiritually, since our three days' meeting last winter (of which you were a prominent participant), that you may know that we are alive and doing. We have had lectures, afternoon and evening, regular every Sunday, once in four weeks. Bros. Barrett, Stephens and Sister Barry, of Beloit, employed by the Society to give us their normal and instructional thoughts and ideas of the truths and beauties of our philosophy. And we have also arranged a good choir (speaking from the authority of others) of which your humble servant is leader. The Society also intend purchasing a good Organ this fall, when we shall be enabled to discourse to them sweeter music. still—our present instrument being a Melodeon, a very good one, the use of which is kindly donated by Bro. and Sister Cather, for the benefit of the Lyceum, which we have also organized. We are gradually growing stronger, both in the true knowledge of the Spiritual phenomena and in adherents to the faith. Truly yours, &c.,

E. B. CARTER.

CHICAGO, August 12, 1871.

Bro. Wheelock:

Enclosed please find the sum of \$1.00 to aid in rebuilding the hall that was set on fire by that Christian, Theological, bigoted, midnight marauder, who don't believe in the hell his own creed has made for him. Poor, little, mean soul, I hope it will be enlarged by the exhortations of the Brother Methodist exhorter, of Westfield, for I think he means good. But I am ashamed of his wife. Oh, Sister, what would you have thought of us had we wished that all of the Methodists had been killed when the Methodist Church of Danville, Pa., was struck with lightning, and Sister Pennicill killed, and Sister Rush disabled for life? No, we did not wish that all the Methodists were struck. But on the contrary, put in our mites to aid in repairing the damaged Church. Oh, Methodist Brothers and Sisters I am ashamed of your mean, little-mindedness. Your eyes are more on the fleece than on the souls of the flock. You have forgotten when you were despised by all other denominations, and glad for the opportunity to preach in barns and log school houses at the public expense, until you were aided by other denominations to build churches. Now you are like your vindictive God, jealous of the progress of modern Spiritualism, and would have them all burned up.

MRS. MARGARET MANS. BUTT.

MANSFIELD, Mo., August 14, 1871.

Mr. A. A. Wheelock—Sir:

Noticing in the *Journal* the loss of your beautiful hall, by fire, I send you my mite, twenty-five cents, to help rebuild it. It is, indeed, the "widow's mite," the last cent of a widow woman, but I would gladly increase it a hundred times, could I do so to aid you in the good work.

This vandal act speaks for itself, but every fresh insult added to our cause and its advocates, but tends to inspire us with redoubled earnestness, and a determination to stand by each other and fight for the right, "though the heavens should fall." This burning of houses, arresting and imprisoning mediums, mobbing and disturbing seances, &c., are significant of the times, and some of them may yet prove to be the "straw that will break the camel's back," for forbearance sometimes ceases to be a virtue.

I wish you great success in your undertaking in my own "Buckeye State."

JULIA A. H. COLBY.

OSBORN, Green Co., O., August 8th, 1871.

Bro. A. A. Wheelock—Dear Sir:

In the last number of the *Banner*, which came to hand today, I notice an article from your pen, stating that a beautiful hall in Ashley was burned to the ground. You called for aid, and I herewith enclose fifty cents as a contribution towards erecting a new one. You may think the above amount is

small, but I am sure I feel the loss of this little mite more than many of my Spiritual brethren would if they gave fifty dollars. My whole soul is in the cause, and I trust there will not be one in the State that will fail to send in their contributions.

Spiritualists of Ohio! Are we going to permit this great monster in "sheep's clothing" to show his cloven form so plain, and yet regard it not? Why, my friends, it never will do. We must show that we are a mighty power, and in order to do this, we must erect a hall on the very spot where the former one stood. If we fail to do this in the present case, we leave the door open, which they will readily discover. Now is the time to close up and show a bold front. Bigotry must be put down, slavery abolished, and Liberty maintained.

Yours, respectfully,

W. W. BILLMIRE.

GROTON, N. H., August 10th, 1871.

A. A. Wheelock:

Please take this mite from an old man, who, with his knowledge of Spiritualism, would as soon set fire to a building in broad day light before scores of living witnesses as to do it in the darkest night in secret; for I tell you when we seem to be in secret we are really in public, even our thoughts and intentions are known by our departed friends. My own experience has convinced me of the truth of my statement. Better be convicted and pay the penalty before going into the Spirit country, boys.

I send fifty cents to be laid out in putting one brick or more into the building, from a poor old man among the hills of New Hampshire.

L. KENDALL.

GOLDEN CITY, Col., August 13th, 1871.

A. A. Wheelock:

Seeing in the *Banner*, of August 12, a notice of the burning of the Hall at Ashley, Ohio, on July 1st, we respond, heart and hand, to your call for assistance. Let the new Hall rise, Phoenix-like, over the ashes of persecution, and there stand a triumphal temple to truth and right.

Enclosed you will find \$1.00 for this purpose. If more is needed, just give notice again.

Yours, against Creedal persecution,

E. ROONEY.

WYANDOTT, Kas., August 17, 1871.

Bro. A. A. Wheelock—Dear Sir:

For the cause of Truth and Humanity, let the brick Church at Ashley, Ohio, be built at once, and the best speakers in the land sound forth in trumpet tones the glorious truths of the Spiritual philosophy from its rostrum until our enemies shall respect us.

I hand you \$1.00 for that object. Keep the ball rolling.

In great haste,

A. G. WOLCOTT.

NEW YORK, July 25, 1871.

Editor American Spiritualist:

Dear Sir—Enclosed find amount of subscription for THE AMERICAN SPIRITUALIST and *Lyceum Banner*. My time expired in June.

Spiritually, everything is very dull here. Now and then a circle, but with no regularity. No lecturing, but I intend to have some lectures here next winter if I have to foot the bills myself; but there will be no trouble to secure several good lectures here then.

I am glad to find that the pseudo, scientific men, have deigned to give our faith, a notice. It will be seen that the best learned man of that self-appointed committee, gives no opinion whatever as to the source of Mr. Home's phenomena, but the least learned, Cox, jumps at a conclusion, and Crooks follows in his wake. As this is not conclusive we expect more of this investigation, and believe as Prof. Huggins is honest, he will become a believer like Prof. Hare, Judge Edmonds and hundreds, yes, thousands of honest investigators. As to Sergeant Cox, he will probably try to find some rule which will govern this "nerve atmosphere" and its intensity. As to his ultimate success, I have no doubts, have you?

Last Sunday night a wife of a friend of mine, whilst writing, was influenced to write a communication purporting to come from a person who died six months since in a village thirty-five miles from here. He gave his name; that he was a carpenter; that he worked on a certain house last before his departure, and that his wife attended a certain church on that day.

As to the truth of this communication, I know not, but he intends writing to find whether it is so or not. Now, this is only one of many communications received by her, and numbers of them, in fact all in which inquiry has been made, have proven true. I should say the parties have most always been strangers to her. Now, as this indicates intelligence outside

of the Medium, how can her "nervous atmosphere" accomplish this?

I like your paper better than any other Spiritual paper I am acquainted with.

Truly yours,

C. S. M.

BYRON, N. Y., July 29, 1871.

Bro. Wheelock:

Herewith I renew my subscription for your excellent paper. I am a regular subscriber for the good old *Banner of Light*, also to Bro. Jones' indispensable western organ, the *Religio-Philosophical Journal*, yet I do not feel that I can well get along without your sterling SPIRITUALIST, which we all know is conducted by wide-awake, live Spiritualists; those who are not ashamed to be known as such, and who by pen and voice are pushing our glorious philosophy and religion forward, in conjunction with the angels, not only on this continent but across the briny deep. Such energy and devotion should be adequately encouraged, and cannot fail ultimately to receive its legitimate reward.

Roll on the ball.

Yours for Truth,

J. W. SEAVER.

MIDDLEBURY, Indiana, August 2nd, 1871.

Mr. A. A. Wheelock:

Dear Sir,—Mr. James Choat, of Boston, delivered two lectures on Spiritualism in Foster's Hall, July 30th, to small but appreciative audiences. The friends of progress are few as yet in our village, but are gaining strength. We have had such men as E. V. Wilson and Moses Hull speak for us here: but Mr. Choat, with a few more years of experience, will be second to none in the field. Kind, generous, accommodating, and fearless and outspoken in the cause of Spiritualism, we appreciate him. As a test medium he has no superior. But to return to the Spiritualists of Middlebury; they are few in number, but have several mediums among them. Singing, writing and speaking are the principal phases of manifestations.

Enclosed please find my mite for rebuilding the Hall at Ashley, Ohio. Hoping the contributions will be numerous, I remain,

Yours respectfully,

C. HOSTETTER.

VINELAND, N. J., August 10th, 1871.

Bro. Wheelock:

I have not seen your office stamp on my paper yet, and as I don't care to see it, I enclose \$1.50 to renew my subscription to the AMERICAN SPIRITUALIST.

I admire your boldness and the frank and open manner with which it deals with all subjects. Spiritualism and free thought is not dead in Vineland, notwithstanding the efforts of a few to kill it. The friends of progress have just expended between two and three hundred dollars on their Hall, plastering and otherwise beautifying it. We have quite a promising Lyceum here, numbering about ninety members besides officers and leaders. There has been a new society started here, calling themselves "The First Society of Spiritualists, of Vineland." I do not know how they stand in regard to numbers, but they appear to be very earnest.

I do not believe there is a town in the United States of the size of Vineland where there are so many Spiritualists and free thinkers as there are here. The size of the Lyceum, considering how we are scattered all over the tract, and the opposition against us, is proof of this statement.

Please send the paper so I shall not miss any of the numbers. Wishing you God-speed in your glorious work, I am truly your friend,

H. W. W.

PLEASE REMEMBER!

We take this method to whisper just a confidential word or two into the confidential ear of EVERY ONE OF OUR FRIENDS, whose SUBSCRIPTIONS ARE DUE, to PLEASE remember—REMEMBER—REMEMBER that we WANT, NEED, and MUST have the MONEY! We want it NOW. One subscription is but a trifle to one individual. A number of such trifles to individuals, becomes a matter of GREAT MOMENT to us!

We now find names of several subscribers on our books who have given no heed to the "blue stamp" on the margin of their paper, making their subscription *over due some weeks!* We doubt not this is simply neglect.

PLEASE REMEMBER, then, and SEND us the MONEY AT ONCE,

A. A. W.

Continued from 5th page.

individual conscience every moment of our lives; it explores the secret depths of our own hearts; it sets up a tribunal within our breasts, from which we cannot escape. How much it has been to me at least a religious reform, many of you have borne witness. Many of you have heard my song of joy, my jubilant expression of gratitude to my Creator that I have found and comprehended the meaning of that sublime sentence, "God is a Spirit." As I have listened to the revelations of the Spirits proclaiming the conversation of all force, of genius, of talent, of energy, even of passion, emotion, crime, all and everything that constitutes the real man, I have learned to comprehend the grand Man of Creation. As I have understood what it is to be a Spirit, I have begun to comprehend something of the nature, the immensity, the omniscience, the omnipotence of Him whom we have so vaguely worshipped as God. I know not who differs from me—I ask not, I care not; it is enough for me and those who feel with me, that from these insignificant manifestations, as the world calls them, step by step I have traced up the actuality and the positivism of spiritual existence. This is the kind of religious reform that Spiritualism has been to me. It takes no shape or creedal form, narrows itself to no dogma. It cannot limit itself to a house; it cannot enter within the gates of any dwelling made by the hands of man. Broad as eternity, wide as infinity, vast as the universe whose fragments in parts I contemplate, is this God whom I now know, whom I now comprehend, because I comprehend what is a Spirit. If I fail in the reverence which seems to many of you to be due to the idea of the God of sects, churches, and denominations, bear with me. My God is so much larger than these, so much wider, grander, and vaster than all the petty conceptions jotted down by the pen of man, that I cannot bring my thoughts to worship before the image that man has set up.

There is one more point in my religious faith in that Spiritualism that has been to me of all reforms the grandest, that I may press upon you now in parting. It is the realization of that sublime justice, that grand and immutable law of compensation and retribution, which is at once our teacher and our judge. It is for this that I love and honor Spiritualism, that I pin my faith on it as the hope of the world. It is for this that, when I clasp hands with reformers in every direction, when I behold them toiling to bless and benefit humanity, I thank God there is one broad, grand, magnificent reform that encloses them all. And it is because it is so whole-souled that it cannot stoop to any lesser reform than all that belongs to the weal and woe of humanity, that our friend the chairman this night perceives but little else in it than heterogeneous disorder—does not recognize that it is the angel that has crossed the threshold of the home, and speaks to the heart in the silence of individualism—does not perceive that it is dealing not with the masses, but with the authority of truth within every individual. Acknowledging that we appear a broken and scattered people, I perceive in this movement the elements of all power, of all truth, and the promise of all that I can hope for the race in future—a scientific reform, a moral reform in our opinions concerning the Author of creation, an absolute demonstration of our own future, a determined tribunal set up in each one's heart, and a promise which fails not, because it comes neither from human propagandism nor human caprice, but from that world of power which encloses and sustains us even as the soul vitalizes our body, and constitutes the real man. This is my view of the movement in which you and I have been engaged. You and I have spoken spirit to spirit; we have each looked face to face upon the glory beyond the veil, and many of us, like myself, have realized the worth of that which we are striving for. It is, therefore, to Spiritualism, and at the feet of Spiritualism that I do lay these most welcome and most deeply venerated tokens of your kindness and sympathy. And now we part, and in these words there is a ring of sadness to any but the Spiritualist. Those who have looked upon the perpetual phantasmagoria of the atoms amongst which we live, know that passing away is the genius of all material things. The mightiest works of art are passing away. The most glorious efforts that humanity has ever made, fade and become dim, and at last the corrupting hand of time obliterates them. The veil of antiquity may wreath them round with the moss and the ivy, and they may look beautiful in ruin; and the crumbling touch of decay may tint their dying forms with a beauty fairer than they ever possessed before; but still they are passing away. You and I have realized from the cradle to the present hour that all our joys—all our best and fairest hopes—have passed away.

The spell is on them; the evening time must come. Some of us have beheld the shrines in which we have laid up our hearts' best treasures pass away, and as it has faded out of sight we have realized that upon every fragment of matter—even upon the glorious stars—even upon the mighty and majestic sun himself—upon all that army of God marshalled up this night in such glory, stretching away to the furthest realms of eternity—even upon those mighty and majestic suns, parents of new-born worlds, centres of vast and illimitable systems, the doom is written—"Passing away." But oh, friends, if at this hour this perpetual change, this constant whirl that does not leave us one gem, one treasure behind—if at this hour the memory of these perpetual transitions is upon us, and you and I, who have clasped hands in kindness, and who have toiled together when the world was against us, and none but the hands of the invisibles to strengthen us—if you and I, who have stood in many a garden of Gethsemane and doubted whether it was not for us at last to march up the hill of Calvary—you and I, that beneath the brand of this unpopular cause have seen men forsake us and flee, with none to stand by us but the deeply sympathizing spirits of those that feel with us—if we are to part this night, and our mortal eye shall look upon the forms of fellow-laborers no more, do we not realize that He that gathers up the beautiful has stamped upon the spirit—the immutable, the glorious, the deathless spirit—that permanence of existence that knows no passing away? There are three things that can never pass: the power, the might, the majesty of Him that sustains us, whom we worship as God; the deathless, unquenchable fragments of his being that we know as his creatures in their spiritual existence; and last, not least, that deep, undying love which is the foundation of this kingdom. (Loud applause.) These things can never perish. You and I shall live forever; and wheresoever we live, in whatsoever spheres of eternity our pilgrim-feet may sojourn, the undying spirit of affection can never perish—the love that has bound heart to heart can never die. I do believe that the chain of kindness will be brightened by the action of death, and that every link will shine like the stars of heaven, sweeter, finer, and fairer for the spiritual transfiguration that casts away the sordid cares of earth and the selfish mask of clay, and leaves only pure spirit. As far, therefore, as your spirit and mine have been bound together by the ties of kindness, there is no passing away for us. I shall tread the new world, and I know not whether the waves of the ocean will ever bear me back to you, but I do know that the place where my feet have trod will prate of my whereabouts, and the walls that have enclosed me will contain a portion of my spirit. I ask you to remember me, and to bear me up strongly in your hearts' love. You are spirits as much as those I love and those that I have served, and therefore your spirits can as surely sustain and strengthen me in the far land of the West as you have done now. I cast around you, in the name of the dear angels, that chain of spiritual love, every link of which is in one or other of your hands, and which ye have but to touch to awaken an answering chord within my heart. And if our mortal eyes should never exchange glances more—if the soul that looks through them should wait until we meet beyond the beautiful river; why, if we love—if we cherish kindness for one another—if we have taken hold of those links of affection in that bright and deathless chain which anchors round the heart of God, you and I and all of us shall yet meet again in the morning.

Mrs. Hicks and her sister, Mrs. Stewart, sang in a very pleasing manner the duet, "Weel may the Keel Row," exceedingly appropriate as symbolical of the "keel," the Spiritual cause, and of Mrs. Hardinge's approaching voyage across the Atlantic.

(To be continued.)

Trial Subscribers.

We propose to make the following generous offer to our friends for trial subscribers to the remaining half of Volume 4:

For a Club of five new subscribers,	\$ 3 00
" " " ten " "	5 00
" " " twenty " "	10 00

And a copy of "Arcana of Spiritualism" to the one who obtains the Club of twenty.

A. A. W.

POS. AND NEG. POWDERS.—Read Prof. Spence's adv't in another column and send to him, or to this office, for the Powders, if you have any disease they will cure.

THE GREAT UNION PIC-NIC.

INSTRUCTIONS TO LYCEUMS ATTENDING THE GREAT UNION PIC-NIC IN CLEVELAND, OHIO, SEPTEMBER 19TH, 1871.

All Lyceums are expected to bring provisions for dinner in abundance. Baskets and parcels must be labeled with the name of Lyceum and owner. Expressmen will take charge of all parcels and paraphernalia at the depot, and return the same to the cars, free of charge. Place all baggage in care of two guards, and let them attend to the same.

Lyceum Conductors will purchase all tickets for their respective delegations at one time, and give them to friends who wish to avail themselves of "Special Tickets" at reduced fare. These tickets will be good for two days, so that the friends can attend the Ball and return next day if they choose.

This does not apply to Lyceums who have chartered cars, except for one car to Painesville, which will be held until next day to accommodate those who choose to attend the Evening Entertainment.

The Cleveland Lyceum will provide for all who wish to remain over night, and we extend a cordial invitation to every one to stay and participate in the Evening Entertainment.

Tables will be prepared sufficient to seat five hundred people at one time. Lyceums are requested to bring knives, forks and table spreads. Crockery will be furnished by the Cleveland Lyceum; also milk and appliances for making tea and coffee. Every Lyceum will have a separate table to themselves, and we trust they will bring plenty of food.

The entire entertainment will be free to all, except the Ball in the evening. Price of tickets for this, One Dollar.

PROGRAMME.

The Procession will form in full regalia, and march escorted by the bands in the following order, viz: Up Water Street to St. Clair Street, down St. Clair to Bank, up Bank to Superior Street, thence to Erie Street, Erie to Euclid Avenue, and to the Rink.

Exercises will commence at the Rink by singing from page 47, "Lyceum Guide," (please commit this so as to dispense with the books,) music by Painesville Silver Band.

Oration—"Welcome"—by Master Eugene Johnson.

Singing by North Union Shaker Fraternity.

Address by A. A. Wheelock.

DINNER ONE HOUR.

Afternoon Session will open by Singing by the East Cleveland Choir, followed by addresses from each respective Lyceum.

Overture—Silver Cornet Band.

Marching and Flag exercises by all Lyceums in regular order.

Calisthenic Movements.

Remarks by Public Speakers.

Grand National Chorus.

THE GRAND BALL

in the evening will commence at 8 o'clock p. m. Music by the Cleveland Gray's Band.

Eighth National Convention.

THE AMERICAN ASSOCIATION OF SPIRITUALISTS.

The Eighth National Convention will meet in Troy, N. Y., on Tuesday, the 12th day of September, at 10 o'clock in the morning, and continue in session three days.

Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, shall be entitled to one delegate for each fractional fifty members of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory—Each Province of the American Continent shall be entitled to one delegate for each working Association within its limits, and the District of Columbia shall be entitled to two delegates.

Each active local Society, and each Progressive Lyceum of any State, Territory or Province, which has no General Association, shall be entitled to one delegate for each fractional fifty members.

These associations are respectfully invited to appoint delegates to attend this meeting and participate in the proceedings thereof.

H. T. CHILD, M. D., Sec'y, HANNAH F. M. BROWN, Pres't,
634 Race St., Philadelphia, Pa. Chicago, Ill.

MEETING AT NORTH COLLINS.

THE SIXTEENTH ANNUAL MEETING OF THE FRIENDS OF HUMAN PROGRESS AT NORTH COLLINS, N. Y., FRIDAY MORNING, AUGUST 25TH, 1871.

The congregation was called together by music and song. The Anniversary Meeting was opened by Mr. Levi Brown, Chairman of the Business Committee.

G. W. Taylor was appointed President, and Sarah S. Tousey Secretary of the meeting.

Bro. Taylor took the stand and addressed a few kind words of greeting to all.

Giles B. Stebbins next addressed the audience. He spoke with enthusiasm of the great influence our meeting had had in the past all over the country. He had heard it mentioned as far West as the Mississippi; East to Cape Cod and Bangor, Maine; and South to Washington; with words of encouragement to those who sustain the meeting, he gave place to Mr. Wm Lloyd, of Philadelphia, a Quaker, whose soul has been opened to receive these beautiful truths.

In the afternoon the meeting opened with music, followed by remarks from Mr. Lloyd. Music. Lecture by Lyman C. Howe. Subject of discourse, "Have faith in one another." He held that this faith should belong to the inner man; that underneath the external manifestations of impurity and crime, there still lives the great divine; that sooner or later will come forth. He spoke of the necessity of self-control, "that we should first conquer the evil within our own natures, then strive to conquer others by the same law." Closed with a beautiful and expressive poem.

After some business arrangements, Mr. G. B. Stebbins made some remarks in regard to the punishment of criminals, saying "that our prisons should be reformatory asylums, under the management of the noblest types of men, and the sweetest developments of womanhood."

The session closed with song—"True Heroism."

Saturday morning the rain prevented the session expected.

In the afternoon the meeting opened with music. Business arrangements occupied a few moments, after which Mrs. Watson, of Titusville, was announced. She opened with a beautiful invocation. Subject of discourse, "Divine Motherhood." I will not attempt to give even an outline of the soul-stirring discourse, knowing I could not do it justice. Suffice it to say, no woman could listen without higher, holier aspirations stealing into her soul, and no man without a deeper appreciation of true womanhood.

After a short conference the meeting adjourned with music from the choir.

Sunday afternoon the session opened by conference, participated in by Messrs. Wm. Lloyd, Giles B. Stebbins and others, Bro. Stebbins reading some of his "Scriptures."

Music by B. A. Beal and Miss Cady—"Will you Come to Meet Me, Darling?"

Adjourned for one hour.

The session re-organized with music, after which a lecture was delivered by Mr. L. C. Howe. Subject—"The Lessons of Fatherhood." Taken in connection with Mrs. Watson's discourse on Saturday, nothing could have been more appropriate. He claimed that as in the past, the world had gone to one extreme by assigning to man the whole power and responsibility of governing the Universe, so reformers of the present day have gone to the opposite extreme by making the mother alone responsible for her offspring, and thus controlling the destinies of nations. He took the intermediate ground, claiming that man and woman are equal, and according to each alike the responsibility and the glory of their achievements.

After a few remarks by Bro. Taylor and Mrs. Watson in regard to the discourse, the choir sang a "Thanksgiving Anthem," which was followed by a discourse from Mrs. Watson on "The Science of Spiritualism." The subject was handled in a masterly manner, her arguments striking against the temple of old Theology with such force as to cause her walls to crumble, and rearing instead the temple of eternal truth.

By request Bro. Taylor related his experience in Moravia a few weeks since, in so touching a manner as to bring tears to every eye. Among his closing remarks he said "that beliefs and theories were of no value, only as they sank deep into the soul and were manifest in our daily lives."

The meeting closed with music from the choir.

Despite the rain which fell in torrents during the forenoon and continued in lesser quantity through the day, the Hall was filled with attentive listeners.

SARAH S. TOUSEY, Sec'y.

MARRIED.

MORGAN—CAMPBELL.—In Winona, Minn., at the residence of R. C. Glover, Esq., on Wednesday evening, August 23, 1871, by W. F. Jamieson, Mr. CHARLES MORGAN to Mrs. FRANCIS H. CAMPBELL.

LITERARY NOTICES.

JESUS OF NAZARETH; OR, A TRUE HISTORY OF THE MAN CALLED JESUS CHRIST. Through Alexander Smythe. Third Edition. Religio-Philosophical Publishing House.

This is, emphatically, a most extraordinary book, and can scarcely be measured by the common rules of criticism. The medium is a man grown old in the pursuit of a laborious mechanical trade, without the least preparation for such an arduous task as the correct transcription of scenes, personages, and conversations of a remote time necessitates.

That the task is well done, and an interesting romance given to the world cannot be disputed. The question of its reliability rests on internal evidence, of which the reader must judge for himself.

This edition, in appearance, is a great improvement on the preceding. We are glad that the medium has the satisfaction of having his book widely circulated. He wrote it under the most discouraging circumstances, and published it by making the greatest sacrifices. The manner in which it was first received, even by Spiritualists, indicates the remnant of a lingering prejudice in favor of the old conception of Jesus. A romance founded on him and his times is regarded as somewhat sacrilegious. Until the Christian can investigate the records of Jesus with the same feelings he would those of Krishna, or Odin, he has not the proper spirit to attain the truth. Any one who will read the work under notice in this manner, cannot fail to be interested by the strange and ingenious interpretation of the Gospel Record, and the daring interpolations with which every page abounds.

The medium claims to have written under the dictation of Paul and Judas. The latter has undoubtedly been most shamefully abused by the church. If Jesus knew from the beginning his true character, and adopted him into his family of disciples for the express purpose of having him perform the part he did, we fail to see the guilt of the poor victim on whom the unenviable lot fell, of doing the God-assigned work.

Paul, by his learning and zeal, was the prime mover in the early days of Christianity, and labored to consolidate and organize the new religion with great success. That such universal benevolence and goodness as he manifested, should be combined in the same person with such black villainy, selfishness and corruption as is depicted in this work, the student of human nature must pronounce impossible.

As a novel the work has a certain merit, and its views are entertaining as those of a kaleidoscope; farther, its value cannot be said to be increased by its reputed origin.

APOTHEOSIS.

Charles D. Ennis, son of Moses D. Ennis, of Birmingham O., passed to a higher life on the 26th of August. The deceased was in the 24th year of his age, and was respected by all who knew him. He had long suffered from an incurable illness, and a few days previous to his death had feelingly expressed the hope that his body would soon be cast off, and that he should then be a happy spirit.

The funeral discourse was delivered by Hudson Tuttle, to a large assemblage of sympathizing friends, and the burial services performed by the Good Templars.

SPIRITUALIST LECTURERS' CLUB.

BUREAU OF INFORMATION.

Information regarding lecturers, given upon application. Speakers of recognized ability, male or female, can be engaged for any time, for any place, and at the shortest notice, through this Agency—for lectures, marriages, funerals or other occasions.

Members of the Club will please send their address, terms and engagements to the Secretary. All reliable, liberal lecturers and media are invited to join the Club, and thus promote their own interest and accommodate the public.

Per order of the Club. GEO. A. BACON, Sec'y.
Boylston Market, Boston.

A RARE CHANCE!

A PARTNER WANTED, with from \$8,000 to \$10,000 capital, to engage in the manufacture and sale of a "popular medicine," which has been thoroughly and very successfully used during the past ten years.

The proprietor can satisfy any one that with proper advertising a VERY LARGE AMOUNT OF MONEY can be realized from this business, as the real merits of this medicine "alone" have introduced it through the States of New York, Vermont, Maine, Wisconsin and Michigan, from whence orders are duplicated every few months.

For further particulars enquire of the MANAGING EDITOR of this paper.

LECTURER'S REGISTER.

[This list is published gratuitously. It will be extended as fast as those interested notify us of its reliability. Will those concerned keep us posted?]

Allyn, C. Fannie, permanent address, Stoneham, Mass.
Barrett, J. O., Glen Beulah, Wis.
Ballou, Mrs. Addie L., Chicago, Ill., care *R. P. Journal*.
Brown Mrs. H. F. M., Chicago, Ill., care *Lyceum Banner*.
Byrnes, Mrs. Sarah A. Permanent address Mt Wolloston, Mass.
Brigham, Mrs. Nellie J. T. Permanent address, Colerain Mass.
Burnham, Mrs. Abby N. Address Boston.
Bailey, Dr. James K. Box 394 La Porte, Ind.
Carpenter, A. E. Care *Banner of Light*, Boston, Mass.
Chase, Warren. 601 No. Fifth street, St. Louis, Mo.
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Child, Henry T., M. D., 634 Race Street, Philadelphia, Pa.
Cooper, Dr. James Bellefontaine, Ohio.
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Currier, Dr. J. H. 39 Wall street, Boston, Mass.
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Daniels, Mrs. E. L. 10 Chapman street, Boston, Mass.
Doten, Miss Lizzie Pavilion, 57 Tremont st., Boston, Mass.
Denton, Prof. Wm. Wellesley, Mass.
Davis, Mrs. Agnes M. 289 Main street, Cambridgeport Mass.
Dunn, Dr. E. C. Rockford, Ill.
Doty, A. E. Illion, Herkimer county, N. Y.
Dutton, Geo. M.D. West Randolph, Vt.
Davis, Nellie L. 49 Butterfield St., Lowell, Mass. Will take engagements in the West and South for summer or autumn.
Forster, Thomas Gales.
Foss, Andrew T. Manchester, N. H.
Fishback, Rev. A. J. Sturgis, Mich.
Fish, J. G. Address Avon N Y.
Fairfield, Dr. H. P. Ancora, N. J.
French, Mrs. M. Louise, Washingtonville, So. Boston.
Gordon, Laura DeForce Box 2123 San Francisco, Cal.
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Greenleaf, N. S. Address Lowell, Mass.
Guild, John P. "Lawrence, Mass.
Griggs, Dr. I. P., Norwalk, O.
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Hoadley, Mrs. M. S. Townsend, Fitchburg, Mass.
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Houghton, Dr. Henry M. Montpelier, Vt.
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Hull, D. W. Address Hobart Ind.
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Kellogg, O. F. Address Eagle P O, Addison Co, Missouri.
Knowles, Mrs. Frank Reed, Breedsville, Mich.
Leys, Jennie Address care Dr. Crandon, Tremont Temple Boston.
Logan, Mrs. F. A. Address care Warren Chase, St. Louis Mo.
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Ruggles Elvira Wheelock Havana Ill
Seaver J W Byron N Y
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Slade Dr H 227 West 20th st New York City.
Smith Fanny Davis Brandon Vt.
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Stiles Joseph D Dansville Vt
Storer Dr H B 69 Harrison ave Boston
Stowe Mrs C M San Jose Cal
Thwing Mattie Conway Mass
Thompson Sarah M 161 St Clair st Cleveland O
Toohey John H W Providence R I.
Tuttle Hudson Berlin Heights O
Underhill, Dr. A., Akron, Ohio. Will respond to invitations to lecture.
Van Namee J Wm 420 Fourth ave New York
Warner Mrs S E Cordova Ill
Waisbrooker Lois Box 159 Ravenna O
Wheeler E S, 6 Gloucester Place, Boston, Mass.
Wheelock A A AM SPIRITUALIST Cleveland O.
White N Frank
Whiting A B Address Albion Mich
Willis Dr F L H Glenora Yates co N Y
Willis Mrs N J 75 Windsor st Cambridgeport Mass
Wolcott Mrs E M Canton Sta Lawrence co N Y
Woodruff D C and Eliza C Eagle Harbor N Y
Wilcoxson Mary J care *R P Journal* Chicago
Willis Susie A address 249 Broadway Lawrence Mass
Wilson E V Address Lombard Ill
Wilson Hattie E 46 Carver st Boston
Wright N M care *Banner of Light* Boston
Whipple Prof E Clyde O
Yeaw Juliette Address Northboro Mass
Young Fanny T Stratford N H
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A SUMMER'S DAY.

BY BISHOP BEALS.

The world with golden beauties fill
And music floats with heavenly thrill
O'er hill and vale and purling rill.

The diamond splendor of her green,
With dawn and sunset silver sheen.
Fill the soul with childhood's dream.

The whispering tale Old Earth unfolds
Kindles new greenery in our souls
And life its sweetest incense holds.

Born of April's tearful light
Summer blooms from winter's night,
In silver throbbing soft delight.

Along earth's pathway life has trod
There falls the finger marks of God
Lighting up the slumbering sod.

We hear sweet voices far away
floating down Love's rose-archway
Through old memory-halls of clay.

And just above us softly clings
Vespers' purple shadowy wings
Flashing bright with golden rings.

Sweet daisy-cups o'er meadows sunny
Nodding smiles with lips of honey
All the day so light and funny.

The busy chant of insects humming
Flaunting gaudy wings a sunning
So little-eyed and wondrous cunning.

And we feel God's loving palm
With the hush of heaven's psalm
Through the summer days of calm.

Summer fills her page of glory
And the years repeat the story
Till her life with age is hoary.

And its light shall reach before
Where the winter chills no more
On Love's endless Summer-Shore.

A Chinese Deathbed.

The Chinese have many customs peculiar to their nation which strike the "outside barbarian" as being strange and unnatural. Their religious traditions are deep rooted and so strongly fostered by superstition as to give little encouragement to missionary laborers. The most striking of these superstitions are those pertaining to the disposition of their dying and dead relatives. Very often the dead bodies of Chinese men and women are found in untenanted buildings in the Chinese quarter of this city, and those unacquainted with their superstitions are prone to set the desertion of dying friends down as acts of selfishness. This, however, is not so, as the Chinese believe that if persons die in a house that they lived in before death, their spirits will haunt the places ever after, and give unpleasant evidence of their presence to all who remain. In order to prevent the manifestations of the restless spirit, as soon as the doctor gives it as his opinion that the patient will die, he is taken to another place and left alone to die. Many Chinamen, however—those of the wealthy classes—do not desert their dead friends; and for the furtherance of this desire, there are several hospitals fitted up, in order that those about to die may be removed there until they have paid the debt of nature, after which they are buried with all the ceremonies of the disciples of Confucius.—*San Francisco paper.*

PROGRAMME OF OLD CATHOLICS.—A programme has been published at Vienna by old Catholics, or opponents of the infallibility dogma, explaining the reforms which they wish to accomplish. Among these reforms are the following:—That the priests should be elected by their parishioners; that celibacy among the clergy should be abolished, every priest having the right of marrying as during the first ten centuries of Christianity; that auricular confession should be abolished; that church holidays and processions which take people away from their work, should cease; that the adoration of images should be discouraged; and that all deceptions practiced by means of relics should be punished by the state.

Paraphrastic.

COMPILED BY GEO. A. BACON.

He sins against *this* life who slights the *next*.

YOUNG.

The Scriptures are pervaded with evidence that we dwell among invisible but eternal verities—personalities and substances.

PROF. TOWNSEND,
Author of "Credo."

Angels of life and death alike are his;

Without his lease they pass no threshold o'er;

Who, then, would wish or dare, believing this,

Against his messengers to shut the door?

LONGFELLOW.

It was the universal practice of the Jews, and of other nations, to speak of the dead as having gone into the unseen state, just as we, without distinguishing between good and bad, speak of the dying as going into the world of spirits.

REV. NEHEMIAH ADAMS, D. D.

The conjecture concerning an invisible sentient, and rational economy, co-existent with the visible universe, and occupying corporeally the same field, comports well enough, with the intimations of Scripture regarding the spiritual world; and it consists also with every analogy of the physical system as understood by modern science; for it has been ascertained that ponderable elements pervade one or the other; that the imponderable pervades all; that different kinds of emanations or vibrations are always passing and repassing, in the most intricate manner, through the same spaces, without in the least degree disturbing each other; and finally that the most powerful agencies are perpetually in operation around us, of which we have not the faintest perception, and which we detect only by deductions from circuitous experiments.

JEREMY TAYLOR.

"Be worthy of death, and so learn to live

That every incarnation of thy soul

In other realms, and worlds, and firmaments

Shall be more pure and high."

That man lives twice that lives the first life well.

HERRICK.

Eternity may be but an endless series of those migrations which men call *death*, abandonments of home after home, ever to fairer scenes and loftier heights. Age after age, the spirit—that glorious nomad—may shift its tent, fated not to rest in the dull elysium of the heathen, but carrying with it evermore its twin elements, activity and desire.

BULWER.

"If yonder star be filled with forms of breathing
clay like ours,

Perchance the space which spreads between is for
a spirit's powers."

A belief in the proximity of spirits and of the souls of the departed, is common to all people; it is innate in the human breast, and only suppressed by education and culture.

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"A correct knowledge of the soul involves of necessity a true conception of the Divine Being."

"Faith lends its realizing light,

The clouds disperse, the shadows fly,

The invisible appears in sight,

And ghosts are seen by mortal eye."

Who knows how near, each holy hour,

The pure and childlike dead

May linger, where in shrine or bower

The mourner's prayer is said?

JOHN KEBLE.

Times of joy and times of woe,

Each an angel-presence know.

MRS. E. OAKES SMITH.

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While we shall retain in the next volume the general features of the first, we shall endeavor to make it more comprehensive and superior in every way. We have secured able, biographical sketches of several of the most conspicuous of the early receivers of Spiritualism—such as Robert Hare, Robert Owen, John Pierpont, and others. The memory of these Fathers should be preserved, together with the striking evidences by which they were convinced of Spiritualism.

We shall greatly enlarge our record of facts, as they are the basis of our philosophy and of universal interest. Essays on subjects pertaining to Spiritualism have been promised by the best thinkers in our ranks in Europe and America; so that this department will equal the high standard of excellence attained in the first volume. One of the editors intends visiting England the ensuing summer for the express purpose of gathering material for the European department.

Friends—The volume for 1871 presents you with the results of last year's work. By it you see what are the demands for the Year Book of 1872. This important work is not ours, but *yours*; therefore, we ask—plead for your assistance. In order to make the Year Book as complete as possible, we address this Circular personally to every Spiritualist in the world, requesting them individually to assist us in perfecting our task, that it may be a correct representation of the present status of Spiritualism. We especially desire all mediums to write us, stating the character of their mediumship, facts, &c., and to hear from all public lecturers, and from any one who is interested in the advancement of the cause.

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