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### The Recture Room.

What has Spiritualism Taught Us? A LECTURE BY MRS, EMMA HARDINGE, . In Music Hall, Boston, Sunday, April 3d, 1870.

Reported for the Banner of Light.

The movement known as modern Spiritualism has been among us now for twenty-two years. Wondrous in its unfoldments, mighty and irresistible in its demonstrations, it has come to the world no more in the fashion of a human revealment of opinion or theory, no more dependent upon human propagandism for its diffusion, but with an authority, a spirit of affirmation and a standard of appeal for all forms of truth, unlike any other revealment that mankind has ever witnessed. What has Spiritualism taught us? What have we gained from this mighty outpouring of spiritual life and knowledge? An attempt to-day to answer these questions in a general summary, and in future discourses by more special detail, will form the purpose of our present ministration

We do not propose to deal with the mere ques tion of novelty, nor seek to stimulate your minds by the utterances of new and startling propositions. Truth is ever the same. The same germ is in the human heart now which existed when man was first an inhabitant of this globe. We can but gather up some of the fragments of spiritual bread which this great revelation has brought us. Still it is due to our cause and ourselves, that after twenty-two years' experience, we should be prepared to render to the world some account of that which Spiritualism has taught us, and to prove in our own lives the effect which its influences have wrought.

Spiritualism, affecting as it does the religious, scientific, moral, and intellectual phases of human life, has diffused its influence upon every department of being, and every grade of society. It has affected the tone of the press; unmistakably modfied the character of religious teachings from every pulpit in the land. It opens up new fields in the realm of science; it has quickened the energy and vitalized the spirit of nearly every reformatory movement of the age, and inaugurated a reign of reason illuminated by the divine light of religion. Spiritualism comes with authority, for it has a standard of positive appeal: in fact, there is not a question before the judgment seat of the human mind on which Spiritualism is not competent to render a clear and comprehensive verdict. Our purpose to-day is to review its effects upon the religious, social, intellectual and moral interests of life; in each of which it is its own response to the questions of the unfriendly or unthinking. namely-"Of what use is Spiritualism?" and "What good has it done?"

by the flitting theories which have arisen in different ages, and the clamoring voices of the many sectarian creeds that have broken up the back to the teaching of Jesus, God is a spirit; back even to those who accept as final the authority of Jesus, who can answer the question, What is a spirit? It is on this point that we enter upon the first authoritative revelation which Spiritualism brings us. We can and do answer this question. The demonstrations of the spirit circle have enabled us to enter into and explore the field of spiritual existence. We have laid away in the grave material forms whose well-proven identities now return and manifest their presence as living sentient beings. Whilst we know they have parted with all that constituted mortal existence, whilst we are assured they have carried with them neither houses or lands, wealth or goods, we know they have not even the physical form in which they moved among us. The body is still with us. Not one atom of matter is wanting-not one single fragment of dust has accompanied them into the unknown future; and yet as spirits they are with us still. In their spiritual manifestations we find they display all the strength and force that made the man; the writer, the thinker the painter, the poet, all are preserved. They return with all their talent, their as well the magnetic force which enables them to move ponderable bodies and produce sounds in seeming violation to established law. Whatever spirit may be, it is obviously an element which can operate upon matter, for all that the spirit was in material existence, is still prewith new functions added, as we stand face to face with these demonstrations of spirit existence, their powers and attributes explain the mystery material being, and in contemplating a single atom of spiritual intelligence we behold the master spirit of creation with all his forces and powwitnessed of in the gospel of the works which each one has performed?

Whether we limit our gaze to the fruits of our own individual acts, or look abroad through the thoroughfares of human life around us, we see in infinite Soul, capable of comprehending and comall human efforts a gospel of spiritual achievement. The bridges, roads, dwellings, temples, the machinery of creation; I believe in the God towers and cities we have builded, the works of who fashioned me, in part, of his own incarnate art and genius wherewith we have adorned them, spirit-that divine essence which is the word the gardens we have planted, the fields we have cultivated-all are gospels of spiritual existence. Equally demonstrative are the evidences of a majestic, eternal mind as we contemplate his work

The witness of one single spirit, with all its power of being, at a spirit circle, is the witness of the Great Spirit whom we have vaguely worshiped as the unknown God! Even thus may the great problem of all ages be solved. We are no longer left in doubt as to the action of death upon the human spirit. We know that the spirit lives forever! We need not even question the destiny of our own planet. Whatever has been or shall be we find in the microcosmic man. In his destiny we may trace the history even of planets, suns, and systems. The certainty of a spiritual resurrection from the ashes of decaying matter is proved by every spirit that survives the shock of death. We no longer need speculate dreamily upon the problems of religion; the question of the soul's continued existence, sleep, or resurrection; the soul's immortality; the nature of Godhead; the certainty of a spiritual origin, and ultimate of all things. These and all other mysteries of religion are incontestibly answered. It may not be to-day or to-morrow that the teachings of Spiritualism will be fully demonstrated to the world, but it gives to mankind, at the outset, a standard of appeal that must eventually pulverize the barren creeds of sectarianism, and afford to all mankind the proofs of religion founded on science and a spiritual science ultimated in one universal, because demonstrable, form of religion. Can we conceive of aught more calculated to draw closer the links of human brotherhood among all nations-restoring unity to that which has been broken up by the sectarian and dogmatic forms of religious worship? God is a spirit-the entirety of all God-like attributes; and that spirit becomes also manifested in the creature, the fragment of spiritual existence with whom we commune at the spirit circle. The life, power and being of one single atom of spirit surviving material dissolution answers the long vexed problem of a spiritual origin and resurrection of all being.

The fact that even one spirit survives the shock of death puts in our hands a clew to the destiny of the entire race. All the questions which grow out of church creeds-the incarnation of Deity, the schemes of redemption, election, regeneration -all are, or will be, disposed of by this religion of facts. In place of vague theories on immortality we now question those who are in its experience, and from them we learn that there is no foreignness of sins, no vicarious atonement, but that salvation from the effects of transgression can only come through the efforts of the soul to blot out by good deeds the dark stain from its record. From them we learn that the footsteps of Deity follow the soul throughout eternity; in every sphere the Eternal, in some grand system of love, surrounds the pilgrim spirit. From them we learn the stupendous truth of eternal though progressive compensation and retribution; from them we learn the exact characteristics of all our acts and deeds, The first demand which the human soul makes | and their results on the soul. From them do we upon religious teaching, is an inquiry into the have the conscious and constant assurance that origin of being-in the form of the ever unsolved there is no vast gulf separating us from those we field by scientists-a problem which science yet land of judgment proves it so. If every spirit is problem, Who and what is God?—Deity? When have loved; that they have not passed out of the we are driven from point to point of this inquiry, range of our earth or its influence; that they are neither beneath our feet in fabled regions of unquenchable fire and endless torture, nor far above us in an impossible, weary, monotonous heaven body of Christianity, the pious Christian turns unblest by the presence of the loved of the earth they have left.

The truth of an endless progression through an endless series of changes, by which the spirit, born in matter, continues its existence from point to point, till it achieves the utmost degree of purity, is continually affirmed by every returning spirit. Upon this we base the assumption that we have a standard of appeal, an authoritative resort to which we can all turn when we would question the soul's condition hereafter or ascertain the truth of sectarian creeds and dogmas. It is through this that we have a right to declare that Spiritualism has brought to us a demonstrable and unitary form of religion. It matters not whether we call it a new or an old religion-itmatters not that we may find the same teachings in the wisdom of past ages. It is enough for us to know that the system thus taught us is demonstrated by the facts which immortal beings have proved to our understandings. The world has striven to resist conviction in vain; from point to point the marching hosts of Spiritualism have advanced, planting the standard of truth, till their influence and teachings are making themselves felt all over the globe. It has been the little energy, the varieties of living intelligence and leaven which has affected the whole lump of regenius. With all these mental powers they bring | ligious bolief. We hear its echoes from every pulpit in the land; the old and untenable doctrines of theology are fast crumbling away before the penetrating light of Spiritualism. We find that the belief in a spiritual origin for all things, faith alone in the God who is a spirit, the truth of eternal progression, compensation and retribution, served without one shadow of diminution, and are doctrines which are spreading from the spiritcircle, and beginning to permeate all the secular and religious literature of the day. We rejoice to hear them echoed by those whom we have set up of the Infinite Soul that animates the totality of | to be our teachers and leaders. When we seek their source we trace them to the obscure spirit circle, and the substance of the echo to the voice of a spirit. From the first moment when the feeble tap, tap ers filling the universe! Need we then question of the spirit with determined pertinacity forced further into the existence and qualities of a spirit itself upon human attention, and proved itself to God? Can we doubt the existence of that soul be the telegraphy from the realm of spiritual exwhich is as much witnessed of as our souls are listence, a standard of appeal was set up which is to-day spreading its influence over the entire civilized world.

I believe in God-a great and universal Spirit -the Master Mind who filleth space-a vast and passing all the wondrous scheme ultimated in made flesh, and dwelling in my physical structure; I believe that that God, who has been imperfectly revealed through the various beliefs of every age and creed-who in many forms has in the eternal cities of the shining skies, the spoken to man as man was able to comprehend

rolling worlds and their surrounding satellites. him; I believe that the fullness of his spiritual fragment of earthly possession, and yet they maninature is now unfolded to us as God, a spirit—the fest their presence sometimes with all the attri-Soul of the Universe-the vast totality, life and butes of form, garments and flowers, scenery and force whom the creature can never fully under- surroundings, musical instruments, and every stand, and whom the eye of the finite never can other object which filled their thoughts on earth behold. I know what a spirit is, and I can be- or occupied their time. What a sphere of invenlieve in and worship the spirit, God. Such tion is here laid open to us could we but find the are some of the revelations of Spiritualism which clew to spiritual possessions. The spirits claim prophesy of that yet grander unfoldment, where- and are we sure their claim is not just?-that it is in all shall worship a common Father, and be en- from this higher life of theirs that all our ideas rolled in an universal brotherhood.

What has Spiritualism taught us in science? What has it not illustrated in that field of investigation? What form of scientific inquiry can you from the intuitive source all our mental powers, not manifest a spiritual cause? Do you ask this mind. If we prove the reality of the fact that the question in the science of astronomy? Reckon question of their uses, their inhabitants, their you-who can resolve such queries, save only those that know?-spiritual beings themselves.

Question the geologist, and ask what constia mass of figures, catalogue the names of rocks and tribes and species-and yet, who but the force that is not spiritual. Till that time you spirit can answer where the essence of the teeming speak of effects, and we Spiritualists alone are in life is gone that made these forms all quick with power and motion? Without spirit as the Alpha spirit, as the Omega of being, science itself is a What but spirit can interpret or tell of the designer, adapting means to ends, and outworking arrangement of sweet sounds. It has shown us from the fire mist of cometic matter the wonder. the true and inner meaning of music which is ful and flower-gemmed earth, teeming with spirits the speech of angels and the interpretation of incarnate in forms of matter?

mates have been evolved the wondrous forms that now adorn the earth. 'T is but a question of time, and chemistry can make or dissolve a wall will Ay, but follow me to the spirit circle; Ar will show you how the spiritual chemist was form and dissolve a hand, a form, or other aggregation of material atoms almost independent of time, and by means unknown to any earthly chemist.

What has Spiritualism done for science? Can science inform us what is the force which, proceeding from, it may be, a feeble child, a frail girl, or any sensitive organization, furnishes the power by which a spirit can perform the marvels of spiritual telegraphy, and manifest his presence by signs, sounds and movements? What is mediumistic force, or aura? Can the physician or metaphysician answer? If not, then is there a force in existence unknown to science, unclassimust solve, or remain in baffled ignorance.

All the varying phenomena of Spiritualism proseed from natural laws and natural forces. Scientists, what are these laws and forces? If you cannot offer a solution of these mysteries, then surely science has something yet to learn. Telegraphists, chemists and physiologists have something to learn, and whilst all the theories now laid down concerning the powers of mind and matter fall short of and cannot cover the facts of Spiritualism, the whole of its phenomena remain an unsolved problem, and the despair of science. What has Spiritualism done for Science? It has opened up a vast world of forces of which science has never dreamed; and until she can solve the one question alone, What is mediumistic force? all theories, chemical or philosophical, fail. The motor powers of the spiritual medium are as yet unknown to science; let her cease to question, then, "What good has Spiritualism done?" or What new thing can it show?" The science of acoustics has not accounted for the raps; the science of optics cannot account for the apparition of spiritual beings; chemistry cannot unfold the combinations by which spirits form and dissolve dense substances; the science of mechanics has not yet accounted for the movement of ponderable bodies under the impetus of invisible beings-the floating body hanging in mid air in defiance of what has generally been received as the law of

gravitation. You ask us for something new? There is not a phase of Spiritualism that is not a great and brilliant novelty. You ask us what scientific revelation Spiritualism has brought forth? We demand of you an explanation of any of the scientific laws which govern the production of spiritual phenomena, and till you can give it they stand a new page in the history of science which her votaries are unable to read. The whole realm of science is baffled by the presence of an invisible spirit. With regard to the mind-all the theories that have ever been enumerated do not cover the ground which the presence of one disembodied mind occupies; and till you can show us the nature and attributes of a spiritual being, we claim that Spiritualism is a more prolific field of science than the whole domain of material knowledge.

What does Spiritualism do in the range of invention? Whilst we behold the whole universe is rife with the influence of the divine mind, whilst we reflect on what the past has accomplished through its children of genius, do we not also realize that those mighty minds as disembodied spirits still exist? and being in existence, can they not return to breathe the inspiration of their higher knowledge upon those fitted to receive it? We know they come back to us not only with the knowledge they had on earth, but with new and surpassing revelations. What is the spirit country? What are the soul's surroundings. What the material of their garments, homes and dwellings? What new fields of inquiry do these questionings suggest? The spirits in the hour of death take nothing with them; they depart without one

flow and all earthly inventions come. There is nothing in the human mind creative-nothing but what is imitative originally. We simply derive show me this day whose perfected revelations do In earth-life we take impressional suggestions for spirits of the great and good who have gone beup, if you can, the sum of the shining blossoms fore, still live and labor in broader and grander which illumine the flery heavens—count the stars | fields of existence-in more brilliant lyceums and that strew the fields of space; and when all is told, more resplendent collegiate organizations, can it be doubted that it is from them that we receive destiny and origin. What scientist can answer the inspiration that leads us on to the infinite possibilities of our natures? But Spiritualism has brought to science the grandest field of investigation that has yet been before her-the field of tutes the sum of his knowledge. He will give you spiritual powers and forces-and we can say to her, Show us any thing that is not spiritual-any the realm of causes.

What has Spiritualism done for the human intellect? What has it done for that intellectual body without a soul; effects, without their causes. realm that we call the schoolhouse? It has shown us that music is something more than the mere Nature's voice. It has shown us that all forms As we trace through the developments of vari- of beauty have their types in the better land. ous forms of science the wonderful design the There are realms of intellectual power, unlaw, order and beneficence of the great divine traversed and unexplored by man, in Spiritualmind-conscious as we now are of the existence ism, before which material intellectuality pales.

of God the spirit-all forms of creation become The vision of the clairvoyant, the capacity of the living scriptures of his wisdom, compelling us to clairaudient, the gift of the psychometer or mindworship and adore. Search into the wonders of reader, the power of the magnetizer-all these are chemistry, and tell how from a few simple pri- forms of reserved forces of which material science

What the Spiritualism done for morality? In an ages there have been standards of right and wrong; despite all the diversities of morality. opinions a standard there must exist, but what it is can only be tested through the experiences of spiritual existence. When our spirit friends come back to us they bring a knowledge of all the grades and conditions surrounding conscious life in the land of souls: they return the shining men of Paradise or the dark dwellers on the threshold. precisely in proportion to the amount of excellence or vice which they have manifested in their mortal life. You demand an analysis of what is right and wrong? I answer, that which is right is perfect justice between man and man. Not because Christ, Confucius, Zoroaster or Mahomet tells us so, but because the spirit from the happy or miserable—in heaven or darkness—in proportion to and exact result of the deeds done in the body, have we not a standard of judgment for the value and effect of our deeds which cannot fail? Moreover the spirit-world is a great analysist on the cause of character. Spirits bid us remember the inharmonies which operate upon human life. The conditions of health, disease, diet, daily habits and companionship, the images that are presented to our eyes and the sounds to our ears-all these are the sand grains, they tell us, that build up character and call for study, re-

form and improvement. Thus the spirits teach us. Through every variety of reform, all which elevates the mind or improves the physique of man they take into account in pronouncing judgment upon mortal character, and hence do they teach the broadest charity for all, and reform in all life's varied phases. The results in spirit-land they teach are all inevitable. Wherever there is wrong, retribution follows; wherever there is good, perfect compensation is the spirit's lot. Wi such a standard as this, we may erect a system of ethics and morals from which there can be no appeal. And these are some of the new lights which Spiritualism has given us in the fields of religious, scientific. intellectual and social life. It little matters whether we can satisfy the captious questionings of the unfriendly, but we who are Spiritualists, all must know its vast revealments to our mindsits potential influence on our souls and characters. We must give thanks for the light it has brought us concerning the great fact of an inevitable immortality; for that vast field of science which it has opened up before us for the bright and holy communion with the good and true that have gone before. For all this, and much more, we thank the teachings of modern Spiritualism. Cheered by the light of its illuminating rays, the soul shall no longer take its leap in the dark and wander rayless and pathless without compass or pilot through the darkness of earth to the hores of eternity.

When we look back upon the gloomy history of ecclesiasticism, when we reflect upon the cruel lines of demarcation which it has drawn between map and man-the martyr fires that have light e ! the altars stained with blood and wet with tears for the defence of those gods mythical, of whom we scarce know if they ever had an existence-of the impossible hell and equally impossible heaven of ecclesiastical history; when we reflect upon all these stain spots in history, we may indeed thank God and Spiritualism for that day when the first telegraphic sounds from the land of truth, light and immortality were heard in the humility of the Rochester knockings. [Applause.]

When I remember the darkness in which I am left by the astronomer, the geologist and the naturalist as to the future of the spirit; when I recall the fact that Spiritualism, with its illuminating light, shows me the Alpha and Omega of beingthe all-pervading soul; when I realize all the spiritual origin of creation, and the grand ultimate

to which all things tend, I thank God for spiritcommunion, I bless the immortals for the wondrous workings of the spiritual telegraph. Morally, intellectually, religiously, I know that Spiritualism is destined to be the living Messiah which shall once again plant the heavenly truths of immortal life upon the foundation of immutable science. I care not that scientists refuse it to day; it has come without their leave-without their aid, and it is spreading over the world, despite their condemnation; it is opening the eyes of the mind without the endowment of their schools and colleges. I care not for their anathemas hurled at my beautiful faith; I know that it has given me a law from which I cannot step aside without hearing a voice of warning. I question not how far the intellect of this age may refuse the knowledge brought by the humble media of the movement. I know to me these gifts are gems of paradise; I know this communion has brought me face to face with the master minds of the long ago, and when the present bitter warfare shall be ended, and we have numbered up our jewels, we shall realize that Spiritualism has taught us a new and a wonderful system of religious, scientific, intellectual and moral advancement.

### Free Thought.

SPIRITUALISM - WHAT IT IS NOT"-BY PROF. AUSTIN PHELPS, D. D.

REVIEWED BY REV. D. W. BULL.

Such is the title of an article in the last "Adance" (June 16), by Prof. Austin Phelps, D. D. He shows to his entire satisfaction that (1) Spiritualism is not science; (2) it is not religion; (3) it is not good morals; and (4) "taken as a whole it is not good sense." I do not purpose this review as a defense from the charges he makes against us, so much as to make the same charges against him. The time has passed in which we should confine ourselves to defensive measures; it now becomes our duty to assume the aggressive toward that which, in the sacred name of religion, has ever been opposed to the advancement of the human family.

to is the law of evidence. "Who is wise enough (he asks) in the laws of spiritual being, to tell us what is logical evidence of spiritual identity?" And, suppose this were true, what has that to do with the great question of the possibility of spiritintercourse. There are, and ever have been, cheats in the world, yet we should not become misanthropists on that account. It would seem that some persons are troubled with the pneumaphobia, and so great is their hatred toward the blessed angels that they only want the power to blot them out of existence. How does my reverend brother know, when he gets a letter from the editor of the Advance, but some one has been deceiving him? "By the handwriting," he will tell you. Very well; that is a way I have of telling whether I am imposed upon from the angel world, and I presume it was the way they tested the matter when they received a written communication from Elijah's spirit (see 2d Chron. xxi:

That is one test; now for another. I am ushered into the presence of a clairvoyant, who describes to me my mother and other spirit-friends of whom I am confident she has never before heard, and I have another test. Well, I read that some have the gift of discerning spirits. 1st Cor. xli: 10. But these are not the best tests. In earthlife we often mistake one man for another; but when we come to talk with him awhile we find that something unseen is there which determines the identity of the person. He manifests peculiarities by which I can identify the long absent friend. I have lately met with quite a number of gentlemen and ladies with whom I was acquainted in early life, who have changed so much in anpearance I could not recognize them; and even when they told their names I almost had a mind to doubt them, till that which is unseen gave me the test requisite to my confidence in their pretensions. When these persons pass out of the body and their spirits return, I will have the same means of identifying them. All that our friend asks concerning identity is granted in Spiritualism, viz: "some celestial token, equivalent to the human face, voice, gait, figure, by which questions of identity are determined in earthly courts." We have besides this incidental circumstances related which no one is supposed to know anything of, save the spirit and the one for whom the test

" Bacon I know, and Franklin I know; but who are you?" queries our writer. I answer, it makes no difference whether he has the name of his communicators right or not, so he rejects the bad and receives the good in their communications. If our clerical friend will only tear off those old theological swaddling bands, and give himself room to grow, he will learn that nothing should be received upon the authority of the name attached to the communication. Men's sayings must only be received upon their own intrinsic worth.

Now we shall test his theology by his own questions. 1. How do you know that there was water enough held in solution by our atmosphere to flood the earth a few hundred rods deeper than the height of the most distant clouds? and where did the water come from after the flood floated the ark above the highest clouds? How are you to decide that this is a revelation from God? How do you know that the Lord told Moses these old nursery tales? How do you know that he was God Almighty? "Your credentials, gentlemen. if you please;" don't ask of us that which you would not be willing to grant yourselves.

These questions troubled Moses as well as they do us. Hence we find him asking of Jehovah a test. (See Ex. xxxiii: 18-23.) He wanted to be sure that some undeveloped spirit was not imposing on him. Finally the spirit said he would

show him his glory, but a due regard for the delicacy of the modern times prevents my pen from repeating the tale. Suffice it to say that it was not the face of the Great Jehovah which was shown to his wondering servant, as the habitation of his glory. Let the Professor put his theories into the crucible, and see if they can stand the test of his own argument.

In the article under consideration we are told that "Spiritualism is not Science." I need not say, since referring to the flood, that his book religion is opposed to science! His book teaches us that the world is six thousand years old, whilst geology shows it to be of incalculable antiquity. Hindoo astronomy was nearly as perfect a science when the vernal equinox was celebrated in the scales of September, (instead of the Aries of March,) as it is in the present time. But the sun kept falling back from one sign to another till B. C. 381 it had fallen back six signs to Aries for the vernal equinox. It is known that it takes it two thousand one hundred and fifty-nine years cleven and a half months to pass through one sign, and six times as long to pass through six signs, which is twelve thousand nine hundred and sixty years, which, added to three hundred and eighty, makes the world thirteen thousand three hundred and forty years old at the commencement of the Christian era. Then nine thousand three hundred and thirty-six years before Moses's Adam was created, the Hindoo was scratching out the maps of the heavens on the ineffaceable

But why should I say more? Look at the opposition of theologic teachers to the telescope, printing, vaccination, circulation of the blood phrenology, magnetism, mesmerism, psychology and Spiritualism! The Church has ever opposed science, reason, morals and common sense.

The Professor next takes the ground that Spiritualism is not religion. He says: "A system of religion, to be worthy of a sane man's faith, must in the first place be a system. . . . A jumble of incoherencies commands as little honor from faith as from reason."

One scarcely knows what reply to make to mere assertions. He relies entirely upon the credulity of his readers, without giving them any of the reasons for his conclusions. If I were to deny his premises, we would be exactly even, and the reader none the wiser.

If I were to undertake to prove Spiritualism to be a religion, I might as well lay out my notes for a volume at once. Spiritualists believe in the intercommunication between the inhabitants of this world and the spirit-world; they believe in living moral and virtuous lives, and that no man can escape the consequences of one sinful or wicked -act; whilst the Church teaches that it matters not how wicked you are, you can get the benefit of another's suffering, and escape the effect of your own sins. As a result of the teachings of the Church, men become licentions and wicked; while as a result of the teachings of Spiritualists, men become better and more harmonious.

The reader has but to look at the chronicles of the daily press to see the delinquency of the Church and its ministers, whilst he seldom finds persons outside of the Church in need of pardon for their licentious acts. Why is this? The explanation is only found in the teachings of Spiritualists. These occurrences in the Church are the logical sequence which follows that system of teaching which informs men that they may escape the effects of their acts by taking advantage of a bankrupt law. Spiritualism, then, is a system,

"Above all," our divine tells us, " it must be consonant with other revelations of God to mankind. God cannot contradict God." \* \* "Who in any sober-not to say prayerful moodcan find anything like find in the peculiarities of their teachings?"

Be careful, Bro. Phelps; those stones you are throwing are very likely to return to your own castle, and who can tell what the result will be? Revelation; what is a revelation? Is it a few words spoken to the most barbarous, nomadic tribe in the earth, in a time of the greatest ignorance that had ever benighted the world? So the clergy teach us; but we beg leave to differ with them. I am an American, and demand of Almighty God a revelation made in a language which I understand. The Bible may have been a revelation made to the Jew, but when I am called upon to accept the English version, I am asked to have faith in its translators-and that I cannot. They are forever quarreling about the Hebrew, and I shall be either compelled to wait till their Graces settle their dispute, or make my own revelation, if God will not be kind enough to give me one. If they could only settle the matter about Noah's ark, and tell us whether it was a ship or a score that floated Noah and his carayan across the waters between the two worlds, or whether it really was ravens or Arabians that fed Elijah, or whether Samson caught three thousand foxes and tied their withered tails together and burnt up the Philistines' green corn, or put the wheaten sheaves tons to tops (as some tell us he dld) and set fire to them, I might have more faith in their infallibility. But if they can't tell a ship from a score, or a man from a bird, or a for's tail from a wheat sheat, how are they to tell us anything about what God means when he

"Consonant with Revelations," indeed! Make your religion either consonant with the revelations of your Bible, or the works of God, and we will talk with you about it. What revelation do you wish Spiritualism to harmonize with; the revelation that teaches you that the thirty-four women who went down into Egypt were the directgrandmothers of the three million of people that came out of it?-the revelation that teaches you that Ahaziah was two years older than his father? (See 2d Chron., xxi:20; 2d Chron. xxii:2.) Gentlemen, live in harmony with your revelation: sell all you have and give to the poor; take no thought for to-morrow; eschew wealth; hate your nearest relatives (you do hate your best friends); and he that sues for your coat, let him have your cloak. Ay, do more-cast out devils, heal the sick, and do all the works, and more than Jesus did (John xiv: 12; Mark xvi: 16-17), and then you may talk about Spiritualists living in accordance with the teachings of your book! Come, "God cannot contradict God."

speaks?

My dear brother, there is a revelation from God and we are learning to live in harmony with it. It needs no translation, for it is written in every language by the finger of God along the sky, in every tiny flower and blade of grass-a revelation compared with which your book narratives are as darkness to light. The Professor continues: "Is it like God to reveal himself in dancing tables, battered windows, uneasy pokers, the rattling of knuckle bones, and the falling of turnips from the sky?" No one ever pretended that God ever did; but have these things all been done? If so, who did them? Ah! there is where your evidence of Spiritualism comes in. If it were like men to do such things, it will be like their spirits to do the same. "Is it like God to send spirits 'from the vasty deep,' as in the case

of one afflicted, to discourse upon pumpkin pies?" I should not think so. Is it, on the other hand, like God to reverse the motion of the whole universe, and turn the earth backward six hundred The Louisville Commercial on Spirmiles, to convince a man that he was not going to die from the effects of a small pimple? (Isaiah

xxxviii.) The hostility of Spiritualism to the Scriptures is avowed and boastful; using what it pleases of the Christian oracles, it scouts the remainder as only a relie of an effete theology!" Pardon me, brother; I thought you were doing the same. You only accept so much as you can make useful to your creed, and entirely ignore that which is against it. If Spiritualists have not learned the

esson well, you have at least set the example. Let me say, in this place, I do not accept the Bible as my rule of faith and practice. It makes no such pretensions for itself. But I will agree to show to any minister (if he will discuss the matter with me)-no matter to what denomination he belongs—that I believe the Bible two points to his one.

[To be continued in our next.]

#### QUESTIONS FOR ORTHODOX CLERGY-MEN TO ANSWER.

EDITORS BANNER OF LIGHT-A short time ago attended a "Campbellite meeting," at the close of which, the preacher gave out word that on the of which, the preacher gave out word that on the especially when condemned by the church, but following night he would answer any theological are rather absolutely bound to hold them for questions that might be given, either written or errors wearing a deceifful appearance of truth.

But if Spiritualism is to be successfully met, it must be opposed at the point where it makes its arrange. ing questions, which the reverend gentleman refused to answer. I forward them with a hope to draw forth a reply from some other exponent of the ancient creeds:

1st, Reconcile the recognition of David by Saul, according to the 16th and 17th chapters of First Samuel.

2d, Reconcile the birth of Christ according to the 13th chapter of Matthew, verses 55 and 56, and the first chapter of Luke, verse 35.

3.1, Reconcile the hour of Christ's crucifixion. Mark says it was at the third hour (nine in the morning). John says it was the sixth hour (twelve

1th. Which was the true inscription on the cross? Matthew says, "This is Jesus, the King of the Jews." Mark says, "The King of the Jews." Luke says, "This is the King of the Jews." And John says, "Jesus of Nazareth, King of the Jews." Please tell us which was the true and rerboting inscription on the cross.

says that he was executed at the third hour (nine in the morning).

6th. Is not the book called the Creation a selfevident truth of its being the work of God?

work of God? Sth, Were not the Old and New Testaments and dangerous

written by man? 9th, If claimed to have been written by the in- we are informed thatspiration of God, and God being perfect, can be

inspire men to disagree as to the hour of Christ's execution?

spirit, or mind; is that soul, spirit, mind, mentality or intelligence, matter? 12th, Is not matter and the current words, cannot be 10st, or swallowed up in the current

13th, 11 conceded, and science compels us to that concession, that the soul of man is intelligent

Spiritualist who helieves that some of the commatter, and that nothing can be lost, where is the numleations through mediums are from disennecessity of having a Survey to save that soul, or bodied spirits—that in the main such communicanecessity of having a Sariour to save that soul, or

spirit, which cannot be lost? 11th, Can a God of infinite wisdom doom one of life ends. There are many members of churches gift, and not man's choice?

15th, If Esan sold his birthright to Jacob, and his birthright being his soul, and Jacob went to Of the general interest in Spiritualism awak-Esan to go to hell and be damned?

W. A. D. HUME.

### THE BIBLE AND SCHOOL BOOKS.

If Orthodox Christians are successful in their efforts to have the Bible read in the public schools will not they want to exclude books which do not agree with the Bible? Will not they want school books on Geology, which claim that the different geological periods were of short duration, or that God made the fossiliferous rocks and the coalbeds when he made the earth? According to the Bible, God made the sun, moon and stars in one day. Should children in schools be told that God performed a billion times more work in one day than in all the other days in which he worked, at the time of the creation? or should they be led to believe that the sun, moon and stars are not as large as their school books claim they are? Arithmetic teaches that two and one make three; but the Bible teaches that one is three, and threeare one. Geography teaches that the earth is round, like a ball; but the Bible speaks of "the four corners of the earth." If the earth is round, like a ball, why should children be taught that it has "four corners?" Fould Christians like to have an Orthodox Atlas, in which "the four corhave an Orthodox Atlas, in which "the four cor-ners of the earth" are represented? According the character of the communications to either the to the Bible, "a river went out of Eden to water the garden, and from thence it was parted and became into four heads." The name of the first river, if the Bible is true, is Pison; that of the second is Gihon; that of the third is Hlddekil, and the name of the fourth is Euphrates. The second river, (ilhon, according to the Bible, "compasseth the whole land of Ethiopia!" Would not this story about the rivers be interesting to geography scholars? If Orthodox Christians are successful in their efforts to secure an amendment to the Constitution, recognizing the Bible as a book of Divine Revelation, will not they then want to exclude unconstitutional school books from the public schools? Will not they want to exclude books which do not agree with the Bible? Jackson, Penn.

THE HEAVENLY MARRIAGE.

When I returned,
With Oriel from our lonely mountain watch
To that fast filling vale of Paradise,
Who dirst of all those white-robed multitudes
Should greet me, but my own, my sainted wife?
Her spirit, like unine, dismanted of the flesh
But radiant with the likeness of her Lord;
Our infant cherubs clincing to her skirts.
The mother with the children; (how, not so?)
My wife—yet deem not by that name, her soul
Had not jut off its earthly, and put on
Its heavenly. In a moment I was 'ware
She was forever, altogether mine;
Not spouse, but what is symbolized by spouse;
Not consort, but what consort typifies; When I returned, Not spouse, our what is symbolized by spouse. Not consort, but what consort typifies; The meaning now made fact; the ideal here The meaning now made fact; the ideal here Transparent in our real unity. A reflex glory and linage of myself, An helpmeet for me in the house of God. Oh, never in her loveliest on earth Of bud or bloom appeared she lovely as now, Nor ever had I loved her as this hour, When hanging on my neck, as she was wont, She looked up with her tender, pleading face And sobbed for very cestasy, not grief, "My flusband!" This was all, but this is heaven.—E. K. Bickersleth.

## Spiritunlism Bebiewed.

### itualism.

Under date of May 20th, this paper gives an account of over three columns in length, concerning Spiritualism as seen by one of its editors, whom it says" has devoted some time to an investigation of the subject," "regarding the numbers and positions of Spiritualists as matters of general interest."

The article, which is strikingly fair in its utterances, is prefaced by the following remarks:

"There is nothing gained by underestimating the number of those who hold an erroneous and pernicious belief, nor by stating the views and opinions of such persons otherwise than as they wish them presented."

wish them presented.

The Rev. Dr. Robinson may say that the church must preach the gospel, and not fight scientific or spiritualistic skepticism, on the ground that such skepticism selects for the conflict.

skepticism selects for the conflict.

The Pope in his recent bull of infallibility, may say: If any one shall say that it may at any time come to pass, in the progress of science, that the doctrines set forth by the Church must be taken in another sense than that in which the Church has every registered and yet registers. Church has ever received and yet receives them, let him be anathema. Hence all the Christian faithful are not only forbidden to defend as legitimate bonclusions of science, those opinions which are known to be contrary to the doctrine of faith,

After referring to the occasional discovery of fraud on the part of some mediums, the Commercial snys:

"But the shortcoming in these cases was that while the experiment proved that those mediums were dishonest deceivers, it did not prove that other performances of the same sort were all fraudulent humbugs any more than the detection fraudulent humbings any more than the detection of a few bad half-dollars would prove that all hard money is spurious. These exposures did not materially check the growth of Spiritualism in the places where they occurred. A recent number of the leading quarterly review in this country contained an article to show that there is no evidence that spirits ever do communicate, or do move material substances and it explained supposed places. terial substances, and it explained supposed phe-nomena by attributing them to imagination and erroneous nervous sensations. The chief difficulty in the way of this refutation is that it tends to encourage skepticism in Bible accounts that spirits talked with many different persons, and on many occasions did exert force to remove materializations. al substances.

inscription on the cross.

5th, Inform us at what hour the sentence was passed. John says the sentence was not passed. John says the sentence was not passed till about the sixth hour (twelve at noon). But Mark its results as subversion of social order and mother than the sixth hour (twelve at noon). rality, and perilous to souls. Others brand it as imposture, and all the phenomena as deception through the imagination, diseased nerves, sleightof hand, or magnetism. Others still admit that some of the phenomena of Spiritualism are really 7th, Can a Will or Testament written by man-an imperfect creature—be called a self-ovident communicate are always evil, and that intercourse with them is contrary to the Bible, wicked

Regarding the numerical force of Spiritualists,

"Spiritualism is a popular movement begun spiration of God, and God being perfect, can he aspire men to disagree as to the hour of Christ's execution?

10th, Is not man the noblest work of God?

11th, There is in man what is termed a soul, apirit, or mind; is that soul, spirit, mind, mentality or intelligence, matter?

12th, Is not matter. tions have a good effect, and that spiritual existhis children to eternal damnation for the pos-who hold more or less strongly such views, and session of that nature which was God's own free of the five-elevenths of the adult population of Louisville who do not attend church service there is doubtless a large majority who are Spirit-ualists."

heaven with Esau's soul, what was there left of ened in its neighborhood, the Commercial further says:

"When a prominent Spiritualist came to this city on a visit a short time ago, he was in one day called on by one hundred and seventeen persons, many of them inquirers, who were among the most intelligent and respectable people of the city. Within a little over a year, one medium has een called on by sixteen clergymen of five differwithdraw from the Orthodox ministry and devote themselves to the spread of Spiritualism. Many would doubtless do so, if Spiritualists would give them the material support that they would re-quire to enable them to live."

The following statement is made concerning the

Louisville mediums: "Spiritualists hold that by development all persons may become mediums, and that communica-tions depend on the character of spirits and the degree of development of the medium. There are not in or about Louisville any professional medi-ums who exhibit for money, but there are several who have a high degree of development. In a very large majority of cases, the only phenomena very large inflority of cases, the only phenomena are physical, as the movement of chairs, the tip-ping of tables and the like. Spiritualists claim that even these, by demonstrating intelligent, disembodied existence, may do much good, and popularize the belief of the immortality of the condition of the medium, or to the limited capaci-ty of the spirit wishing to communicate. Thus ty of the spirit wishing to communicate. Thus they say that in the absence of a knowledge of letters, a spirit must rap out in answer to inter-rogatories what it wishes to communicate. Several of the most noteworthy mediums in this part of the country, are ladies of the highest respecta-bility and best social position. One is the sister of an evangelical clergyman. Several of these la-dies have been known from infancy by hundreds of our best citizens, who regard them as irre-proachable in character, and as utterly incapable of consenting to any fraudulent deception. They of consenting to any fraudulent deception. They are in good circumstances—the mothers of families. Their mediumship is of no pecuniary advantage, and often subjects them to inconvenience by the calls made upon their time. They make no efforts to explain the phenomena—which, in many cases are under circumstances that pre-clude all explanations by imagination, diseased nerves, sleight-of-hand, magnetism, and every-thing else but what they purport to be, the work

Under the head of "A Visit to a Medium," an account is presented of a scance attended by the reporter, in which he describes the medium as being a " fat, good humored woman, of sanguine, nervous temperament, with a worthy husband, a family of children and numerous househould duties. She is still a member of an evangelical church, and her pastor believes fully in the verity of the communications, but don't like to talk much upon the subject.

After some demonstrations which he did not appreciate as he expected, he gives his experience as follows:

"As if to remove this doubt, however, the medlum stated that sometimes communications had been received in a still more satisfactory manner. and, though it was not certain they would then occur, she would make the trial.

There was then given an entirely satisfactory demonstration. This and the circumstances we will endeavor to explain. It was broad daylight, perhaps between three and four o'clock in the af-

ternoon. The room had four doors and two windows in it, and as the day was warm all the doors and windows were thrown open to secure coolness and ventilation. A little common stand was brought in and placed in the middle of the room, which was not the parlor, but an ordinary family room and was carpeted. All present could see and examine every part of this little stand and the carpet. There was absolutely nothing to facilitate deception. One can see under and about the stand—can lift it up—examine every part and set it in any place that he pleases. In the room are children playing with young chickens, servants are getting directions about household affairs and bringing cool water to some of the visitors, the lady medium, who talks freely on all subjects to the visitors and her children. A common woolen shawl is brought in and thrown over the stand; all can look under it on the floor. A little slate is hunted up, washed perfectly clean and a short pencil, placed upon it. No person is near the stand except the medium, who is seated on one side near it. There is a wide clear space on all the other sides of the stand. All persons in the room can see about the stand. The medium takes the little slate that is handed to her, and placing it under the stand and inside the shawl she holds it there by the hand which is outside the shawl. Which is thus between her fingers and the slate. Her other arm rests on the back of the chair, and both her arms, hands and fingers are within the sight of all in the room. Her fingers are to be seen outside the shawl and never to move a particle. The medium and the visitors chat, she and swers several questions put to her, cartions her find the detailed many particulars exactly. Her friends confirmed them.

PEPORTER.—'Do you think that the effect of Spiritualism is good?'

CLD LADY.—'Certainly it is. It makes them know that the soul that the head every termination in good?'

CLD LADY.—'It makes them know that the soul that the site ternoon. The room had four doors and two windows in it, and as the day was warm all the doors seen outside the shawl and never to move a particle. The medium and the visitors chat, she answers several questions put to her, cautions her children not to hurt the little chickens, jocularly tells one of the visitors that on a certain day she (the medium) will pay her a visit, and what the dinner has to be. Several minutes have elapsed, when some one suggests that the spirit is writing. All listen. The medium thinks not. In a minute more scratching on the slate can be heard. Soon it ceases, and three little taps are given with the pencil, and the pencil drops as an intimation that the communication is completed. The slate is taken out, and on it are, as the case may be, that the communication is completed. The slate is taken out, and on it are, as the case may be, from two to thirty lines of writing, the perfect facsimile of the writing of the deceased person from whose spirit the writing purports to come. The writing is made from the side opposite to that at which the medium sits, and is thus upside down to her. Sometimes the pencil when writing is heard to move slowly, feebly and hesitatingly, and at others boldly and rapidly. Sometimes the writing will be tine and neat, sometimes very awkward and poor, but always exactly like the writing of the person from whose spirit it purports to come.

The communications, as given in this case, are about equal to the ordinary run of conversation in respectable families. Some of them express pleasure or regret; some are responses to inquirles; some give reasons for opinions; some are joc-ular, and some sentimental. The communications are said to vary in character as much as the

ular, and some sentimental. The communications are said to vary in character as much as the spirits from whom the communications come, or the conversation of the people to whom they are sent. The spirits that communicate through this medium are just such as one would expect to find about a nice, respectable family. \* \*\*

The spirit of a boy who died some time ago sent a message. Some who were at the scance began to talk about the boy's love for fun when in the body, and the boy-spirit, as if recalling its old freaks, wrote a verse of doggerel, that those who knew him in the body recollected he had composed when his mother, who was a widow, was courted by her present husband. This led some one to recall an occasion when the spirit of the boy made a caricature of his step-father, and as if to show his identity, when the slate came out a minute or two afterwards, it had on it a rough picture of a rabbit. \* \* \*

At this scance the communications received, when the medium hold the slate by her hand under the shawl, might possibly be supposed to be the result of some trickery, and that the writing was done in some wonderful and unaccountable manner by the medium or a confederate with indiscernible machinery under the carpet or in the stand: but no such explanation, nor any

able manner by the medium or a confederate with indiscernible machinery under the carpet or in the stand; but no such explanation, nor any theory of psychology, animal magnetism, diseased nerves, imagination or anything else than attributing it to spirits—could account for the prompt writing of intelligent communications in the manner we have described, when the hands of the medium were in plain sight, in broad dayingle, and the clate was held with the shawl between it and the hand holding it.

The lady medium informed us that in some cases the spirits had written on the slate when it was placed in a drawer in the stand and her

cases the spirits had written on the slate when it was placed in a drawer in the stand and her hands were away from the stand, but she seemed to regard this as exceptional, and not to be ordinarily expected. The writing is done with equal facility in any house and with any table, but always in broad daylight, before six o'clock in the afternoon. The husband can get no communications. A little boy four or five years old, who scarcely knows his letters, can hold the slate and get communications. \* \* \*

The family say that the voices of spirits can often be heard and sometimes their forms seen, but the presence of spirits is so much a matter of

but the presence of spirits is so much a matter of course with them that no alarm is felt. It must not be supposed that the family are nervous or weak-minded. They are the very reverse of this but are especially distinguished for plain, unaffected kindliness. \* \* \*

Nine out of ten persons, ministers and laymen who have attended the scances of this lady medium, have gone away fully convinced that the writing on the slate was done by one or more spirits. If this is admitted, the battle between Evangelical Christianity and Spiritualism will mainly turn upon the character of the communications received from spirits and their effects. The issue will be, whether the messages are demoniac in their origin and wicked and soul-destroying in their nature.

Since writing the foregoing a truthful gentle-

man states that he has seen the slate placed in a stand drawer with the medium holding on from outside the almost closed drawer, and her hands clear and entirely visible, and at once the writing could be heard. When taken out there would be could be heard. When taken out there would be on the slate a message from some spirit in a fac simile of the writing of the person from whose spirit the writing assumed to come. A recent newspaper writer who was present at a daylight scance, says: 'To longer doubt the fact that the spirits of the departed can and do come back and do converse with their friends on earth, would be to throw the lie in the face of the terror writers.

to throw the lie in the face of my own experience.

The communications are certainly no worse or The communications are certainly no worse or more foolish than the ordinary conversation of the men and women of our times. They are indeed a little better. They generally advise good conduct and morality. Many of them are certainly not such advice as we would expect devils to give. One said recently, 'Mother, never fear death. If you make your peace on earth before you go, then it will be one of your happiest moments.' Another said, 'The battle is over, the victory won, and I have not suffered much.'

None of the communications are worse than the

None of the communications are worse than the conversations of some living people. They generally teach that spirits of our deceased friends are about us while we are alive, and see all our acts and that they grieve when years and that acts, and that they grieve when we do wickedly or harm others, and rejoice when we do well. These communications are all reflections of the ideas of our time. They show, too, that if spirits wrote them, such spirits have still many of the weaknesses and prejudices which marked in life the persons by whose spirits these messages pur-port to be sent. These communications generally claim that bad deeds in life are followed by suf-fering or loss in another world, and that in this life or the next there must be progress in moral improvement to secure happiness."

The writer sums up the Spiritualist creed as follows:

"The Spiritualists deny the Orthodox opinion that death fixes for all eternity the final condition of hundreds of inillions of human beings. They believe that a man may, after death, in another world deeply repent his vices in this world, and become better. They do n't believe that all com-munications from spirits are any more reliable than all that is said by living men and women."

Several Spiritualists being interviewed, the writer gives the result of his investigations, citing the following conversation with a very old lady, as a representative case:

"REPORTER.- Have you ever known of com-

getting the message from the spirits?'
OLD LADY.—'Oh, often. In one case the spirit
of a woman named Elizabeth Wade sent a com-OLD LADY.—'Oh, often. In one case the spirit of a woman named Elizabeth Wade sent a communication that she had not purposely committed suicide by taking chloroform, as was sup-

posed, and narrated her life and the manner of

pecially sensuous ones, are mainly caused by physical construction and circumstances, and is no more disposed to feel intense bitterness against such sinners than it does against wild animals. It follows that Spiritualists are seldom harsh in their judgments, and may not regard some crimes in as heinous a light as Orthodox persons do. There is no connection between free love and Spiritualism; but Spiritualism necessarily involves the independence of every human souland this may, in the case of violations of marital obligations, lead Spiritualists to think that there is no greater beligation on the woman to be feith. is no greater obligation on the woman to be faithful than on the man."

In conversation with one old lady, something was said of the position of the Church and Spiritualism, when she remarked:

"When I was a girl, at revivals in Methodist meetings, ministers when urging persons to go up to the altar, very often proclaimed aloud to particular persons: The spirit of your sainted mother, or the spirit of your departed father, is hovering over you, waiting to carry to heaven the news of your redemption; will you not give yourself to God, and thus let them hear the glad tidings?' but they have quit all that now, and if you went to twenty protracted meetings you would n't hear it. They ecame afraid it was encouraging Spiritualism.

In conclusion the Commercial says that cases of recantation from Spiritualism are rare:

"There are a hundred instances of Orthodox persons being made by demonstrations to believe in spiritual existence, and to regard spiritual com-munications as, on the whole, good and beneficial to humanity, and to believe in the progress of all souls in spirit-world for one who recants these opinions after once being led by what he has seen to believe them. \* \* \*

Spiritualists expect that spirits whose voices are only now heard, they say, at rare intervals, and whose forms are only seen under unusual conditions, will at no distant day walk the earth and be seen and talked to by persons in daily ordinary life. They believe that in that time such will be the growth of Spiritualists that, men seeing the suffering and serrow that sin entells will ing the suffering and sorrow that sin entails, will shrink from it, and righteousness and peace cover the earth as the waters cover the great deep.

There is no doubt that Spiritualists are as deeply in earnest, as positive in their convictions as any in earnest, as positive in their convictions as any other class of persons. That they cannot depend upon spirits as being uniformly truthful and reliable, they frankly admit. They also admit that those who depend on the advice of spirits rather than their own judgments are likely to go far astray. But admitting that most spirits who can and do hold intercourse with human beings are, on the whole, very little and in many respects no better than living human beings, they still insist that proofs of existence after death and evidences of progression in it are of yast importance." of progression in it are of vast importance."

#### Written for the Banner of Light. TO MY MOTHER.

BY M. E. D. SAWYER

There are angels hovering round you, Every hour of grief to bless; Whispering words of peace and comfort, Soothing with love's tenderness. Gentle hands reach down to ald you, And to smooth the thorny way; Voices often to you murmur, Though you know not what they say. When night's shadows round you gather,

And the world is lulled to rest, Gilded clouds grow gray with twilight, Floating down the purple west. Then it is soft mem'rles gather-In your soul they sadly fall; And your eyes oft turn, tear-moistened To "the picture on the wall," Where the soul that gave the beauty

And the life to that dear face Mirrored forth the sweet expression That to-day you love to trace? Where the spirit that told volumes, From the lip, the eye, the brow? Oh. that "picture!"-tell me, mother, Is it all you cherish now? Living, loving, bending o'er you.

Through the mists you may not see; But all through your earthly sojourn, He your guardian one shall be. For the angels are our loved enes. Dwelling on "the other side;" We shall see them, we shall know thom. When we cross the "silent tide."

Nay, he is not dead, my mother ; All that loved us, loves us still : And his presence round us lingers-His dear spirit ours doth thrill. With fresh hopes and pure impressions. Of the living and the true. "At the gate" he 's fondly waiting For his loved to enter through.

### Care of the Watch.

1. Do not make a toy of it for yourself or the children. Never open it except for necessary pur-

2. It should be regulated to about mean temperature, and always kept as near the same temperature as possible.

3. It should not be allowed to stop. Better that it be kept running all the time.
4. Keep it in as uniform a position as possible.
If in the pocket, better that the pendent ring be

upright. 5. Out of the pocket, if it hang on the wall, let it be upon some soft surface. Never allow it to lie on bare marble or other hard surface. If it lie on any surface, let it be with face up and pendent ring turned under, so as to keep the upper part most elevated.

6. Let your key fit exactly, and be kept perfectly clean. By the former you may save breaking chains, mainsprings, ratchets, clicks, &c.; by the latter, prevent introducing much dust.

7. Wind, if possible, at the same hour each day.

8. While winding, hold your watch steadily in your left hand. Turn only your key, and that firmly, evenly, avoiding all quick motions or

9. Set your watch with a key; never turn the hands by any other way. You may turn the hands either way without any danger if they do not move very hard.

10. On regulating a watch, should it be going too fast, nove the regulator a trifle toward the "slow," and if going slow do the reverse; you cannot move the regulator too gently at a time, and the only inconvenience that can arise is, that you

may have to perform the duty more than once.

11. Take note that your watch, even if a good one, will sometimes be guilty of "irregularities". "REPORTER.—' Have you ever known or com-munications that could not possibly have been in-spired by the mind of the medium or of the person in consequence of change of temperature, from the effects of which none but a chronometer is ex-

### Original Essay.

BY J. O. BARRETT.

God's masonry-the broad sky beyond relieved by the surging leaves-palms open to drink the most of sunshine-we have often paused to observe a large elm or oak, dead from root to tophugged close, perhaps, by some wild vine that has that tree equal to the vine, and have built nests esteemed friend is youthful, fervent, and loving. in its chinks, and in its rifts the moss is growing, Growing old in spirit? The thought, even, is a startling sound. All things love like your poetical self.

So the rock-the great rock which the rains and frosts and lightnings have beaten for agesmossed and rifted, smooth in its indentations history it could relate! Its cold silence is elo- panionable with the youthful angels. quence! The barren tree and the rock-the forcome more of beauty to admire.

The tree, the rock, the old log-house tenanted by spiders and reptiles, the broken bridge, the earth. damp cave in the mountain, the ledgy channel of the river, the ancient pebbles under our feet, the leaning headstone to a grave lettered with the testimony of lingering affection, the snow that age whose recollections are sad, whose best endrapes the roof and doorsteps to our homes in the clearest "white vestures" which the cloud can manufacture-all these have a life-history that touches us with a hallowed inspiration. They correspond with what we are or shall be, by-andby. They are the foreclosing mortgages of life, before them. Hope for them lies beyond, where, holding us in check, folding round us like the arms of an aged friend.

Nature's age is the fac simile of our own. The tree will fall, the rock will crumble, the fountains and-by and send them to school. Oh, we are of the rivers will waste, the stars will harden, the old heavens "will roll together as a scroll," and us all. out of the orderly chaos new forms of life will spring; so we grow old in body, silently grow old, perceptible only when we reach to-morrow.

See that wrinkled brow, so deeply rifted, crossed and recrossed until the face is soft and interlaced like moss on the sod. The very veins show plain. their every blue well defined, and the sutures of the skull are seen, as if opening for some genius inlaid there as an undeveloped flower in its cup. The mouth hollows in the eyes are somewhat glazed, more dull of sight, yet may be sparkling with wit and intelligence. The hair of the head is thin, gray, white, lifeless-a beautiful, clean white, so honorable, so worthy of respect. The breath is shorter, the step measured and trembling, and the heart beats wiry in its casement. Worldly ambition has lessened; fame has ceased to attract; the stories are of the past, best remembered the nearer the approach to youth; the present overlooked, and the loves are in the futurethe sweet hereafter; the old fireplace is the dearest recluse in all the world, and how cosily, lovingly the dear aged friend clings to it, watches the sparks as they shape themselves into strange forms, and dreams awake. The cane, itself venerable to the touch, lies in the corner, or leans on the lower round of the old armed chair, ever ready for service. The dog+and the cat, feeling the magnetism of the silence of age, crouch by the fire; the cricket every night chirps under the bricks or boards; the hat, the coat, the boots, or lear old mother's cap, bonne in its accustomed place, are all just as eloquent, just as precious with the loves of second childhood. There is a son or a daughter in the house, and maybe a child-grandpa's or grandma's pet, tormenting the old folks with a pleasurable torment. How tenderly are the old folks guarded! It is "father," it is "mother," said with an intonation of voice that cheers all the meditative hours, and with a touch of the hand smoothing the brow or combing the hair patronly, and carrying, as it were, the old folks in their arms, like the young stork its mother bird. "Father, put on your coat, you may get cold." "Mother, put your shawl over your shoulders, the air is a little chilly." "Sit in the rocking-chair, father." " Mother, you better lie down and rest, you know it helps you much.' The old folks obey, like dutiful children, and feel so grateful for all this tender care. The wee bit children climb the old man's knee, pull his white hair and twist it into knots, and grandpa is happy, and grandma springs forward with a quick step forgetful of age, for she has caught the gay spirit of childhood. None can relate a story equal to the old man; none can sing the old-fashioned way equal to the old mother. Joke and wit, fun and laughter, watchfulness and tenderness, sympathy and love-what precious links in the unriven chain that draws us un to heaven!

Let us look at the other picture of life. Alas! more common! old age is sour and deformed, repulsive and forlorn. Oh, oh, there is nothing in our world so forbidding as an uncongenial, unwelcome old age, when it is premature from vices. when gray hairs are dishonored with sins, when the tremor of body is the result of long dissipation. when the dependence is moral imbecility consequent upon neglects, when the angel-side of life. abused and broken down, has grown demoniac and mad over the misfortunes incident thereto. There was a time, in former years, when a stern will could resist encroachment, and the coldness of the world could be braved out with iron fortitude-braved till the last bitterness of sorrow calloused all hope of rising; but now all muscular strength is gone, friends are gone, family scattered, property lost, a life misspent! What is there left? That old man or woman is poor, a candidate for the poor-house, a sad, nervous, uncomfortable, unhappy, weary and unsocial pilgrim, whom nobody really loves, but some pity and give alms, yet not to receive them as members of their homes, for that would destroy domestic life and blast the means of protection to these unfortunates.

Why this great difference between the two classes of old people? The answer is simple: The first lived a true life; the second lived a false

Nothing is plainer than that mind is crystallizing itself in form, making the house we live in. The emotions, the conditions, the purposes, the thoughts, the affections, stamp themselves upon the body. The quality of the fuel enters into the composition of the smelted iron in the furnace. What our passions are, so is character. The hu-

man face is the dial plate of the soul-its outward polarity, the index of the inner life. Is it flerce, ugly, forbidding? it tells the sad story of the soul's condition!

There are those among us jealous and unhappy, because not loved and admired as they wish. The feeling is the cause of the misery, and the re-Walking in the somber forest, over-arched by | pulsive sphere of the person; for our spheres are ourselves extended. Nothing will so sour the disposition, resulting in a hard old age, as the fostering of such a feeling. We shall do well to keep in trustful remembrance the ratio of our real limbs leafless, barkless, naked and stiff, peering value in life. The measure of love we give is the up through the green vistas above all the rest, measure of love we receive. "As ye mete, it shall be measured unto you." Why are you passed by, wound itself round and round, upward, higher, to and others greeted with warmth? Because you bud verdure on the decay. Certain birds love have grown hard and old in spirit, while the

and in its hollow the squirrel has a secure home, absurd. As the body wastes, the spirit should be and among its roots the wild grass and flowers more and more tender and buoyant in love and are blooming the fairer and sweeter for the hope. The thinner the crust, the sooner is the crumbling rains. Put your hand on it—it feels fountain reached. How beautiful is a youthful different from the green tree; lean your bosom on spirit in old age! Say not your labors and tasks it, and your heart seems to come back to you with crystallize the whole being. The secret of youthful structure is not so much the amount of labor we perform, as the use we make of it. If the purpose is lofty, labor is the spring that refreshes all the channels of life. The sordid mind indeed grows old; the spiritual mind grows young. "To which "Time's busy fingers" have carved—the be carnally minded is death; to be spiritually rock where the boys and girls played in the hey-minded is life and peace." The lark sings the day of life, where the eagle rests when it is for- sweetest the higher it soars into the morning sunsaken, where the cow lies close under its shadow light. Would you grow young and younger still? at noonday-ob, we love it with a reverence, for Be active in body and mind; busy yourself with it is old as our world! Were it to speak, what a great work; have a solid, holy aim; be com-

What can be done for these sorrowful ones? mer lies down and worships the latter, and still | The poor-house is a poor house indeed; humiliating the rock lives through other revolutions; and and often crushing to better hopes. Nothing is around its border, where the dewy grass kisses it so much needed as asylums, supported at the from very affection, there is for generations to public expense-disciplinary, refining, cleansing, spiritualizing-for the old folks who have no home, who are pilgrims and strangers in the

Oh, the groans, the pains, the agonies, the suicidal threats, the tears, the heart-aches, the dismal vacuities, the sepulchral glooms of an old deavors were blasted! Pity does not express our feelings; it is more than pity; it is sorrow over sorrowful souls whose tears we should wipe away, but whose swift rush into the grave, where few weep, we cannot avert. Fate is behind and the diseased body cast off, the freed spirit may begin to learn the ways of prudence, temperance and self-denial. The angels will take them bygratified indeed that there is a better world for

#### A SUDDEN TEAR.

Only a little garden plot Before a farmhouse door, Where marigolds and asters grew, And thrifty clumps of balm and rue; Exotle beauty it had not, A simple garden and no more:

Yot tears into my eyes it drew-That quaint, old-fashioned, blooming spot. Ah, it was long since I had wept!

Life seemed to make my heart grow hard, For all my bright, sweet dreams had passed Down into ruin, till at last A quiet patience o'er me crept Slient to bear, though all debarred, And seldom was the stone upcast From young hope's tomb where years kept guard.

But not for olden memories-How once at such a gate there stood My love and I, with kiss and vow, The very winds may mock at now. Nor for the lesson, and as these, Of losing faith, distrusting good, Learning how earth doth disallow

The heaven in us not understood-For none of these a tear stole down : Long since I ceased such useless grief; Only it seemed that suddenly Years, deeds, and all were swept from me, And I again a child was grown-

A child to sport with flower and leaf : My cottage home I seemed to see, The same old trees! all, fond belief

The robins sang as if they called. I heard anear my pet lamb's bleat, I heard my mother's gentle tone: A moment's bliss-then all was flown ! And then I went, for, disenthralled, The world's tide surged back to my feet. Oh, could I change this life so lone

Back to my child-life pure and sweet! And yet, I think, both are my own ; I cannot lose what once I had; Somewhere in me that child-heart sleeps, Though bitter watch earth's wisdom keeps, And masks on masks above are thrown. Soul, cast them off, rise strong and glad ! It is thine angel pleads and weeps Oh, break the chains that make her sad!

#### Temporary Absence of the Spirit from the Body.

EDITORS BANNER OF LIGHT-In the Banner of July 17th, 1869, is an extract from Robert Dale Owen's work, "Footfalls on the Boundary of Another World," which is similar to some experiences which I have known in my past life, a brief account of which I send you:

I have often argued that the spirit goes out from the body and takes cognizance of distant events, and returns, bringing with it the knowledge gained. For instance, I once saw myself standing on shipboard by the side of my brother, when he was many thousand miles out at sea. It appeared that he had been walking on deck, with his arms folded, in deep meditation, and yearning to know something of home and its conditions. I believe that his deep yearning reached the sympathetic chord of my own spirit, and in a moment I was by his side. Once I walked through the long hall, and into a side room, where my brother had died, in the hospital on the Sandwich Islands. Again, I stood in a street, and described the external appearance of a house in San Francisco, Cal., that I did not then know was built; I saw myself standing and looking at the house, and then went in and found the family, and gave a full description, which afterwards

was proved true in every particular. St. Paul says that " there is a natural body and there is a spiritual body." But we would say that they are both natural, strictly speaking, though it was not understood in St. Paul's day. The world has made some advance in two thousand years, and we now say that the spiritual body is as natural as the material body. Bodies need time and space to move in, but the spirit is not limited or confined by time and space. And may not a spirit come to us at will, leaving the spirit-body in the spirit-home? I think, from my experience, that it can and does so come some-times. For instance, I see spirits almost daily, and sometimes they look just as natural as when in the earth-life—their eyes, their hair, their whole exterior. At other times I could not describe them, but often say they only wished to give me a thought or a principle; and yet I knew

Yours for all Truth, P Birmingham, Mich., June, 1870. P. C. BIMMONS. Written for the Banner of Light. QUESTIONS.

Who can tell the form of worship Most acceptable to God? Which the creed to be accepted, To escape his wrathful red?

Are the forms so many practice Pleasing to our Maker's sight? Are they sure (they may be honest) Their religion is the right?

Are the printed prayers recited Competent to save from sin? Does the reading or the hearing Purify the heart within?

Must we meet in stated places, Consecrated to the Lord, And recite a stated lesson, Said to be from out his word?

Is he pleased to hear recited Lessons given in ages past? Will they ever be sufficient, While eternity shall last?

As we sit in gorgeous temple, Is our worship true and pure, While within its very shadow, Sit the starving, suffering poor?

Can the man with tattered garments Worship at a common shrine With the rich and well dressed Christian, Join in hymns and praise divine?

As the Saviour did before? Do we help the poor, nor ever Turn them empty from our door? Are you sure 't is quite sufficient

Are we ant to shield the erring,

To devote one day in seven To the Lord, and call it hely, To propare our souls for heaven? Is it worth the cost and trouble

While there are so many heathen Ever at our very doors? If we worship God in slience, Never speak aloud his name,

To convert on foreign shores,

Can we worship as sincerely? Will he love us all the same ?

These are questions to be answered, And the answers must be true; Not to me, but to your conscience, WM. D. R. With eternity in view.

#### PENNSYLVANIA.

#### Fourth Annual Meeting of the State Society of Spiritualists,

HELD AT HARMONIAL HALL, PHILADELPHIA, JUNE 21, 1870.

Reported for the Banner of Light.

The President, Dr. Henry T. Child, called the meeting to order, and made a few remarks in regard to the presperous condition of our cause, and congratulated the audience on the pleasant auspices under which we met. On motion of Dr. J. H. Rhodes, the following committees were appointed: Committee on Business and Resolutions: Dr. H. T. Child, Mary Beans, Ebenezer Hance, and Caroline A. Grimes; A committee to nominate officers: Dr. Joel H. Rhodes, A. Mary Wise, and Eliza S. Ashburner; Finance Committee: S. Minnie Shumway, Mrs. Sanborn, and Clayton B. Rogers. The Secretary then read the following report:

Fourth Annual Report of the Executive Committee of the Pennsylvania State Society of Spiritualists for the year ending June 1st. 1870.

coding June 1st, 1870.

The irrevocable motion of the dial-plate of time that marks the passage of the teeming future into the fading past, shows us that another year has rolled over us, and we pause for a moment to record some of the passing events connected with our Association and its grand object—the unfolding of the spiritual in man's nature to a better comprehension of himself and his destiny. We are renewedly conscious that our State, with its four millions of inhabitants, presents a vast field of labor.

From the reports of our missionaries we learn that there is a very general desire to hear the tuths which it is our aim to present. In the churches and out of them, a very large mass of the community are inquiring carnestly: "What may be known of a future life? Do our loved ones live beyond the grave; and can they return and give us the evidence of this?"

A call for lecturers has come from various parts of the

vidence of this?"

A call for lecturers has come from various parts of the tate, and especially is there a demand for test-mediums, and for the phenomenal phase of our philosophy, which is he basis upon which it rests.

It is a matter of regret that our means are so limited as to ompel us to conflue our labors almost exclusively to the configuration when progress diving the past.

compet us to confine our noors atmost exclusively to the two missionaries who have been engaged during the past year. The few Local Societies in our State are doing a good work, but we think they could do more if they were all auxiliary to the State Society, so far as to report to it in regard to their proceedings, and to cooperate with our missionaries

We trust our friends will enter more fully upon this work, and wherever there are a few carnest and determined individuals awakened to a knowledge of our beautiful philosoby, they will unite in the form of local committees or soci

phy, they will unite in the form of local committees or societies for the purpose of coöperating with us in the great work of enlightening the people.

Our cause is progressing everywhere, and many carnest and honest investigators are at work. The development of new mediums all over the land has supplied a demand which has been felt. In Philadelphia and other cities, public and private circles and test mediums are doing a great work, and thousands of persons are being thus awakened to an interest in our cause. The united science for while and an interest in our cause. The united action of public and private mediums with our lecturers, and the dissemination of publications, are the means which we use in conjunction with the spirit-world for the accomplishment of this world One of the chief chatacles to the extension of our laboration the want of funds, which would enable us to employ other mediums and missionaries.

By the reports of Mrs. Hannah T. Stearns, it appears that

she has given one hundred and twenty-six lectures during the past year; she has addressed about ten thousand five hundred persons; has collected at her meetings \$292,10; and from members \$46.00. Dr. H. T. Child has labored mainly in the vicinity of Phila-

Dr. H. T. Child has labored mainly in the vicinity of Philadelphia; he has given sixty-three lectures to about cloven thousand persons; has collected at meetings \$103,06; and from members of this Society \$94,00.

Dr. Rhodes, Chairman of the Committee on Public Circles, reports that they have held seventy-four of these during the past year, at which there were present about five thousand five hundred persons. The receipts were \$421,22.

Dean Clark was in the service of the Society during Sen-

nve nungred persons. The receipts were \$421,22.

Dean Clark was in the service of the Society during September, 1869, and gave fifteen lectures to about twelve hundred persons; he collected at the meetings \$79,00. We regret that his health would not permit him to continue the valuous labors in this field.

L.G. Kish was appeared during the mostly of Newson

J. G. Fish was engaged during the month of November, and gave thirteen lectures to three hundred and eighty persons; he collected at meetings \$47,74; and from members \$3,00.

Receipts at meetings, . Receipts from members. \$1177,11 Total receipts. The expenditures have been:
For advertisements, rent of halls, compensation of lecturers and mediums, \$1165,14

Leaving a balance in treasury of \$1177,11

We have distributed several thousand copies of papers and documents on the subject of Spiritualism, most of which have been denated by our members.

The total number of persons at our meetings and circles, as reported, was about twenty-eight thousand five hundred. There never has been a time when our cause has been in a more prosperous condition. Many of the older Spiritualists have withdrawn from active labors, but there are constant accessions of new workers, and the leaven of Spiritualism is spreading in every department of scoolety. stant accessions of now workers, and the leaven of Spiritualism is spreading in every department of society. Spiritualists are learning that, in order to command respect, they must respect themselves, and we are assuming a position before the world, as indicated by the press and public sentiment, which is more just than we have formerly had. We enter upon the labors of another year full of hope and confidence, knowing that in all well-directed efforts for the spread of our glorious cause we shall have the hearty and earnest cooperation of the angel world.

The Committee on Nominations reported:

President—Mrs. Clementina G. John, of Philadelphia.

Pice Presidents—Dr. Washington Barr, of Harrisburg;
Josso Webster, of Hulmeville.

Secretary—Henry T. Child, M. D., 634 Race street, Philadelphia.

Treasurer-C. B. Rogers, 323 North 11th street, Philadel-

Board of Managers-1. James M. Shumway, Philadelphia Board of Managers—1, James M. Shumway, Philadelphia;
2. S. Minnie Shumway, Philadelphia;
3. Dr. Charles Holt,
Warren; 4. N. B. Hatch, Pittsburg; 5. John F. Knapp, Sunbury; 6. Wm. Levan, Reading; 7. Lydia A. Schofleid, Philadelphia; 8. Dr. U. S. Clemmer, Brownsvilie; 0. Isaac P.
Walton, Tyrone; 10. Mrs. A. Lowre, Philadelphia; 11. Dr.
Adee Monroe, Chester; 12. Watson Konderdine, Lumberton;
13: Eliza L. Ashburner, Philadelphia; 14. Miss E. F. Johnson, Tioga; 15. John S. Isett, Spruce Oreek; 10. Ellen M.
Child, Philadelphia; 17. Elizabeth Doll, Philadelphia; 18.
Ebenezer Hance, Fallsington; 19. Joseph John, Philadelphia
On motion, the report was accepted, and the persons
therein named elected for the ensuing year.
The committee reported the following resolutions, which
were adopted:

were adopted:

1. Resolved, That the Board be requested to correspond with the different Local Societies in the State, and request

them to become auxiliary to this Society, so far at least as to make annual reports and aid our missionaries in their

2. Resolved, That we look upon the press as one of the most 2. Resolved, That we look upon the press as one of the most efficient and valuable means of spreading a knowledge of our cause, reaching, as it does, many persons who would not hear from us in any other way. We therefore recommend our friends to encourage the spiritual press, and endeavor to extend its usefulness by contributing liberally to the support of the papers, and their distribution among the people.

3. Resolved, That Spiritualism comprehends not only the philosophy and religion which is essential to human progress and happiness, but it presents phenomenal phases which are the basis on which alone these can be firmly established, and hence we would encourage all forms of mani-

tablished, and hence we would encourage all forms of mani-festations which are calculated to awaken investigation and

end to the acceptance of truth.

4. Resolved, That we rejoice in the evident increase of the phenomenal manifestations, believing that they are in answer to a continued demand, and accomplishing a great

Resolved, That it is the duty of Spiritualias to investi-

5. Resolved, That it is the duty of Spiritual 4s to investigate the laws of mediumship, as a knowledge of these is highly essential, not only to the well being and advancement of mediums, but of society.

6. Resolved, That we recognize in the Children's Progressive Lyceum a heaven-horn institution, tending to preserve the rising generation from the errors and gloom of the past, and unfolding a truer conception of the aim and purpose of human life, by developing it in all departments, and we do most earnestly solicit toying appreciation and a mero general cooperation on the part of the favored recipients of angel benefactions.

Evening Session.—Addresses by Mr. William Collom, Jacob

Evening Session.—Addresses by Mr. William Collom, Jacob L. Parson, Aspasia Ramborger and Dr. H. T. Child. HENRY T. CHILD, M. D., Sceretary, 634 Race street, Philadelphia.

#### Annual Meeting of Bucks County Association of Spiritualists.

Reported for the Banner of Light.

The Bucks County Association of Spiritualists held its second annual meeting in the Carversville Church, June 11th and 12th.

Saturday afternoon was devoted to business. The call of the meeting was read, and an "opening ode" sung. An opportunity was then given for an invocation. After a few minutes silence the President proceeded to appoint the different committees. The Committee on Nominations reported and the pressure when selected were

ferent committees. The Committee on Nominations reported, and the persons whose names were selected were
elected officers for the ensuing year. The Committee on
Resolutions officed the following:

1. Resolved, That we recognize in the phenomena of modern Spiritualism—the key to the solution of history—a
strong incentive to virtuous life and a beautiful realization
of the highest asylrations of humanity in the evidence of
the fact that life is a continuous and unbroken stream, and
that death is but an incident harden a rivule on the stream. that death is but an incident therein, a ripple on the stream

of life.

2. Resolved. That freedom is the birthright of the soul, and that while humanity is making rapid strides in the extension of physical liberty, there are still higher demands upon us as moral and intellectual beings to seek to remove all the shackles from ourselves and our fellow beings in regard to these.

3. Resolved. That in all pastages the progress of reform has been through agitation, and the healing of individuals.

has been through agitation, and the healing of individuals as well as of communities, has been by stepping into the we perceive in the agitation of the great question of equal rights that the time has come when woman is to step forard herself and be healed.

ward herself and be healed.

4. Resolved, That as we are all sharers in the weal and woo that surrounds us, we are each of us obliged to share in those labors which shall conduce to the general good. And that while we recognize the fact that humanity is to be elevated by the culture of all its possibilities, we must not forget that the garden of our souls is eminently the place where we can foster and nourish those flowers of the spirit that shall help to inspire others with noble resolves and aspirations.

tions.

5. Resolved. That the amount of human energy absolutely in existence is equivalent to accomplishing the clevation of humanity when brought to bear upon the right points in the right way. But owing to man's errors of education and other causes, much misdirection and useless expenditure of this force has been inevitable, resulting in defeated efforts, with a humanity of measurements and acceptance of the companion of the cause of the companion of the cause of the shile humanity of necessity struggled and rallied to accor lish its advancement in the path of civilization and spirit-

uni uniodiment.

After a free discussion by Mrs. Susan C. Waters of New Jersey, H. T. Child, M. D., of Philadelphia, Ebenezer Hance of Falisington, and others, these resolutions were adopted. The Finance Committee then brought their paper before the house. The matter and manner of raising funds was discussed, after which the meeting adjourned.

Saturday Ergying Assiston—The house was called to order.

The rimane committee their braight their paper beare the house. The matter and manner of raising funds was discussed, after which the meeting adjourned.

Saturday Evening Session.—The house was called to order by the President. In answer to the call for music, "Catch the Sunshine" was sung. Mrs. Waters then spoke on "Spiritualism." Then, after the singing of "Something to do in Heaven," Dr. Child continued the lecture.

Sunday Morning.—The friends assembled in William R. Evans's new hall. After a song by the Evans and Roberts quartette, Dr. Child said: "Priends, I propose, with the consent of Bro. Evans and his family, to dedicate this hall to freedom of thought and speech and to humanity, under the name of 'Liberty Hall.' In this hall there is to be the utmost freedom; on this platform, believing that error of opinion may be safely tolerated where reason is free to combat it, we ask for the utterance of the highest and best thoughts of men and women, and the people are invited to come here from time to time to listen to these. Therefore in the name of humanity, and on behalf of our brother and his noble wife and family, do we dedicate this hall, and present it to this community, a beautiful free offering to the rights of man, in the full confidence that those who, like Ben Athem, can say to the angels, 'Write me as one who loves his fellow men,' will realize, when they shall read their names inseribed on the white scroll of immortality, that in the 'love of God' their names shall lead."

After the singing of a sweet ballad, "Mary's Dream," Mrs. Witers gave a beautiful invecation—such as would flow from inspired lips—and thus was uttered the carnest desire of many sonls. Dr. Child then gave an able and elevent address on the "Correlation and Conservation of Force, as applied to man." Then with another song, "Leaf by Leaf," the meeting adjourned. All will remember the good feeling of this first meeting. May those that follow be as pleasant and profitable.

as pleasant and profitable

as pleasant and profitable.

Sunday Afternoon.—A large audience assembled at the Church. After a hymn, "Kind words can never die," Mrs. Waters spoke on "The Revelation of Spiritualism." After singing the song, "Angelus," the same subject was discoursed upon by Dr. Child, Sunday Evening.—A Free Circle was held in Liberty Hall. There were a number of mediums present. Communications and speeches were given, and music shed its good included.

fluence. Though a large number were present, perfect or-

Thus closed the second annual meeting of this new societheir truthful energy to deserve the aid they hope for in the future. Carversville is a pleasant village. Speakers are carleity released.

Offining Welcomed.

NATHAN PRESTON, President, Gardenville, Pa.

MARY W. E. Roberts, Secretary,
Carversville, Pa., June 23, 1870.

### LOUISIANA.

#### Convention of Spiritualists at Pouchatoula.

Reported for the Banner of Light.

Agreeably with a previous appointment, the Convention met on Sunday, June 5th. On motion of J. R. Doty, M. D., J. E. Spencer, M. D., was unanimously elected President of the Convention, and Mrs.

Laura L. Spencer, Secretary. Dr. Spencer was called upon to deliver the opening ad dress. He said in commencing that his remarks were in-tended to prove the active workings of a law which had always existed, though not appreciated, viz. that gov-erning the relation between matter and spirit. It was quite as important for us to clearly understand, this law of relaas important or us to clearly understand this law of relationship as to comprehend that existing between matter and matter. Ignorance of our relations to fire or water would bring us material pain and trouble, and spiritual ignorance was the prolific source of many severe disciplinary steps in life.

At the close of his address, Dr. J. R. Doty called for the appointment of a Computation to the large resolutions for the age.

At the close of his nonriets, br., it. Doty cannot not appointment of a Committee to draft resolutions for the acceptation of the Convention; whereupon, the following named persons were appointed: Edward Palmerle; J. R. Doty, M. D.; Mrs. Martha Spencer, and J. E. Spencer, M. D. The Convention then adjourned for one hour.

\*\*Afternoon Session.\*\*—The Convention was called to order by the President, after which the following resolutions were read and unanimously adopted:

ad and unanimously adopted Resolved, That in our opinion, spirit is the only motive

Resolved, That matter is the only mediumistic and subor-

material world.

Resolved, That the union and cooperation of spirit with matter, is necessary to the existence and perpetuity of all forms of animal and vegetable life.

Resolved, That matter without spirit would be destitute of form, life or motion.

Resolved, That this Convention is in favor of investigating the subject of spirit philosophy and intercourse, for the purpose of being able to judge more correctly of its merits and truthfulness.

Resolved, That suirit manifestations afford us the only

merits and truthulness.

Resolved. That spirit manifestations afford us the only means of redeeming ourselves and our race from the ignorant bondage thrown around us by ancient and modern mythology.

Resolved, That we are in favor of holding meetings in different places in this parish as often, at least, as once in

two weeks.

Resolved, That these resolutions be forwarded to the Banner of Light and Religio-Philosophical Journal for publi-

After the reading and adoption of the Resolutions, the After the reading and adoption of the ileasolutions, the President introduced Dr. Doty as speaker for the afternoon seasion, who said that three hundred years were required to secure fifty thousand nominal believers to the Christian faith, while but twenty-two years of the preaching of the spirit philosophy and intercourse had convinced over cleven millions of its truthfulness and benefit to the human race. The doctor in a very able manner reviewed the history and evidences of spirit manifestation, from the earliest dawn of the Christian era down to the present time.

During the progress of the meeting, Mrs. Martha Spencer,

wife of Dr. Spencer, assisted by her daughters and others, sang several touching and appropriate songs. Mrs. Spen-cer is a fine singer, as well as a superior and reliable medi-

cer is a fine singer, as well as a superior and reliable medium.

During recess Dr. E. J. White came to the speakers' stand, and stated that he was an unbeliever of what we called spirit philosophy or spirit manifestations. Dr. Spencer replied by saying that such were precisely the men he wanted to meet. Dr. W. said that he did not come prepared to discuss the question at this meeting, but would extend a challenge for us to meet him in open discussion, at such time and place as we might designate.

Dr. Doty then called on Dr. W. to state his propositions in writing. Dr. White complied, and the challenge was accepted.

The propositions were as follows:

First, That there are no such things as the conscious, intelligent spirits of dead men, women or children.

Second, That the doctrine of the influence of dead men's spirits over the living; is not taught in the Scriptures.

Dr. Spencer then asked Dr. White what he (Spencer) was to understand by the term "dead men." Dr. White said he meant that when a man's body was dead, the man was individually dead in spirit also.

After some more unimportant conversation, it was decident.

meant that when a man's body was dead, the man was individually dead in spirit also.

After some more unimportant conversation, it was decided that the discussion should be held at Ponchatoula, La., on Sunday, July 10th, 1870.

I cannot close this report without adding a word of commendation in behalf of the citizens of this community for their universal good behavior and marked attention throughout the Convention.

LAURA I. SPENCER, Secretary.

Ponchatoula, La., June 6th, 1870.

#### Red Jacket upon the Indian Troubles-Sheridan an Educator.

EDITORS BANNER OF LIGHT-The following communication was very lately received by me, through one of our oldest and most reliable mediums, with request that it be published in the Banner, as an expression of the wishes of the old sachem, Red Jacket, whose Indian name was Sa-go-ye-wa-tha. He varies somewhat from many other Indian influences in his view of the matter, but it is well to look at all sides of all questions. It seems the old chief has learned, among other lessons since his sojourn in the "happy huntinggrounds," that which the South gained during their rebellion—the impossibility of allowing State rights which conflict with national:

"Many moons ago Sa-go-ye-wa-tha was sa-chem of the Six Nations. Then he struggled with the pale faces, but was obliged to succumb to them, because it was and is the will of the Great them, because it was and is the will of the Great Spirit that civilization shall not be impeded by the red man. They have the right to conquer for civilization, but no right to impose their religion upon the Indian. Now when the white man is again struggling with the red man in the West. Sa-go-ye-wa-tha comes—not to fight the pale faces, as he formerly did, but to be the educator of the Indian. This may sound strange to the pale faces, but it is true. The Great Father has educated Sa-go-ye-wa-tha, since he went to the hunting-grounds above, to aid in carrying out his plans. The Indian must not stand in the way of civilization and education, but he must help it on, and a Thunderboll [Sheridan] is used to accomand a Thunderbolt [Sheridan] is used to accom-

There are many Sa-go-ye-wa-thas, but only one Red Jacket, the sachem of the Six Nations, and he never changes. He has been a long time learning to assist in the progress of his people. There are many opinions among the pale faces with regard to the course to be pursued in the civiliza-tion of the Indian, as there were also toward the South in freeing the black man; but the way that the Great Father has pointed out is the one that will be followed, in spite of all these feelings and contentions. Sa-go-ye-wa-tha comes to make this statement, because he would bring peace and harmony, and not discord. And the same Great Power that used the Thunderbolt in the rebellion to break the bonds of the black man, will use him, in spite of all obstacles, to advance the red man! RED JACKET."

As we are all instruments in the hands of higher powers to accomplish their purposes, it is very supposable that the "Thunderbolt" Sheridan may not be over "twenty miles away" from another Winchester town."

LITA BARNEY SAYLES.

#### Josephine's Spirit appears to Napolcon.

EDITORS BANNER OF LIGHT-At page 101 of the third volume of Montholon's "Captivity of Nanoleon" will be found the following paragraph: "April 26th, 1821.—The Emperor was pretty calm during the night, until about four in the morning, when he said to me with extraordinary emotion: 'I have just seen my good Josephine, but she would not embrace me; she disappeared at the moment when I was about to take her in at the moment when I was about to take her in my arms. She was seated there; it seemed to me that I had seen her yesterday evening; she is not changed; still the same—full of devotion to me. She told me we were about to see each other again, never more to part. She assured me that. Did you see her?' I took great care not to say anything which might increase the excitement too planty evident to me. I gave him his notoo plainly evident to me. I gave him his po-tion and changed his linen, and he fell asleep, but on waking, he again spoke to me of the Empress Josephine, and I should only have uselessly irri-tated him by telling him it was only a dream."

Napoleon was not suffering from fever or delirum. The day after the vision he dictated his will, and with his own hand[signed eight codicils. He continued sensible until the evening of the 5th. of May, when he quietly breathed his last.

Here is a plain case of the visit of the beloved Josephine to notify Napoleon of his speedy departure from the mortal to the immortal state of existence. From the moment this notice was given to him he made haste to prepare for the event, and completed all his dictations and bequests, and with the word Josephine on his lips passed to the spirit-world.

This is so strikingly beautiful, that I am sure you will publish it among your choice selections.

#### Seventh National Convention-The American Association of Spiritualists. To the Spiritualists of the World:

The Seventh Annual Meeting will be held at the Hall of the Spiritualists in Richmond, Ind., on Tuesday, the 27th day of September, 1870, at 10 o'clock in the morning.

Each State organization is invited to send " the same number of delegates that they have Representatives in Congress, and each Territory and Province having organized societies is invited to send delegates according to the number of Renresentatives, and the District of Columbia to send two de gates," to attend and participate in the business which shall come before this meeting. By direction of the Board of Trustees,

HENRY T. CHILD, M. D., Sec'u. 631 Race street, Philadelphia. The Board will meet on Monday, the 26th of September, at

P. M., at the Hall above named. Two Days' Meeting at Albion, N. Y. Arrangements have been perfected and several speakers engaged for a two days' meeting at Albion, N. Y., on the 16th and lith days of July, commencing at 10 o'clock in the morning. Entertainment will be provided, and a cordial invita

#### and adjoining counties. A good degree of interest is already awakened, and a large and interesting meeting is hoped for. M. B. DELANO, of Committee. Passed to Spirit-Life:

tion to be present is extended to the Spiritualists of Orleans

From Los Angelos, Cal., May 30th, Harriett Junkins, wife of Joseph Junkins, uged 35 years. Our sister was a firm believer in spirit communion, and re-joiced as the hour of dissolution drew near; a sweet smile-glowed over the face, and her words were comforting to the aching hearts she was leaving here. Truely we could ex-claim, "Oh death, where is thy sting? Oh grave, where is thy victory?" Funeral services by T. A. Garey, assisted by A. D. Wiggin.

From East Bridgewater, Mass., June 24th, Abble W. Hersey, aged 41 years 14 days.

We laid the worn body away 'neath the grand old trees she-loved so well, with the full assurance from her lips and in our own heart that her freed spirit has passed on to a brighter, happier and more glorious existence.

From Boston, June 27th, Charles A., son of Robert J. and Della A. Neal, aged 8 months. Deina. Neal, agea smooths.

Finneral services were performed by the writer, at the residence of his patents, 210 Cambridge street, Tuesday afternoon. Thus a bud of promise has passed to an immortal clime to unfold its beauties there.

J. H. Currier.

[Notices sent to us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published

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The Banner of Light is issued and on sale

BOSTON, SATURDAY, JULY 16, 1870.

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WILLIAM WHITE, LUTHER COLBY.

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#### Possessing and being Possessed.

In a recent sermon preached in New York before a large audience, by James Freeman Clarke, of this city, on "being possessed by spirits," the speaker set forth as among those possessing spirits such influences as the love of money, of inxury, dress, power, and even religion; all of which alike he pronounced evil spirits, when actually possessing a person instead of his being possessed by them. He would have a man possoss his money and use it, as George Peabody did, instead of letting it possess him and make him a servitor and slave. And so in regard to religlon-he declared that it is simply superstition when a person is possessed by the church, the Sabbath, the creed, or the ritual, instead of having them each and all for individual use. Whatever is good for the soul, let it be secured and employed; but let no one stop with the means, and erect it into the importance of an end. A great many persons, addicted to impulsive and careless thinking, suppose that there are but one or two grand passions by which a man can be really possessed; and these are generally thought to be the love of money and the lust of the flesh. These are more prominent, we allow, because of their more immediate effects; but they do not operate so widely or thoroughly as superstition, which often becomes responsible for the rest.

As we grow wiser under our larger experience, we become more conscious of the bonds which our passions have thrown around us, while we feel the increasing inability or indisposition to break them asunder. And our superstitions belief, on one subject and another, gains quite as strong a hold on us as our passions. Its direct tendency is to narrow and intensify the feelings, and disqualify for action when we require the precise contrary. It possesses us instead of being possessed by us, and always to our serious harm. Faith of some elevating kind is an absolute necessity to the human heart; but when it cramps and distorts, darkens instead of illumining, and dwindles instead of expanding the human mind, it is a tyrant and no guide; we are as much possessed of it as we should be of any other devil; it tears us and it drives us to do and say insane things: and no man in his right senses can say that it is a desirable tenant of the soul. Everything has its appointed limit, and this is as true of a good thing as of an evil. Push religious zeal beyond that boundary, and it becomes bigotry. Generosity becomes prodigality. Economy becomes avarice and parsimony. There is always danger that our desire of possessing an object, may end in our heing possessed, or mastered by it.

What a world of difference it would make in the human character, and the human society of which it is the essential element, if this doctrine of moderation in all things were to be implicitly followed. The trouble is that people either do not or cannot see the limit which Nature has set. We often say that a good trait, when pushed to exaggeration, is a positively bad one. The reason is the very one which we have just been stating. | pretty well. Nature has her limit set to everything human. Make man lårger than we know him, or even bétter than he is capable of being here, and he becomes a monster; he repels instead of attracting; the very excess of his virtues is disagreeable, and at last hateful, to us. To go back to our starting point: possession is desirable, when the object of the desire is calculated to advance our hanpiness; but with the possession, even of the best gifts, we must take care that they do not imperceptibly get the upper hand and possess us. Constant vigilance is necessary in the case. We must struggle continually to be ourselves, and not to be overslaughed by external objects. The purnose should be to keep the mastery always in our own hands. The difference is everything to us; it is whether we are to consent to serve or to insist on ruling. It runs through all bur relations and interests in life; and on our choice depends our entire happiness.

### The Fourth in Boston.

All the usual anniversary ceremonies were gone through with in this city on the immortal Fourth: but the one striking feature of the day was the regular oration before the City Government. This was pronounced by Mr. William Everett, son of the late Edward Everett, and was rather a surprise to all, for it was not believed that the fire of the father was slumbering in the brain and heart of the son. Distinguished men have such a way of running out in the first or second generation, that it is generally better not to build any hopes concorning them. The performance of the orator was fresh and original, and was received with a ready relish that found expression in frequent applause. One of the points made by Mr. Everett was that in relation to the future position and influence of Boston. While so many are inclined to croak over what they call her "best days," he took a healthier and larger view, and professed to see an entirely new career for her in the immediate future. The West does the pioneer work-Boston is to follow up the rough outline and convert it into perfection. Education, culture, scientific teaching, adornment-these are to be her busy offices in the future. She has by no means finished her work because the continent is bisected with a railroad. She is to stand the outpost of the Old World and the rear guard of the

### The Banner of Light this Week.

This issue presents a varied table of contents. Especially would we call the attention of the reader to Emma Hardinge's masterly lecture on "What has Spiritualism taught us?" on the first page. On the same page will be found, in addition, an able reply by Rev. Daniel W. Hull to Prof. Phelps's virulent criticism of the spiritual phenomena and philosophy. We give also from the Louisville Daily Commercial an exceedingly candid view of Spiritualism in its immediate vicinity. The Message Department, poetry, miscellameans articles, items, &c., &c., will prove worthy of inspection to all having interest in spiritual

#### Spirit-Communion-Verification of Spirit-Messages.

The following letter elequently depicts (as well as does the selected matter from the New York Ledger,) the thorny path which all who benefit mankind must tread-the Calvary which awaits each Saviour who would lead the race to new truth, whether it be of a material or spiritual nature. The verification of Mr. Goodyear's message by our correspondent is unequivocal.

CHARLES GOODYEAR, THE INVENTOR IN INDIA RUBBER,

EDITORS BANNER OF LIGHT.-In the Banner of September 9th, 1865, there is a message from Charles Goodyear. It was the lot of the writer to be acquainted with Mr. Goodyear and his condi-

be acquainted with Mr. Goodyear and his condi-ions for several years, dating from the summer of 1835 or '37, and truly they were years of trial, poverty and suffering for himself and family; in his message half is not told.

In the New York Ledger, Feb. 18th, 1865, there is a sketch of Goodyear's life, by James Parton, the most of which I know to be truth, and believe the whole to be strictly true. I wish it might be printed with the message, and sent to some of hose men who have grown rich on the results of is labor and sufferings.

family, and exposed to the derision or reproaches of his friends. Several times he was in the debtor's prison. He sold his effects, he pawned his trinkets, he borrowed from his acquaintances, he reduced himself, and his young family to the severest straits. Always supposing himself to be on the point of success, he thought the quickest way to get his family out of misery was to stick to India rubber.

"In the fifth year of his investigations a glorious success rewarded him. He made one of the simplest and yet one of the most useful discovries which has ever been made in the United

Overloved with his success, he thought his Overloyed with his success, he thought his troubles were over. Never was a poor inventor more mistaken. He was thought to be India rubber mad. Two years passed after he had made the discovery, before he could get one man to believe him. During that period he endured overything that a man can endure and live. Very often, in the coldest day of a New England winter, he had neither food or fire. Once he had a dead child in the house, and no means with which

"We are informed by a man engaged in the business, that a single firm in the city of York sells two million dollars' worth of India has refrained till now passes all understanding, ubber belting and engine packing every year. unless it was because of a press of other matters During the present war more than a million rub-

r blankets have been supplied to the armies.
Charles Goodyear died in July, 1860, in the "Charles Goodyear died in July, 1890, in the sixty-first year of his age. He literally wore out without Christ; that he did not subscribe to the his constitution in his zeal for developing his discovery. Though he had been for many years a sufferer from disease, his death was somewhat sudden and unexpected. Almost to his last day record that, after all his toils and successes, he died insolvent, leaving his devoted and gifted wife, the faithful helpmeet and solace of his later years, and a family of six children, the youngest but two months old, without provision. Such is but the common fate of inventors. That very zeal and enthusiasm, which alone enables them to carry out their ideas, deprives them of the subitial reward which other men win by using their discoveries

This much from the New York Ledger. There one fact connected with this singular man's life worthy of notice, and in justice to his memory ought to be made public. It is this: in the midst of his trials he was continually beset on every side with the din, "Pay me that thou owest;" and he would answer, "Be patient; when I succeed I will pay every cent." Many years afterward he redeemed his word by paying, so far as he had the means, all who presented their claims. So far as my knowledge extended, he was never accused of any dishonorable acts or intentions, but was looked upon as being deluded by "vain linaginings;" and I confess to being one of the many who thought him partially insane, therefore the more willingly make this record, earnestly desiring it ome way benefit his family Medford, Mass.

To the remarks of our correspondent we append the message of Mr. Goodyear, which is verified in the preceding message from Medford. and which was published in the number above

CHARLES GOODYEAR.

It is not long sine; I became a dweller in the spiritual world; but I 've been there long enough to look round and consider my own capabilities

out on to the spirit side. I don't care to come back here and find fault with the doings of any person or persons on the earth, but I really can't see why some things should be just as they are, I was Charles Goodyear. I labored for years to

perfect a certain invention to keep your feet dry and your body entire—to furnish you with ten thousand little articles of comfort that I thought ould be furnished cheaper, and perhaps better, than in any other way.

I spent many a sleepless night and went many a day without food, to satisfy the cravings of a good appetite, because, forsooth, I had n't a dime to buy anything with. It seemed to me that I was obliged to labor in that direction, although my friends said I was insane, was a fool to expend time and money on so useless a thing; still I was absolutely compelled to spend the greater portion of my earthly life delving into the whys and wherefores of this concern.

I conceived the idea that India rubber could be made a most useful agent to mankind. That the idea was a true one, I think I proved to the satisfaction of all parties. Some of my friends would come to me with ideas like this—"Goodyear, you may spend a lifetime upon that invention with-out ever realizing anything; it's a wild scheme you'd better give it up." Sometimes I thought I would abandon it; then again the impulse would come upon me so strong that I would again toil on.

Well, just as I was about to receive the fruits of my labor, I found I had expended all my vitality for naught, for death soon removed me from my family. Now they are in want. After I have spent years in perfecting an invention that is going to be of great use to those very persons who discouraged my labors, why, I have got the consolation of knowing that my family are in want—
yes, while others are reaping a rich reward from
my labors. Now this may be right, but I can't
understand it to be so. I know it has been said
by a good old mind that the inventor is always poor, and somebody else gets the benefit of his labors. Well, if I have n't proved the truth of

I thought if there was any chance of coming hack here and pleading for my family, I ought to do it. Now I'd say to all those people that are growing rich on account of my invention, if they 'll only give the smallest mite to the inventor's family I think I shall become heavy and reconfamily I think I shall become happy, and recon-

ciled to my new condition. Now there are some who profess to believe in this glorious philosophy of the spirit's return, and I should like to see something more than a belief in Spiritualism upon the part of such individuals. I should like to see them, too, doing justice to Charles Goodyoar's family, and then he'll be better off. Good day, sir.

Our well-known correspondent, G. L. Ditson. M. D., forwards us the following testimony to the verity of our spirit messages:

EDITORS BANNER OF LIGHT—Lawyer Wilson, recently deceased here, informed me that some time since he saw in the Banner of Light a message which purported to come from the spirit of a soldier who belonged to an Albany company, and who was killed at a certain place and time during our late war. Having some little curiosity though not much faith in this thing, he (Mr. W.) consulted the State, record and found it to tally exactly with the statement in the Banner. I designed, subsequently, to obtain names and dates, so that the "message" might be referred to again; but Mr. W. was too ill when I called upon him to make the inquiry, and so in this I failed; nevertheless, the only thing of importance in the matter remains, for Mr. W.'s word was not to be questioned. The fact as he found it recorded had indeed no little weight with him, and I think EDITORS BANNER OF LIGHT-Lawyer Wilson,

led him to a more thorough and satisfactory inrestigation of the phenomena of Spiritualism.

Fraternally yours,
Albany, N. Y., June 26th, 1870. G. L. Ditson.

From a business letter (signed and dated as be low) we extract the following verification:

"The communication published in the Hanner on the 20th of June, from Father [Chauncey] Robinson is, we trust, from him, as it seems to breathe the same spirit he manifested while in life. \* \* Elder David Millard spoken of was a prominent Christian clergyman, well known in this vicinity, and a leader in the Christian denomination. We have learn him speek in public many times have heard him speak in public many times.
Yours fraternally,
D. N. PETTINGHA, P. M.
Clarendon, Orleans Co., N. Y., July 1, 1868.

#### The Chinese.

A discussion of the labor question as a more strictly; political, rather than social question would fall without the purpose of this naner. But it is not possible to witness the excitement that has been raised over the importation of the seventy-five Chinese laborers into North Adams. in this State, without expressing our sympathy with the resolute movements of the workingmen The Ledger says:

"He struggled on for five years—in debt, with a of the State, to the extent of desiring to put a stop forthwith to the importation of Asiatics, on contracts made abroad, for the sole purpose of enriching greedy capitalists and impoverishing and enslaving free labor. The unrising to prevent that is but a feeble beginning of that universal and concentrated movement which is to refuse toleration to the establishment of any new form of servitude in the country, whether of the workingman at home, or the imported Asiatic-When foreigners come with intent to become citizens, they will be everywhere welcomed; but their introduction as serfs, at first by thousands, then by millions, is an entirely different matter. and aims a threat at our industrial, social and political system, which it is none too soon to attend to to-day. The Coolie project will have to be promptly abandoned.

#### Fulton on Dichens.

And now the Rev. Mr. Falton must have his tilt at Dickens, with his wooden lance! Why he equally important to mankind. Mr. Fulton's ground of complaint is, that Mr. Dickens died washed clean of sin by the blood of Christ. "The blood of Christ alone," says the vociferous Pontiff he was employed in the work to which his life of Tremont Temple, "cleanseth from all sin." Mr. was devoted. It is not without a pang that we Fulton says that Dickens's confession in the last Fulton says that Dickens's confession in the last note he wrote was well so far as it went, but it did not go far enough; he ought to have "confessed Christ" as Whitefield or Judson (Baptist) did. There is precisely where the grip of these ecclesiastics has been relaxed of late. They cannot hold men to such superstitious beliefs as they once did, nor are they powerful enough to drive them like frightened sheep into their church organizations. Mr. Fulton might as well beat a tom-tom as preach after his present fashion. He may make a living by it, but he makes no real. deep, abiding impression on people's minds or hearts.

#### The Indian Policy.

"The Indian policy of the Government is culmin-

One of the most prominent daily papers in this city expresses its views upon the Indian question as follows:

ating in the war to which it has always tended. The cruelties, robberles and injustice to which the Indians have been subjected would compel a less evengeful and warlike people to undertake retaliation, and the only cause for surprise is the fact that they have endured so long without the general uprising which is now apprehended. Enmity between the Indians and the settlers is inevitable, so long as the latter steal pigs and timber from the reservations and the redskins retaliate by running off cows and horses. The history of our Indian agencies is that of one vast, perpetual cheat, so systematic and so lucrative that high officials in the Government have considered the position of agent as one of the most productive most productive within their gift; and the story of our military within their gift; and the story of our military verily believe that struggle has been longthened horeible episodes of outros. this to feed a dozen savages on ice-cream and strawberries in Washington, or to make them the centre of a show for which they care nothing in comparison with a few gifts for their people. The Administration has done nothing to conciliate and prevent war, but has allowed the old corruption full course, until now Red Cloud sets out after scalps with the White House strawberries scarcely

> We say enmity is inevitable so long as white settlers shoot Indians at sight, and the redskins murder innocent people in retaliation.

### Lady Amberly.

The subject of woman's rights has worked itself into the aristocracy and governing class of England, the wife of Earl Russell's son-Lady Amberly-having come out recently on the platform and laid down the schedule of her positions.

- It is comprised in the following: 1. Educational equality for women
- 2. Their admission to all the professions.
  3. The same individual rights to hold property
- 4. Widows the proper guardians of their chil-
- Woman suffrage and social equality. 6. No legal subordination in marriage . Equal wages for equal work.

This is a pretty broad platform, and covers bout the whole ground discussed. It is cause for congratulation that the good cause is working up into the influential ranks at such rate, making onverts among those who but yesterday were

### The Very Question.

It is the New York Herald that pertinently asks. Now that the experiment of arresting streetwalkers and putting them on probation has re sulted so successfully in Boston, why don't the authorities there try their hand at arresting some of the libertines, who continually walk the streets and deliberately entice unfortunate girls to their ruin?" There is much pith in a query like that. It is precisely what the Rev. Mr. Murray put forth in relation to men who live on Beacon street and in its vicinity; and just what the Rev. Mr. DeWitt asked at a recent Sunday night meeting at the North End for the reclamation of fallen females. Again and again the inquiry has been put, and it will bear repetition over and over again-how would it be possible for girls to become street. walkers if they had not first been destroyed by libertines, and then compelled to go out at night to meet and contract with them again?

#### Spiritualist Meetings at Pierpont Grove.

This series, which have been so auspiciously begun by two addresses from Professor William Denton, will be continued by lectures from Prof. J. H. Powell on Sunday, July 17th, Prof. William Denton, 24th, and Lizzie Doten, 31st. Due notice will be given of other speakers as fast as engaged. The place of meeting is a pleasant one, and it is to be hoped that all having the interest of Spiritualism at heart will avail themselves of this ophad indeed no little weight with him, and I think 'portunity to worship in the free air of the country.

#### The Massachusetts Liberal Tract Society.

Agreeably to adjournment on the Sunday evening previous, another meeting was held for the purpose of perfecting the organization of this body at Mercantile Hall, Summer street, Sunday afternoon, July 31, at 3 o'clock, Dr. H. F. Gardner in the chair.

The reading of the records of the preceding meeting being dispensed with, L. S. Richards from the Committee on revising the Constitution presented an amended form for the adoption of the Society. To facilitate the transaction of the business before the meeting, it was, on motion, voted to rescind all action taken on the previous Sunday with reference to the Constitution. The first and second articles adopted at the last meeting were then ratified in an improved form, and, after considerable discussion, in which Messrs, Wetherbee, Richards, Dole, Bacon, Carpenter, Reed, Hatch, Williams, Dr. Storer, Dr. Gardner, and others participated, all the matter reported by the Committee was adopted (with certain amendments) save a few clauses in some of the articles, which were, on motion, referred to the original Committee for revision, to be reported at the next meeting.

The list of five officers declared elected for the current year at the previous meeting was also ratified, and a number of others chosen as per Constitution adopted during the session.

The use of Mercantile Hall was offered the Society on Sunday evening, July 17th, by the Boston Children's Lyceum, for the purpose of having a meeting to awaken public interest and raise funds by speeches and other means. The offer was accepted, and thanks of the Society returned.

After some further remarks by various speakers, it was voted to adjourn to meet in Mercantile Hall, Sunday afternoon, July 17th, at 3 o'clock, at which time it was hoped the adoption of the Constitution would be completed, and the full list of officers chosen. Previous to adjournment, Mr. Dole gave notice that a meeting of the Executive Committee would be held at the hall at half-filled out the programme, past 2, Sunday afternoon, July 17th, just before the Society's meeting.

#### The Pope and his Dogma.

In spite of the hanging back of German, French and American bishops at the Ecumenical Council, Pope, it is altogether likely that His Holiness will take the responsibility upon his own shoulders. He has set his heart on the measure, and will Alderson, to which the Doctor briefly replied. never die happy without seeing its final accomplishment. He would put back the hands on the dial fully three hundred years, for the sake of associating his name with so grand a dogma, in sound at least, as infallibility. Galignani-a reliable Continental authority-says of his purpose, that "the last intelligence from Rome leaves no doubt of the l'ope's intention in a short time to proclaim himself infallible. Up to the present Mrs. Cushman has suspended her circles at her residence day that prerogative or quality had not been admitted to him, either by the faithful, or the clergy, or the Fathers of the Church or the Councils; and even very strong reasons seemed to exist for thinking that a certain number of his predecessors had been deprived of that superhuman grace. For eighteen hundred years the Church has existed without any one supposing that its head on earth was exempt from error; and it is only now. in the nineteenth century; that a necessity has suddenly arisen, at least in the Holy Father's mind, for making such a declaration to the world. Without dwelling on the shock given to received ideas by an affirmation like that, we conceive that sufficient stress has not been laid on the political gravity of the Pope's present pretension. Although the doctrine of infallibility is supposed to refer to religious matters exclusively, the Holy See is so advoit in mixing up together spiritual and temporal matters, that a difficulty must often arise in the task of drawing the line which separates the two; and hence, if the Holy Father believes himself infallible in one category of facts, he will naturally hesitate to think that he is not so in others which adjoin them."

### The "Tafelrunde" (Round Table).

This is the title of a new Spiritualistic semimonthly publication, in German, issued in Washington, D. C., by Prosper L. Schücking, M. D., who is the brother of Levin Schücking, one of the most prominent German novelists of the present day, and the son of the late Dr. Schücking, who was a friend and correspondent of Theodore Parker, and ing the day and evening. The children engaged in plays who translated some of Dr. W. Ellery Channing's works into the German language.

The object of the new publication will be the outspoken defence of the spiritual philosophy and free religion. Some of the most eminent Germans in this country have promised their support. Among the contributors to the paper will be such men as Frederic Muench, Dr. Gerau, Dr. Tiedeman, Caspar Butz, Dr. Cyriax-gentlemen well and favorably known for their literary and scientific attainments. The first number contains, among other articles, "Materialism vs. Spiritualism," by Dr. Schüller of Columbus, O.; "Spiritualism, by Dr. Cyriax"; Fr. Muench on the Statements by Dr. Cyriax; "New Life"; "What is thought of our enterprise," etc.

### Spiritualism in Los Angeles, Cal.

By a letter from Mrs. A. D. Wiggin, we are informed that the Spiritualists of Los Angeles, numbering a large and influential organization, have formed a regular Society, under the laws of the State. A permit to preach and consecrate marriage in our faith is granted to her.

She says that the cause is at work slowly but surely. In February, 1870, the friends there "had the pleasure of Mrs. H. F. M. Brown's company for a few days, and listened to three discourses" from her. In February, Mrs. Wiggin spoke at the Mission San Gabriel, once at El Monte, also in March at the same place. In May she spoke five times at San Bernardino, sixty miles distant, where a large society is formed and the prospects are exceedingly encouraging. She was also to speak there the last Sunday in June and the first n July.

#### A Whole Church become Spiritualists at once.

We have received from a correspondent (L. M. Goodell) an extract from a letter written her by a friend in Minnesota, wherein it is affirmed that at St. Anthony in that State "a whole church have become Spiritualists at once. They were Universalists. Their pastor, Rev. Mr. Bisbee, a very talented man, last winter gave a course of lectures on the subject of Spiritualism, then told his congregation where he stood, when most of them joined him, and he is still their pastor." The Paul, and that Gov. Austin and ex-Gov. Marshall, of Minnesota, are both Spiritualists.

Dr. Gardner announces his second grand picuic at Abington, to take place on Friday, July 29th. Read the programme in another column.

#### Spiritualist Lyceums and Lectures.

Boston,-Mercantile Hall,-A full session of the Children's Progressive Lyceum was held at this place Sunday morning, July 3d, one hundred and thirty-five members and officers being present, together with a large number of spectators. The services opened with singing and Silver-Chain recitations; declamations were given by Misses Cora Benson, Mary Addison, Ida Benson, Etta Bragdon, Frances Sayles, Virginia Crooker, Hattle A. Helvin, and Fred. J. Kendall and John Fallon represented the masculine element in a similar exercise. Miss Addie Morton, in the absence of the regular performer, presided at the piano; songs were given by Chas. W. Sullivan, Hattie Richardson, Maria Adams and Stella Coggins; Alice Cayvan performed a musical composition on the piano; Miss M. A. Sanborn read a selected piece, and John Hardy a brief poem. A new feature was then introduced into the exercises, consisting of "object teaching" from the platform, under direction of Dr. W. A. Dunklee; the Grand Banner March followed, shortly after which the session closed.

An account of the meeting held at this hall on the afternoon of the same day, for the urther organization of the Massachusetts Liberal Tract Society, will be found in another Monthly Concert. - The first of its concerts for two months

was given by the Boston Children's Progressive Lyceum, at this hall, on the evening of Sunday, July 3d. A very good house presented itself to cheer the performers. The pieces rendered and the songs and musical selections offered were heartily applauded, and everything was as pleasant as the most enthusiastic could wish. Instrumental music was performed by Addle Morton, Alice Cayvan and Maria Adams; songs were participated in by the Lycoum, also by Nellio B. Thomas, Clara Shellhemmer, Maria Adams, Stella Coggins, and the Lyceum Quartette-D. N. Ford, C. W. Sullivan, Miss M. A. Sanborn and Mrs. A. Morton. The Quartette during the evening awakened the feelings of the audience to the fullest extent by several pieces, among which were " When you and I were young, Maggie," and (by request, for something less than the fiftieth time,) the song, "Tommy, don't Miss Sanborn and Mr. Sullivan also sang alone at different parts of the evening. Recitations from Miss Dora White, Fred J. Kendall, John Fallon, Willie S. French, Warren Doolittle; dialogues-among which was an excellent one written by D. N. Ford to prove the fallacy of the dogma of original sin, and one entitled "The Queen of Love," dur ing the course of which, the Guardian, Miss Sanborn, was presented with a basket of flowers, presentation speech by Annie Cavyan-and readings by Lizzie Ford and Annie Cary

Temple Hall. - The regular circles for spirit-manifestations occurred at this hall Sunday, July 3d, morning and afternoon-the latter especially being well attended.

The Lycoum mot at its accustomed hour, and, after a music lesson from Prof. Hudson, the order of exercises was mpleted in an interesting manner; six children declaimed, Alice Cayvan sang, and a bouquet was presented from in the matter of proclaiming the infallibility of the Mrs. Dana, Guardian, to Dr. C. C. York, Conductor, as a token of appreciation of his labors for the Lycoum during the late picule at Abington, presentation speech by Miss

CAMBRIDGEPORT. - Harmony Hall. - The session of the Children's Progressive Lyceum at this hall on Sunday morning, July 3d, was entertaining, profitable and well attended. On Thursday evening, June 30th, Mrs. H. W. Cushman, of Cambridgeport, the celebrated medium for musical manifestations on the guitar, gave a circle at Harmony Hall, the proceeds going to aid the Children's Lyceum. It'is to be regretted that a larger number were not present to witness the interesting and undeniable proofs of spirit-presence. during the warm weather. Due notice will be given of their

The Lyceum Aid Society hold a sociable for the pecuniary assistance of this organization on Friday evening, July 1st, consisting mostly of dancing, which was quite a successful

CHARLESTOWN .- Washington Hall .- We have been in formed that the Charlestown Lycoum adjourned for the heated term on Sunday morning, June 26th.

This Lycoum, during the month of June, carried on a course of four lectures, which were closed on the evening of the day above mentioned, by an address from Mrs. N. J. Willis, of Cambridgeport. This lady was announced to speak at Plympton, Mass., forenoon and afternoon, and at Carver in the evening of Sunday, July 3d.

PLYMOUTH. - Levden Hall. - The Children's Progressive Lyceum hold its usual session at this place on Bunday, July 3d, at twelve M., forty-four members being present. The question "Of what benefit is the Lyceum to the children. and how, should it be conducted to be the most beneficial?" was discussed; declamations were participated in by Misses M. Durgin, L. Bradford, M. Blackmor; a song was sung by Misses M. and E. Blackmer, and Dr. Currier made a few re-

The Spiritualist Association of Plymouth was addressed at half-past ten A. M. and three r. M. of Sunday, July 3d, by

Dr. J. II. Currier, of Boston. The following officers were chosen, at a late meeting, by L. Bullard; Treasurer, Miss Alico Sampson; Collector, Richard Bagnell; Trustees and Finance Committee, Putnam Kimball, Benjamin Churchill and Bradford Barnes. It was also voted to continue the meetings through the season, and the thanks of the society were presented to Mrs. Thomas Bartlett for her services as Treasurer for the last four years.

Fourth of July .- There being no celebration at Plymouth, the Progressive Lyceum held a sociable at Leyden Hall durand games in the afternoon, and refreshments were served to those desiring. In the evening speaking by the children and those of older growth took ulace. The afternoon meeting was free; in the evening a small fee was charged for the benefit of the Lycoum. We understand that the movement

was quite successful. MILFORD .- Washington Hall .- On Sunday morning, July Ed, the session of the Children's Progressive Lyceum was well attended, and the exercises were varied and entertaining, consisting in part of readings and declamations by Master Freddie Read, Misses Nettle Anson, Carrie Fisher, Ida Illil, Ellen Howard and Minnie Williams. Remarks were also made by H. Anson, J. L. Buxton, Mrs. J. Chency and Mrs. Nellie A. Adams, of Fitchburg.

The Spiritualist Association was addressed at Washington Hall at two r. M. of the same day, by Mrs. Nellie A. Adams

### New Publications.

THE AMERICAN ODD FELLOW closes its Ninth Volume with the issue for current month. This is the oldest and conceded to be the best Odd Fellow publication in existence. We notice in its attractive contents numerous interesting and instructive articles. Principal contributions: concluding chapters of the splendid original serial; "Conscience Money;" Letters from France and Germany; Scientific and Curious Facts; Lodge Benefits; Humors of the Day; History of Odd Fellowship; Dignity of Manual Labor; Ladies' Olio: Youth's Department; The Rebekah Degree; Domestic Economy; Correspondence; Miscellany; Choice Poetry, etc., etc. Published by John W. Orr, No. 96 Nassau street, New York.

Menny's Museum for July appears with a new and beautiful cover and in an enlarged form, about one-third more reading matter being given than formerly. Horace B. Fuller. publisher, Boston.

"GOOD WORDS FOR THE YOUNG," "SUNDAY MAGAZINE" and "Good Wonds," all published by Lippincott, Philadelphia. July numbers received.

Unitarian Position is the title of an address by Rev. Charles Lowe, published by the Unitarian Association Dr. John Smith, practical physician and Professor of Physical Culture in the Health Institute, St. Paul, Minn., has issued a thick pamphlet, illustrating the advantages of the remedial agents of Nature, or the combination lift applied

#### the sick. It contains valuable instructions, which, if heeded, would benefit all. Picuic at Walden Pond, Concord.

to harmonious physical development and the treatment of

By reference to another column, it will be seen that Dr. A. H. Richardson, of Charlestown, and J. S. Dodge, of Boston, as Committee of Arrange ments, will give a picnic at this popular summer resort on Wednesday, July 13th. Let every one same writer informs our correspondent that a who would for awhile, at least, forget the turmoil Spiritualist society is now being formed in St. of business, visit the grove on that day and commure with the higher influences. Good speakers will be in attendance, and an excellent time is

> Nearly one-half the type-setting on the Paris literary papers is done by women.

inevitable.

#### ALL SORTS OF PARAGRAPHS.

See the call in another column for the annual camp-meeting of Spiritualists at Harwich, Cape Cod, Aug. 2d.

An American gentleman who is making the tour of Ireland, stepped into a school of some forty children in the Black Valley, and in the midst of his talk with the children, asked them what they expected to do when they became men and women, and with one inspiration, in concert, they responded, "Go to America."

themselves out of house and home.

thrashing her husband at intervals, concluded the ceremonies attending flagellation by shutting herself in the parlor, and singing, "Nearer, My God,

Another addition of some twenty acres has been made to Forest Hill Cemetery.

Me. She will return to Massachusetts in September, and will make engagements in that State for should be addressed to 49 Fletcher street, Lowell,

Laura DeForce Gordon made an immense sensation in Vallejo, week before last. Her lectures were grand, and the most sneering and skeptical were grand, and the most sheering and skeptical listened to them with profound and respectful attention. New members were added. Mrs. Gordon's power is immense to work good for our cause; and our enemies fear and tremble when they see the mighty influence she exerts in the cause of justice.—The Pioneer, San Francisco.

THE SPIRITUAL HELPER is the title of a small sheet published monthly at Lake Mills, Wis., by M. M. Tousey, at the moderate price of thirty cents per year. As it indicates, it is devoted to the promulgation of the great truths of Spiritual-

Two large fairs are in contemplation, to be held in this city in November, one in Fancuil Hall to further the woman suffrage movement, and the other in Horticultural Hall, in aid of a new building for the New England Hospital for women and children-a most worthy object.

Attention is the duty we owe to others, cleanliness that which we owe to ourselves.

The bill passed by the Massachusetts Legislature, just before the close of the session, exempting ale, lager beer and cider, has become a law.

A loving heart and a pleasant countenance are commodities which a man should never fail to take home with him.

POSTPONED. - The two days' meeting advertised to take place in Albion, N. Y., July 16th and 17th, is postponed to July 30th and 31st.

Dr. Smith says: "The best position in sleep is elther on the back or right side. Do not sleep in any clothing that is worn during the day. Never sleep with the mouth open, or retire on a late hearty supper, if you wish to escape 'snoring' or nightmare.'"

A. Bacon, Boylston Market, Boston, till further

"Gov. Andrew's Grand March." by Alonzo Bond, of Boston, was played by his band at Faneuil Hall during the festival July 4th, being well received by the audience.

A street-car conductor at Philadelphia has been arrested and fined for overloading his car.

In view of steamboats and telegraph in the Holy Land, a Paris paper says: "How long will it be before a cotton factory is established on the hanks of the Jordan, and the echoes of the hills. of Palestine awakened by the shrill whistle of the iron horse?'

A "jury of his peers," in Lafayette, Ind., found a man guilty of perjury in an important trial, before the Criminal Court, and sentenced him to one month's imprisonment in the county jail. A poor

fellow stole a pair of boots, and was sentenced to

three years' confinement in the penitentiary. A CURIOUS PIECE OF MECHANISM.—The Combination Tool Company, 95 Mercer street, New York, sent to us by mail an ingenious and useful contrivance. It is a combination of twelve tools in one instrument, and can be conveniently carried in the vest pocket. Some of its uses are the eraser, square, paper-knife, screw-driver, pencilsharpener, scissors, button hole cutter and chisel &c. It is truly multum in parvo.

Spiritualists report a rapid increase of believers n their doctrines throughout the State of Indiana.

They also report an increase of believers in all parts of the civilized globe.

Eleanor Kirk says of Susan B. Anthony, "rebels and foes may snatch at her crown, but her pureness of character, her integrity of purpose, her wonderful devotion to the sacred cause of womanhood, will keep the diadem secure; and to her, in coming ages, will be ascribed the words-Wo-MAN'S DELIVERER."

The skeleton of a huge mastodon, the largest in the world, has been discovered in Dry Creek, Cal. It measures four feet between the eyes: the tusk is fourteen feet in length and eighteen inches in

The latest version: "Eat, drink and be merry, for to-morrow—you pay the bill."

The man who loves truth with all his heart, likewise loves those who suffer for the sake of

After twenty years of uninterrupted prosperity, Messrs. S. D. & H. W. Smith have at last found that even their large manufactory, with all its labor-saving machinery, is wholly inadequate to furnish instruments fast enough to supply the demand. They have been compelled to add a sixth story to their building, in order to have the requisite work room. When this improvement is completed, they hope to be able to satisfy their agents and patrons-for a time, at least.

Apart from this gratifying pecuniary success, they take special pride in thinking that their efforts to make the AMERICAN ORGAN the very best reed instrument are so generally appreciated. They will continue to use all available ingenuity and skill to add new facilities for combination and expression, and, while they never rashly claim to have reached perfection, they will constantly strive for it.—Boston Traveller.

#### A Word to Our Friends.

For a few months past I have visited several of the cities and towns of New England, and formed many pleasing acquaintances among Spiritualists and liberal minds, all of whom seemed to be sincere in their faith, and hope to see the glorious cause of Spiritualism envelope the land. This so far is good. But what is desire without action, or faith without works? To my very great astonishment I find that many Spiritualists do not take the Banner of Light. This I could scarcely believe. I asked them if their time had expired and they had neglected to renew. No, they had not Be temperate in diet - our first parents ate | yet become subscribers; they occasionally saw the Banner and liked it much, and intended some time A Lawrence woman who is in the habit of to subscribe. I find this or a similar statement comes from many.

My dear friends, this should not be. Do you realize what you are doing? You are starving the hopes of the angel-world and crippling the indefatigable, half-paid toll of the noble corps of proprietors and editors of the Banner of Light. This I have learned from a most reliable source. Do Miss Nellie L. Davis is lecturing in Ellsworth, you realize that these whole-souled reformers have tolled early and late for a quarter of a century, for barely enough to keep soul and body tothe autumn and winter. All communications gether? And yet the glorious Banner almost trails in the dust, and only because the tens of thousands of Spiritualists do not aid in bearing its beautiful folds to the breeze. Oh, brothers, remember reforms cost effort. The wind and tide of popular sentiment are always and ever have been against religious progress, and if we are idle we drift far away from our landmarks. Then let us feel that we each have a responsibility, for with us a rich casket of jewels is entrusted. Let us not rest satisfied by merely being the possessor, and not bring their nure light and beauty before the world. No; we must let our light shine. We must read and keep up an interest. Nothing can do more for you and our cause than the weekly visit of the Banner of Light. Those who take it should not let a single Spiritualist rest until he subscribes. If any are not able those who are should contribute to raise a fund, so that all who cannot afford to subscribe can have it.

I propose that all who can give five dollars (more or less), do so. There are a thousand among the present subscribers who can give from fifty cents to five dollars. I will start the subscription for an indigent fund with five dollars, trusting this small sum will not) deter any from giving fen dollars on the one hand or fifty cents on the

While the churches are expending their hundreds of thousands of dollars to propagate doctrines revolting to reason, and at the same time are doing all they can, with their combined power, to close the windows of heaven, to shut out the angel-world and consign a large portion of the human family to an eternal hell, we ought to let them know that we can work as hard for our heaven and the angels as they can with their hell and devil! Brothers, let us go to work! Remember that angels have come to earth as soon as their holy feet could find a resting place. They sadly failed in the days of reputed witchcraft; their welcome in this, their last effort, is entrutsed to our care. Let us prove that we are worthy of our high vocation. By our work we must be Cephas B. Lynn may be addressed care of Geo. judged. The Banner should have an increase of twenty thousand subscribers.

Please find five dollars-my subscription to the indigent fund. Believing there will be a hearty cooperation all over the land, I am yours for pro-WARREN S. BARLOW.

New York City.

### CURRENT EVENTS.

The United States public debt was reduced from March 4, 1869, to March 1, 1870, \$87,134,782 84; and from March 13, 1870, to July 1, 1870, \$51,869,877 43, making a total reduction under this administration of \$139,104,600 27.

The recent atrocities in Greece seem to be waking up Ruropean governments to the necessity of some active measures to suppress brigandage. Three hundred brigands have been captured lately in Hungary, and are top be tried for their lives, and, it is said, with small chance of escaping the halter.

Men of the noblest dispositions think themselves happiest when others share their happiness with them.

A young fellow in Lawrence was recently fined \$10 and costs for throwing torpedoes in front of ladies in the street.

Postmaster Burt has introduced young ladies into the delivery department of the Boston post office.

The Ecumonical Council at Rome, July\* 2d, adopted the form of preface and chapters one and two of the schemand an immediate vote. Bishops are leaving Rome, especially those from the neighborhood of the Danube. The discussion of the fourth chapter, that relative to the supremacy of the Pope, was ended on the 4th, many of the orators inscribed to speak having withdrawn. There will be a papal meeting on Sunday, the 17th, Later news say: The Proclamation of the following and the Indigendance Belge says the whole scheme has been managed by the General of the Jesuits.

One Cook, an overseer of Indians out in New Mexico.

Condition to consider of Indians out in New Mexico, shot an Indian dead because he did not shovel dirt to suit him. While making ready to shoot others the Indians killed him. The outlawed Indians are often compelled to imitate the white man's brutality.

The censorship in France over foreign papers has termi-

The Americans in Paris celebrated the Fourth of July by The Americans in Paris celebrated the Fourth of July by meeting on the grounds of Dr. Thomas W. Evans. Ex-Governor Washburn, of Massachusetts, presided, and remarks were made by Consul-General Read, Colonels Hoffman and Gore, of the United States Legation, Murat Halstead, of the Cincinnait Commercial, Dr. Evans and others. Milatter Washburno was unable to be present. The assembly was very large. The day was also enthusiastically colebrated by Americans at Statistically and unany places in Germany. Americans at Stuttgardt, and many places in Germany. At Bidney, Now South Wales, immense damage has been done by the worst freshets known since the country became a dependency of England.

The great steamboat race on the Mississippi was won by the R. E. Lee, she making the run from New Orleans to St. Louis in three days, eighteen hours and fourteen minutes, The best time yet made.

The New York Evening Commercial calls for the hanging of a druggist or druggist's clark, to put a stop to wrong pre-scriptions. Nearly a dozen deaths from this cause have occurred within a year.

A startling report comes from China that the native inhabitants of Pekin made an organized enslaught on the French residents of the city on the 21st of June, murdered the consul and his secretary and all the Frenchmen whom they could get at, ending by burning the Catholic Church. Several Russians were also massacred.

Soveral Russians were also massacred.

General Prim's offer of the Spanish crown to Prince Leopold, of Hohenzollern, and its acceptance by the Prince, has made an alarming commetion in France. The ministry announced in the Corps Legislatif, July 6th, that France would on no protext permit the consummation of the scheme. The Imperialist papers are loud and violent in their expression of opposition, and some of them go so far as to demand an immediate declaration of war with Frussia to revenge past military and diplomatic defeats. In the afternoon a dispatch was sent to Berlin recalling the French ambassador.

The East India trade with the nort of Roston is quite brisk

The East India trade with the port of Boston is quite brisk this season. One mercantile firm has now four ships dis-charging here, which have recently arrived with valuable cargoes of coffee, pepper, spices, etc. The duties on one ar-ticle alone brought by one of these vessels will amount to \$104,000 in gold,

Later election returns from Illinois make it certain that he new constitution has been adopted by about 100,000 majority.

The New York Sun says the action of the U.S. Senate on the income tax is "to the astonishment of the country, and in contempt of the people." The friends of Edwin Booth will learn with regret that a son born to him on Sunday evening died the following morn-ing, and that Mrs. Booth is dangerously ill,

Spiritualists' Camp Meeting on Cape Cod. The Annual Camp Meeting of Spiritualists on Cape Cod will be held at Nickerson's Grove, Harwich, commencing or fuesday, Aug. 2d. and continuing until Sunday evening, Aug. 7th, 1870. Arrangements have been made with the railroad for a reduction of fare, and tickets from Boston to Harwich, and return may be obtained for \$3 only, of J. S. Dodge, No. 84 Hanover street, and at the Banner of Light office, Boston. A large number of the ablest speakers upon Spiritualism have been invited, and will be present during the meeting. The public are cordially invited to participate with us in this so-

public are cordially invited to participate
cial and intellectual feast.
Board and accommodations in lodging rooms or tents may
be engaged in advance, or after arrival at the meeting, by addressing B. A. Lothrop, West Harwich, Mass.

10 ANE KELLY,
Z. H. SMALL,
CYRUS HOWES,
T. B. BARER,
E. DOANE, JR.,
W. B. KELLEY,
W. B. KELLEY,

Picnic at Walden Pond. Concord. The First Grand Union Spiritualists' Pienic of Boston, Charlestown, Chelsea and vicinity, in connection with friends from Waltham, Hudson,

Fitchburg, &c., at Walden Pond, will take place Wednesday, July 13th, 1870. Special trains will leave Fitchburg Depot at Special trains will leave Fremourg Depot at 8:15 A. M., making stops at Charlestown, Somer-ville, Cambridge, and Waltham. Other trains will leave at 11 o'clock, at 2:15, and 2:35. All excur-sionists above Concord will take regular trains.

sionists above Concord will take regular trains.

Ample arrangements have been made for the accommodation of the large numbers that attend these popular gatherings. Public speakers and mediums are cordially invited. Edmunds's Band will furnish music. No extra charge for dancing.

Tickets from Boston, Charlestown, Somerville, and Cambridge, \$1,00; from Waltham, children, 50 cents; adults, 80 cents; from Fitchburg, Leominster, Mason and Townsend, \$1,00; Shirley, 90 cents; Groton and Littleton, 65 cents; Marlhoro' and Hudson, 85 cents; Acton, 60 cents. Tickets for sale at depots.

for sale at depots,

Committee of Arrangements—Dr. A. H. Richard-

son, Charlestown, J. S. Dodge, Boston.
P. S.—Public speakers will be furnished with free tickets by calling upon the committee.
N. B.—We would also give notice that arrangements have been made to hold a six days? Camp or Grove Meeting, commencing Aug. 23d, 1870, continuing until Sunday afternoon at 5 o'clock, Alterations will be made at the grove, by arranging suitable accommodations for speaking, and seating at least six thousand persons, the whole to be protected from the sun or rain, thus affording shelter in case there should be a storm. Ample provision will be made for parents to take their families, and thus spend the time in one of their lamines, and thus spend the time in one of the most delightful spots in this section of the country. Full particulars of this meeting and its mode of management will be given in the Banner of Light in due season.

### The Second Grand Union Picuic for

Will be held at Island Grove, Abington, on Friday, July 29th. Special trains will leave the Old Colony Depot, Boston, at 8:45 and 12 o'clock precisely for the Grove.

Fare from Boston and return, including danc-ing: Adults, \$1.00; Children 50 cents.

From the following way stations by regular trains the fare is as follows: Harrison Square, Adults, 70 cts.; Children, 40 cts. Nenouset, Braintree South Braintree, East Bridgewater, Innson. lympton, Kingston,

Plymouth, "75 " "40 "

NF Be sure to call for escursion tickets. To be obtained at the depots.

Refreshments in abundance may be obtained at the Grove at reasonable prices. No peddlers or exhibitions allowed on the grounds. Prominent speakers will be in attendance.

If the weather is pleasant it is anticipated that his will be one of the largest and most interesting gatherings ever assembled in this famous Grove. Come one and all, and bring the children, that they for one day may enjoy the fresh air and sunlight of the country.
II. F. GARDNER, M. D., Manager.
Boston, July 11th, 1870.

#### The Austin Kent Fund. Previous acknowledgments, . . . . . . \$95,65 J. M. Evans, Middleport, O., . . . R. Greenland, Medford, Mass., . .

Mrs. S. H. Draper, Wyoming, Ont., . . Mrs. P. I. Hussey.

G. Torgerson, M. D., Clifton, Tex., Spiritual Periodicals for Sale at this

Office: THE LONDON SPIRITUAL MAGAZINE. Price 80 cts. percopy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.

THE MEDIUM AND DAYBREAK. A weekly paper published in London. Price 5 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cents.

THE LYCEUM BANKER. Published in Chicago, Ill. Price

5 couts.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Prico 6,cents. Price 6.cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

### Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 32 West 29th street, New York. Jy9.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps. Jy2.

M. K. CASSIEN, Trance Medium for spirit answers to sealed letters, at 14 W. 13th st., near 6th avenue, New York. Terms, \$2,00 and four stamps.

MRS. S. A. R. WATERMAN, box 4193, Boston Mass., Psychometer and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, inedical advice, delineations of character, &c. Terms \$2 to \$5 and three 3-cent stamps. Send stamp for a circular. Jy2.

SPIRIT HALL, under the management of the American Journal of Spiritual Sciences, is open to the inspection of the public for Knowledge, and Evidence so far as the Media and Spirits control-Evidence so far as the Media and Spirits control-ling have power to give. We are able to answer Sealed Letters for Seach; Seeing Spirit Medium, one sitting, S2 each; Writing Medium, S2; Rap-ping Medium, S2; Psychometric, S2; Healing Me-dium, S2; Developing Medium, S2; for Photo-graphing, S10. Mediums can be consulted at their homes, which is at the option of the seeker. 767 Sixth avenue, New York.

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which are those faculties of the minu known as the five senser. Resulting from a combination of those five special faculties is the production of another called memory, by which he is embled to accumulate knowledge. Having learned a fact yesterday, and another fact to-day, on to-morrow he may combine these two facts, and thus clicit a third, by much the same process, mentally, as the chemist, by a union of two kinds of substance, produces a new and third kind.

a third, by much the same process, mentally, as the chemist, by a union of two kinds of substance, produces a new and third kind.

Man has still another faculty, which we have all agreed to call reason, by which he further adds to his knowledge through a process called analogy. Having obtained a limited knowledge of assenthing which he sees or feels or hears, he thence reasons by analogy, either retrospectively or prospectively, and thereby gains further knowledge; e.g., if, on traveling through a forest the first time, he sees a great many trees standing upright and a few lying down, his reason intultively suggests that those trees lying down, his reason intultively suggests that those trees lying down had formerly stood upright, and those standing up would eventually fail to the ground. Bill extending his claim of thought, he would learn that some of those trees lying down looked fresh and lifelike, much like those yet standing, while others, again, were very much decayed. His conclusions in such a case would inevitably be, that some of those trees had long since fallen, while others had fallen but recently.

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The life of man, and indeed the race of man, is so short, when compared with the age of suns and moons and planets, that, comparatively, nothing could be known in regard to elitier, if man's knowledge were limited to the experience of his race. Hence we find that man is capable of learning what was and what will be, from what exists. But, not withstanding this crowning start without whereon to rest so much as the sole of their foot, and make the best of such a foundation. We claim no more.

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while in an abnormal condition called the trance. These Mersages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for gost or exit. But those who leave the earth-sphere in an underteled state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by aprits in these columns that does not comport with his or her reason. All express as much of truth as they perceive meaning the second second

-no motor

per Persons receiving such messages are requested to
inform as low far the statements made agree with the facts, as known to them.

#### Special Notice.

The Banner of Light Public Free Circles closed Thursday, June 30, in order to allow Mrs. Conant. her usual vacation during the heated term. They will be resumed the first Monday in September.

#### Invocation.

Thou Holy One, whose throne is eternity, before which the eternal ages ever bow and cast their crowns, crying, "Holy, holy is our King, our Lord," we bring thee, oh Great Spirit, the jewels which we have gathered from the hearts of thymortal children. They are far more precious than the jewels of earth. Thou knowest it. We have gathered them carefully, and we lay them upon time's altar to receive thy blessing. Mighty Spirit, we ask thee to lead thy children out of the wilderness of ignorance into the fair and pleasant plains of wisdom and truth. We ask thee to lift the dark shadow that hangs over many portions of thy family on earth, causing them to behold the sunlight that lies just beyond the shadow. We ask thee, oh Great Spirit, that thy truths may be comprehended by thy children, and may be taken into the sacred temples of their inner lives and made use of there for thy glory and thine honor. We would worship thee, oh Great Spirit, in all holiness and with true worship. We would bring thee all the choicest jewels of our souls, that thou mayest pass judgment upon them. We ask thee when we are wrong to chastise us, and force us to see the right. We ask thee to compel: us to go in thy way all the days of our lives. We are glad that thou hast called us through all the past eternity unto the present hour, and that stretching on, forever on before us is the eternal future, which we believe belongeth to our souls-We praise thee for thy gifts, which are greater to us than ours can ever be to thee. We bring thee but simple jewels and few, while thou crownest us with eternal and priceless jewels. Oh, Father, Spirit, let thy mautle of love fall upon these humans. Raise them nearer to thee, and enlightentheir understandings, so that they shall hourly commune with thee, and forevermore walk in thy April 18.

#### Questions and Answers.

CONTROLLING SPIRIT.—If you question, I shall

Ques .- A man attacked with hydrophobia, wondering at the terror he felt at the sight of water, resolved that he would put some in his mouth at all hazards. Taking a spoon he tried repeatedly to convey some water to his mouth, but every time he raised his hand it was dashed away in spite of all his resistance. Now what was the power, or cause, that prevented him, contrary to the firm determination of his mind, from putting water to his lins?

Ass.—The power doubtless lay in the supremacy for the time being of matter over his will. It is well known that persons suffering from hydrophobia cannot by any possibility take a single draught of any kind of liquid unless it is forced upon them.

Q .- By Mrs. A. A.: I have of late been pondering on subjects which I would like to have more light upon. I read a statement some time ago, by a seer, that "the time is somewhat rapidly approaching when the sun will throw off another planet from its surface, which in time would find its way to the asteroids and attract them to itself." Is it this that causes the commotion about the sun? And does the sun throw off a planet once in a thousand years?

A .- Spiritual astronomers in the main do not so theorize, but they tell us that the sun is constantly throwing off particles of its own life, that are from time to time gathered up by atmospheric forces and formed into planetary life. There is no special time for these productions.

Q.—Are they not first formed as comets? A .- Yes, comets are young worlds, young plan-

ets, that have not attained the degree of a spheroid. Q.-Is that their first form?

A .- Yes. Q.—Has the Gulf Stream been changed nearer

shore?

A .- Yes, within the last ten years. Q .- Why has it changed?

A .- Scientific minds in our life inform us that it is the result of the earth's movement from the sun. Of course you know that your earth is constantly receding from its parent source. They tell us that the changing of the Gulf Stream is to be attributed to the position the earth occupies with reference to the sun.

Q .- In a conversation a short time ago, it was said that a certain person had a very weak mind. I took the position that there was no such thing as a weak mind, but that the fault was in the organization through which mind manifests itself. Am I correct?

A.-Yes, correct.

Q.—What is science?

A .- The discovery of the mysteries of life, of being, founded upon fact, or those conditions that appeal to the senses, and are capable of being demonstrated as facts by the senses. April 18.

### Thomas Kingsbury Robinson.

I died to-day. Give me your time. [It is Monday, April 18th.] To day I died, in Sidney, New South Wales, on King street. I was not sick, but died almost instantly, they said from apoplexy, I don't know. I have a brother who believes the dead can return. For his benefit I come to say to him that there will be no necessity for any legal means being employed to make our matters straight. All can be done without it. I find myself weak, and unable to do much. [Is your brother in Sidney?] No, he is in the city of New York, New York State. I believed not at all in this before death, but when convinced of its truth. I was ready to come, even before all the magnetic life had been separated that binds me as a spirit to the body that lies there where I left it. Thomas Kingsbury Robinson to Edward Elliott Robinson. I cannot say much for this new life. I know it is a life; that is the most I know. Fortyseven years in the body, less than five hours out of it. April 18.

### Samuel K. Head.

I trouble you a good deal, you see, but we spirits are apt to do that if we have anything to come for. Sam. Head. [How do you do? I am glad to have you come.] I am glad to come if I can do

hard thoughts toward anybody, much less toward in an honest way, be independent, as far as pecu-her. She followed the course in life that no doubt niary matters are concerned. Without Spiritualher. She followed the course in life that no doubt was marked out for her by some power stronger than herself. I have no fault to find. It was a rough road at best, and I think I should hardly with a large share of benevolence and humanity, have done as well, perhaps, so it don't become and having, in some instances, followed the advice of spirits in whom I had the utmost confime to find fault. Amos and I have met and made me to find fault. Amos and I have met and made dence, and which advice at all times appeared it all right—made it all right. [Did he find you reasonable, I stand at the brink of unhappiness after leaving here?] Oh, yes, and I have been and want. Whereas had I sent Spiritualism to the means of helping him to such an extent that the dogs and hardened my heart toward my felhe feels that the debt that I owed him on earth he feels that the debt that I owed him on earth equal footing, socially and pecuniarily, with most is fully paid. So you see we are all right. He of the members in my community. Can you exwas under the impression when he came here plain where the justice lies that I should suffer in that he was still on the earth, that he was in trouble, and that as I owed him, if I would only pay him he would get out of the trouble. So he was hunting round for me, [I could not convince him that he had gone over.] Well, he is convinced of that now beyond dispute. Good. April 18.

#### Taylor Kidder.

My brother Frank came here a short time ago, making a statement to the effect that he had wronged me, and that he was sorry for it, and was willing to make all the amends in his power. Of course I knew he had wronged me, but so far as I am concerned I care nothing about it. If his confession has lifted him, I am glad he came, and no doubt it has. He is anxious that my family should institute means to recover their rights. He wants Woods, his book-keeper, to own up, and the thing brought before the courts again; and by his influence or inspiration he thinks he can restore to my family what he took from them by fraud. The scheme, if successful, would be attended with trouble far too great to be compensated for by what would be gained in money or worldly goods, therefore I should counsel my family to have nothing to do with it. Forgive, as I have, and pity. Taylor Kidder. April 18.

#### Capt. Ezra Wingate.

Hatterns, sixteen years ago.

#### Caroline Furber.

christening." Well, I was christened before I was thing you do in this life or in that life. t from those who were older at the time than I ward? was. I was christened by Parson Parker, of Hampton, N. H.; and by some movement on the nearly drowned me. [You objected to that?] I there. That is his compensation. don't know whether I did or not. [Excuse my interruption.] Yes; I do not wonder you asked. Parson Parker says that the accident happened know. April 18.

Scance conducted by Cyrus, King of Persia letters answered by L. Judd Pardee.

### Invocation.

Oh, Lord, we pray thee to deliver us from the night of ignorance. Thy sons and thy daughters have long wandered in the darkness of spiritual batross skimming the waters of life, has brought from the dead. Oh, Mighty Spirit, may they some evidence that I was knowing to the commuprofit by this light. Oh, thou Jehovah of the Jew nication she received. My name, Hannah Gale. hast so abundantly blessed them in this age, may they rise in spiritual light and worship thee in tain object, and after that was accomplished I thy children from all evil, we beseech thee; cause do well, much better than she had ever done here. them to aspire to rise beyond all the darkness of I tell her so from this place, and I shall influence ignorance, and may their souls find each day new her in all possible ways to do what is best for her wings with which to fly away from the darkness to do. Hannah, to Emma Gale, of Philadelphia. of superstition. Infinite Spirit, we bless thee for all thy blessings. We praise thee for the gift of life, with its shadows and its sunbeams, with its flowers and its thorns, with its duties and its satisfied with us. Amen.

### Questions and Answers.

CHAIRMAN.-I will read the following letter

from an anonymous correspondent: "It is said by the controlling influence of this Circle that each individual carries his or her individuality to the spirit-world, and that, in reali-ty, no marked change takes place at death, but that the spirit retains the same inclinations and qualities possessed before dissolution has taker place. Granting such to be the case, will you en lighten us upon the subject of the law of compen sation. Supposing a miser changes spheres to morrow, he will, as a necessity, cling to his money His whole mind being concentrated upon the pos-session of this one *God*, he will have it as a reality, and be happy in the possession thereof. Now we shall take the good philosopher and philacthropist, who at all times had an open hand for suffering humanity, and gave beyond his means to relieve the suffering of his fellow creatures. What state but that of unhappiness and want does he know here, and, when he passes on, what will be his state beyond? You may answer that here he possesses the knowledge of having relieved want and suffering, and that beyond he

any good. What brings me here to day is that I will be rewarded. But why should he, because have been told that my wife is thinking that perhaps I am not very favorably disposed toward her as a spirit, which is not the case. I have no known charity and Spiritualism I would this day, hard the other than the case of th every respect, because I have a heart and soul that feels for others? Ans. - Your Jesus taught you many truths

while he dwelt here amongst you. When one of

his disciples came to him, asking what he should do to become a follower of him, the record has it that Jesus said, "Sell all that thou hast and give to the poor, and come and follow me." Well, I take it that this same Christ-spirit speaks to-day through every honest, inspired heart, speaks today through every child of God that desires to do right, and says to-day, Go and sell all that thou hast and give to the poor, and come forth and follow me. It seems that this Christ-spirit said so to your correspondent. Your correspondent obeyed, but now groans beneath the cross. According to his own statement he sold what he had; he gave to the poor; he followed out his faith, and, as a consequence, he lost reputationlost caste in society, he lost his friends, he lost his wealth. Well, spiritual things are never attained except at material expense. This you who have not learned must learn either in the present or future. Spiritual things are always gained at material expense. If you purchase the things of the spirit you must give up the things of physical life. You must bear the cross would you claim the crown. So your religion teaches. It may seem to a superficial observer that the philanthropist should be cared for tenderly, cared for by the philanthropist, God, while he deals out of Say for me, that I, Captain Ezra Wingate, of his worldly goods to the suffering - that God Bristol, Me., after an absence of sixteen years should see that he is not subject to want. But from the earth-life, would be rejoiced to commune your God and mine does not so deal with you. It with those I have left, particularly rejoiced to seems to be in the order of the Divine Economy commune with my children. I was lost off Cape that you should be tested to the very last degree April 18. to see whether you give willingly or grudgingly, whether the gift is a soul gift, or a material gift such as nearly the whole of Christianity gives I have friends on earth who want to believe when it throws its offering into the coffers of the that spirits who once lived here in mortal forms church, namely, for fear of eternal damnation. If can come back and commune with those that are you give for the sake of the reward, the reward left. They have made a special call on me. They will never come, because you at once prohibit the ask that I will come; give my name; my age; the conditions that will bring it to you; you bar the name of the place where I was born, and where I door, and the dove cannot enter. There is a law died; my father's name; mother's name; how of ompensation which is active with you here many of the family there were; and, I can't tell, and active with us there. You are compensated a great many more things. My name was Caro- every hour of your lives for every thought and line Furber. I was born on the 10th of March, every deed. You do not so understand it, I know. 1816, in the town of Portsmouth, N. H. My father but so it is. When from the benevolence the was called William Furber, my mother Nancy goodness of your souls you give to those who are Furber. There were three children: William, in need, what is your instinctive thought? I have Susan, and myself. I died in 1843, in the town done what God would have me do. If God is of South Newmarket. And now comes a very satisfied with me I am satisfied with myself. Here singular question, and I think, if I was disposed to its the reward. Compensation follows closely uplaugh, it would be pardonable. "Tell us who on the heels of every deed. You may be assured christened you, and what happened at your that you will all get just compensation for every-

five months old, and it is hardly to be expected | Q.-Does not the man who does good from the that I should remember back so far as that, natural impulse of his own heart, act from a However, I will give the information as I received higher motive than he who gives expecting a re-

A.-Yes, we intended you to so understand us. Q.—Does the miser get any satisfaction from part of the parson, that was not exactly in the his wealth after he has gone to the spirit-world? programme, he tipped over his basin and deluged | A.—If it he a satisfaction to be constantly callme instead of sprinkling me, as my mother has it; ing for what you cannot obtain, then he gets it April 19.

### Captain John White.

I labor under some difficulties in coming here, in consequence of my mother's being determined | because I am unwilling and unable to conform to to hold me herself while he christened me, which the wishes of my descendants who have called was contrary to his custom. His custom was to for me. They wish me to furnish them with cerhold the child himself. She determined to fulfill tain intelligence concerning my people in Engthat office herself. She stood upon one side of land that will lead to the recovery of the property the basin and he the other, and in leaning over which is undoubtedly theirs. I, myself, have sufto sprinkle me, he tipped over the font, which, fered altogether too much in consequence of havsuppose, was one got up for the occasion, and ling a fair share of this world's goods, and I connot stationary, for it was at the house, not at the sider the having an overmuch of it the greatest meeting house. [At your father's?] Yes. Now curse that could be inflicted upon a human if there is anything else that my family want me being. Now should I lend myself to aid them in to come and go over to satisfy them that I have obtaining this fortune, I should do so against all come, they have only to say so, and if I have the my convictions of right. I should do so feeling power to come I shall. [If this doesn't satisfy that I am opening the gate of hell to them. I canthem, I don't know what would.] Well, I don't not do it, I will not do it, I am free to tell them know; but some people are hard to satisfy, you that the property undoubtedly belongs to them, but I am also free to tell them that undoubtedly they are better off without it than they could be with it. They have got enough as it is. From Captain John White, of Salem, Mass.-died there. April 19.

### Hannah Gale.

I communicated with my sister in Philadelphia some two weeks since. She had never seen anvignorance, till Spiritualism, so called, like an al- thing of the kind before. She was in doubt about its being from us. She mentally wished that if it forth news from the promised land, messages was me, that I would come to this place and give and the Gentile, may thy children not be weighed I communicated with my sister. I told her in that in the balances and found, wanting. Since thou communication that I was trying by all possible means to aid her in the accomplishment of a certhe beauty of holiness. Oh, Lord, our God, lift wanted her to go to Europe, for there she would April 19.

### Charles Waterman.

I suppose if the gentleman I wish to come into crosses, and, oh, Lord, may we bear each well, communication with were present, and I should and find, our Father, in the great bereafter that tell him who I was, he would in his thoughts imwe have done our part well, and that thou art | mediately label me insane; consequently whatever I might say would have very little weight with him. Notwithstanding all the disadvantages that I labor under, I come, and I am going to speak now that I have come. As a spirit for years I struggled through an insane body, making insane manifestations-so much so, that it was necessary to incarcerate me in an asylum for the insane, where I died, after having been there, I think, something over two years.

I had the elements of a reformer in me when here, but the circumstances by which I was surrounded in this life prevented me from allowing them to outwork themselves for the good of humanity. I carried them with me to the spiritworld, and in all possible ways I have been sowing those seeds of reform, doing all I could do to push forward this great spiritual car, that is destined to take in every living soul as it marches on through human life.

flight, which, if he carries them into practical life, will result in great good to that class of unfortunates, the insane. But at present they are mere tloating thoughts, all unorganized. They want to be brought into rank and tile and organized, then pushed into active life. And if he does it, he never will regret it. Angels here and angels there will bless him for it. He may as well be a reformer in that respect, as to be constantly thinking of what might be done to alleviate the sorrows of these poor unfortunates. Now let him but take the first step, and a legion of angels will surround and aid him, and he will have all the assistance that he wants. But he must start himself.

I am Charles Waterman. I died at the South Boston Asylum for the Insane, and the person of whom I speak is Dr. Walker, superintendent of April 19. that asylum.

Scance conducted by Rev. Joseph Lowenthall; letters answered by L. Judd Pardee.

#### MESSAGES TO BE PUBLISHED.

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Thursday, April 21.—Invocation; Questions and Answers; Ellen Taylor, of Bath, Mo., to her sister; Timothy II. Carson, of Dubuque, Iowa, to his friends; Caroline Harris, of Nashua, N. H., to her children; Jennie Roberts, of Brooklyn, N. Y.

Monday, April 25.—Invocation; Questions and Answers; Marlan Wecks, of Boston, to her friend Mrs. Callis; James Evans, of New Bedford, lost April 24th from the bark Orient; Georgie Nealson, of Charlottetown, N. S., to his mother,

Tuesday, April 26.—Invocation; Questions and Answers; Oliver Burges, of Boston, to Isaac Hosworth; Frederic Dane, of Balmoral, Scotland, to his family; Maggle Dane; Ellen Melbermot, of New York City.

Thursday, April 28.—Invocation; Questions and Answers; Thomas Hayes, of Brooklyn, N. Y.; Mary Ploxley, of West Philadelphia, Penn., to her relatives; Martin McCoy, of Dayton, O., to his friends; Elizabeth Biake, of Hollis, N. H.; Joshua Banks, of Denver, to his brother.

Monday, May 2.—Invocation; Questions and Answers; Robert McCulloch, 35th Mass, Regiment, Co. C., to friends; George A. Snow; Ruth Adams Story, of New York City; Duke of Wellington; "Coolored), to his master, Maj. Robert Brown, of Georgia; Mark Colbath, of Newington, N. H.

Tuesday, May 3.—Invocation; Questions and Answers; John Henry Baxter, of New York, to his mother; Mary Kane, of Boston, to her husband; William Sherman, to his brother h.-law.

Thursday, May 5.—Invocation; Questions and Answers; John Henry Baxter, of New York, to his mother; Mery Kane, of Boston, to her husband; William Sherman, to his friends; George Hollingdalo, to his brother. In Bilney, New South Wales; Caleb Brown, of Halboull, Mc., to friends.

Monday, May 9.—Invocation; Questions and Answers; Augustus Reed, 6th Mass, Regiment, Co, Griends; David Mears, of Philadelphia, to his relatives; Jonnie Abbott, of Lawrence, Mass., to her mother; Michael Daly, of Boston, to friends; Mary Ann Mitchell, of Boston; Patrick Farrell, 25th Mass. Regiment, to G. G.; Nettle Sayles, of Windsor, Conn., to

Thursday, May 12.—Invocation; Questions and Answers; Albert J. Bellows, M. D., of Boston; Capt. Williams, of the Oneida," to his family; Eliza Thomas, of Blue Hill, Me., to friends.

Monday, May 16.—Invocation; Questions and Answers; James B. Fleid, of Taunion, Mass.; Matthew Fovle, of East Boston, to his brother; Margaret Daley, of Fall River, Mass., to her brother; Thomas Murphy.

Taesday, May 17.—Invocation; Questions and Answers; Thomas Fuller, of Boston; Lucy Stevens, to her mother, in Boston; Edward Johnson, Colored, of Boston, to his family.

Thursday, May 19.—Invocation; Questions and Answers; Joseph C. Adams, died in Liverpool, Eng., May Ish; Nathan Walbridge, of Charlestown, Mass., to his relatives; Susic Tyler, of New York City, to her mother.

Monday, May 23.—Invocation; Questions and Answers; Frederic Scheltze, of Hoston, to his brother Henri; Arthur Gaines, of Bellaire, Md., to his family; Edna Sturgls, of New York City, to her mother.

Tuesday, May 24.—Invocation; Questions and Answers; John B. Cilley, of Boston; Major Elliott; Annie Maria Carroll, of New York City, to her mother: Elizabeth Henshaw, to Saille Sumner.

Tuesday, May 31.—Invocation; Questions and Answers; Elisha Williams, to his brother, in Ilhaeis; Annie Maria Carroll, of New York City, to her mother; Elizabeth Henshaw, May 31.—Invocation; Questions and Answers; Elisha Williams, to his brother, in Ilhaeis; Annie Page, to her Aunt Mary, in Brooklyn, N. Y.; Margaret Welch; James L. Hapgood, of Columbus, O., to his friend Artlur Davis.

Thursday, Jame 2.—Invocation; Questions and Answers; Annie Louisa Crane, of Augusta, Me., to ber sister; John Perry, of Suncook, N. Il, to his family; Ngali Sturtevant, of East Boston, to his friends.

Monday, Jame 8.—Invocation; Questions and Answers; James L. Hartup, died in Rome, June 7th; Neille Williams, of Roston, to his wife.

Thursday, Jame 9.—Invocation; Questions and Answers; Mendum Janverin, of Portsmouth, N. H., to his children; Edward Richardson, of New Bediord, to her father in New Bedior

burg, N. Y., (died in Frankfort, Germany, June 8); Johnny Jolco,
Tiesday, Jane 14—Invocation; Questions and Answers;
Androw Ross, of Cincinnati, O., to his brother; Eben Snow, of Searsport, Mc., to Sa; ah Jane Snow; Agnes Stover, to her parents, in Montgomery, Ala.; James Kelley, to his brother.
Thursday, June 18—Invocation; Questions and Answers;
Edward Hill Robinson, of New York City; Patrick Murphy;
James Ready; Clementine Woods, of St. Augustine, Fla., to her relatives.
Monday, June 20.—Invocation; Questions and Answers;
Jonnic Abbott, of Bangor, Me., to her mother; Mary McGill, of Boston, to her sister; Patrick Power, of Halifax,
Tuesday, June 21.—invocation; Questions and Answers;
Himic Tubbs; Elward II, Harris, 2d Virginia Infantry, Co., to friends; Mr. Roby; Gideon Sampson, of Steubenville, O., to friends.
Thursday, June 23.—Invocation; Questions and Answers;
Rev. Isaac Farrington, of Hartford, Colin., to his family;
Minnic Harris, of Venango, N. Y., to her sister; John Henry Styles, of Chelsea, Yt., lost from the ship "Orlent," to his mother.

Monday, June 21.— Invocation; Questions and Answers;

styles of Chelsen, Yt., lost from the ship "Orient," to his mother.

Monday, Jane 27.— Invocation; Questions and Answers; Max Williams, of New York City; Polly Cutts, of Boston, to her nephew William; Chra Darwin, to her father, in New York; James Denny, to his brother, in Liverpool, Eng.

Tuesday, Jane 28.—Invocation; Questions and Answers; Harriet Potter, to Charlotte and William Kelsey, of Savan, anh, th.; Eben Perkins, of Frederictown, Penn., to his aunt; Nellie Burns, of Cincinnati, to her mother.

Thursday, Jane 30.—Invocation; Questions and Answers; William M. Thackeray; Henri Lamoine, to his brother, in Brest, France; Sam. Brownlow, to his former master, Gov. Brownlow; Sarah Frances Hammond, died in Frankfort, Germany.

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[To be useful, this list should be reliable. It therefore behoeves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so in-formed 1

J. MADISON ALLEN, Ancora, N. J.

C. FANNIE ALLYN Will speak in Stafford, Conn., during
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J. MADISON ALEXANDER, inspirational and tranco speaker,
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HARRIEON AKELY, M. D., 194 South Clark street, Chicago,
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MRS. N. A. ADAMS, box 277. Fitchburg, Mass.

HARRISON AUGIR, Charles City, Iowa.

MRS. N. K. ANDROSS, trance speaker, Delton, Wis.
DR. J. T. AMOS, box 2001, Rochester, N. Y.

REV. J. O. BARRETT, Glenbeulhh, Wis.

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MRS. N. F. ANDROSS, trance speaker in Putnem, Conn., during July. Would like to make engagements for the coming
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ADDEL I. BALLOU, unspirational speaker, Chicago, Ull. care

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HENNY BARSTOW, inspirational speaker, Duxbury, Mass.
J. H. BICKFORD, inspirational speaker, Charlestown, Mass.
A. P. BOWMAN, inspirational speaker, Richmond, Iowa.
MRS. M. A. C. BROWN, West Randolph. Vt.
MRS. A. P. BROWN Will speak in Bartonville, Vt., Aug. 7.
Address, St. Johnsbury Centre, Vt.
MRS. PRISCILLA DOTY BRADBURY speaks in Bingham, Me.,
one-fourth of the time. Address, North Madison, Mo.
MRS. AMP N. BURNHAW, inspirational speaker, 16 Chapman street, Boston.

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Dr. J. H. Curnier will speak in North Scituate, Mass.,
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Mrs. Elvira Whrelock Ruggles, Invana, Ill.
A. C. Robinson, Salem, Mass.
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Mrs. C. A. Sherwin, Townsend Center, Mass.
Dr. H. B. Stober, 120 Harrison avenue, Boaton, Mass.
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Austern E. Simmons, Woodstock, Vt.
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George W. Whitner, inspirational, East Walpole, Mass.
Mrs. Hattie E. Wilson, 46 Carver street, Boston.
Dr. R. G. Wells, trance speaker, Beaufort, N. C.
Mrs. N. J. Villis, 75 Windsor street, Cambridgeport, Mass.
A. A. Wherlock, Toledo, O., box 643.
A. Wilsels, 249 Broadway, Lawrence, Mass.
Dr. J. C. Wilsey, Burlington, Iowa.
Rey. Dr. Wreelook, inspirational speaker, State Center, Ia.
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#### PHENOMENAL SPIRITUALISM

It cannot be denied that four-fifths of the Spiritnalists in this country have been convinced by, the phenomena, nor that these are now convincing more persons than all the books and labyrinth of mystery and superstition to which lectures. In fact, the books, papers and lectures are mainly efficacious in calling people to the examination of the subject through the phicnomena, so much so that it is a constant inquiry : "Where can I witness some of these remarkable. facts?" While this is the fact, it would be the height of folly for any one, however independent he or she may be of the phenomena, to repudiate the mediums, or to ignore any one phase of the mediumship, so long as our spirit friends, in their wisdom, think proper to push it out for the grasp of some ignorant mortal on earth to receive as a token of spirit presence. Even Christians resort to a great variety of " ways and means" to make converts, and we do not see why spirits may not adopt phenomena to the various conditions of human mental development, since it is as necessary for Spiritualism to reach all as it is for Christianity. It is not uncommon, however, to find some Spiritualists, who have been themselves convinced by phenomena, condemning part or all of the manifestations and mediums as useless, or worse; but to us this is too much like climbing up the ladder to the scaffold, and pulling up the ladder, and then calling others to come on to the scaffold. The truth is we cannot prosper without the aid of mediums, and we are glad that our spirit friends, seeing and knowing our necessity. are constantly developing and bringing out new ones, and widening the scope and variety of the phenomena, notwithstanding the attacks of enemies inside and outside of our ranks. But what we had designed to reach with this article was the fact that the phenomena have reached persons in all conditions of life and practice, of belief and disposition, and hence the slow progress of development and fraternal feelings which would bring us into harmony and organic and cooperative efforts. The phenomena convince people of spirit-life and intercourse, and nothing more, until the mind is prepared to receive philosophical and religious instruction from the minds in that world or this which shall educate it out of its ignorance or superstition. This is truly an educational work, and with many a slow one. Those who have least of superstition, least of prejudice, and are, on ordinary subjects, most intelligent, of course get along faster than the opposite; but with all it is slow where the mind has been trained in our false systems of religious, social and commercial life.

One class of persons are fully convinced of spirit-intercourse, but being wedded to our social system as it is, and sensually or otherwise bound to it, are totally opposed to any change in it, or to the agitation or discussion of the marriage question. They think it is foreign from Spiritualism. and should be wholly ignored, or that Spiritualists should resolve to stand by it and defend it as it is and repudiate woman's rights, and all agitation on that subject, notwithstanding that the spirits will keep talking and teaching on that subject that it is as wrong and as rotten as our sectarian religion, and needs, and must have, a thorough everbauling. Another class, fully convinced wish we would not repudiate the Bible. It is still an idol in their hearts, and believing it sacred. they wish we would all accept it and prove Spiritualish from and by it. Others wish we would not deny the especial incarnation and divinity of Christ which they have so long believed. Others still wish we would let alone tobacco or whiskey, and attend to the facts of spirit-intercourse, and not be so meddlesome with affairs that do not concern the cause of what they call Spiritualism Ten want to sell rum, twenty want to make slaves of their wives, forty want to chew, smoke, or drink, tifty want to pray and go to church and ride two horses with a double chance of getting to heaven, and others want to hold on to the skirts of Christ, lest the spirits should pull them. down to a lower plane of happiness. Selfishly we all have some idols to hug, and are not very ready to learn the great truths that must come sooner or later with Spiritualism, that a new era is dawning upon the earth, and that before it our old institutions will crumble and fall, and from them new and superior ones will arise, titted to a higher and better condition of the race. Chattelslavery is out of the way, marriage-slavery must follow, and the equality of woman with man must take its place. Polygamy and prostitution (whether legalized or not) must fail under the equality of the sexes. Idolatry, whether of Christ or the Bible, or any other, will recede before the light of science and the rationalism of an enlightened age, and in all these subjects, so far as we know, the spirits are urging on the work of educa-

### REV. M. D. CONWAY.

A foreign correspondent of the Interior, writing from Belfast about Christianity and the cause of Christ in Great Britain, says:

Christ in Great Britain, says:

"M. D. Conway, of London, (who is an importation from America,) would be a zealous free-love apostle and propagandist if in New York. In London, he is a subtle, clever and dangerous infidel. Ostensibly a Unitarian minister by profession, in reality he is a believer in Voltaire, the Protoplasm of Huxley, and everything but the Lord Jesus Christ. No conference of Christians should include such men as Conway. As the English Government has adopted measures to put down seditious newspapers, it ought also to adopt measures to suppress all pernicious publications. If the authorities would peremptorily request Mr. Conway to take himself off to the land whence he came, they would be doing a real service to the came, they would be doing a real service to the Metropolis. The teachings of such a man are, in their influence and tendency, more pernicious to sound morality, social order, good constitutional government and evangelical religion, than the coarse and ribald ravings of Tom Paine were at the time he lived and wrote. Extreme and indiscriminate toleration is not always safe. The first step in error is like the first step in sin, and the fearful picture given by St. Paul in the first chapter of his Epistle to the Romans, is a true and faithful portrait of what society would be if such men as M. D. Conway were in a majority. They have swung themselves loose from Christ, and they are drifting they know not where. 'They do not like to retain God in their knowledge.'"

It is quite interesting to read the sharp criti-

cisms of the same writer on the assumed superiority of the Roman Church over his Presbyterianism, and to see how he squirms under the heretical lash when applied to him and his freelove and infidel church. Such writers need to be reminded every day that they are heretics as bad as "Tom Paine," and under a strict construction of Christianity or under a popular vote would have their "pernicious" heresies suppressed by Roman Catholic authority. They are barely tolerated, and whatsoever they would do to Mr. Conway they might as well have done to them, for they are on no more tenable ground. It is a go to the hills, to the great California wood-altars. most singular feature in the religious history that persecution comes up immediately as soon as power to use it is obtained in every Christian We find it among the persecuted Mormons, at Onelda Community, and even in the liberal ranks of Unitarians.

#### SCIENCE IS COMING.

The little pamphlet by Prof. Gunning," Is it the Despair of Science?" written in the interest of science and on the verge of our spiritual philosophy, shows plainly, as do many other signs, that science will soon draw Spiritualism out of the most of the scientific minds have driven and consigned it, and where it has been nursed into. many follies of a class similar to those of Christianity with its trembling faith and assumed belief in a spirit-life, utterly out of reach of this, except through death. Our friend has done a good work with his little brochure, plainly setting forth a few facts like those in abundance in our experience, and then taking a few cautious scientific, steps toward the conclusions we have long since reached. It is not the despair of science, but the despair of superstition, that is coming through spiritual phenomena that have so long been the food and fuel of religious fanaticism and Christian assumption. Science can deal with anything, any facts, any phenomena, when she can be allowed to experiment, but when her devotees are dependent for bread and books, for honors and reputation, on the clergy, who are also dependent on the stupid credulity of the people who believe in miracles and the Holy Ghost as the only spiritual phenomena, we have a right to receive; and when these clergy are themselves the founders and supporters of the marvelous delusion on which they depend for their easy lives and luxurious livings, how can we expect the students of science to examine the phenomena? Outside and independent workers must first create a background that will support them, and that must be mainly created in the minds of those who are independent of the churches and preachers.

This is the work scores of us have been engaged in for years, and it is cheering to us to see, at last, that the apparatus is being put up that will bring out the spirit-world in distinct relief scientifically to the intelligent minds, and we are sure the people will sustain the scientist, and drop the preacher of superstition, who has ever dwelt in darkness and prefers it. Let us have knowledge, science, light, till the mysteries all dissolve, and the two worlds become real and better known to each other. We care nothing for the speculations of any one on the conditions or character of the spirits that communicate, nor their opinions of the effects of mediumship. All these will settle themselves in due time. It is the fact we want established, set forth and declared scientifically—that man has a conscious existence after death, and can by some law communicate the fact to the living. Hundreds of thousands of us know it; but the colleges have not declared it an established fact, and we believe the only reason to be that they are controlled by clergymen, and not by scientists. Our priests have almost as complete control over our schools and the students of science as did the Church of Rome in the days of Galileo, and they are as anxious to stop any experiment that encroaches on the theories they teach as revelations from God and committed to the Church. They have so long declared from Shakspeare (which is good Bible,) that the dead have gone to a "bourne from which no traveler returns," that they will allow no man to prove the contrary so long as they can prevent. et us not despair: science is coming to the rescue

### TWEEDLEDUM AND TWEEDLEDEE.

Miss Brittain, writing foreign correspondence for the Interior, in speaking of a simple race that played rude music all night to scare off the cholera, says, " Poor people! they have never learned to pray to him who commands the pestilence that have closely watched for half a century those who have thus prayed, and find their prayers no most of the names. more efficacious than the music of the "drums, gongs, tom-toms and bells." Nor have we found to hear and answer than is the God or Gods to ter. which these poor Asiatics pray with music.

It is strange to see the ignorant assumption which these Christian writers palm off on the readers of secular papers, constantly asserting and assuming a superiority where there is none of the people are fast opening to the light of the be satisfied with faith, hope and belief, where knowledge is attainable, and music as good as

TOBACCO. The late Kentucky Conference passed resolutions strongly condemning the use of tobacco. At the public entrance to Shaw's Garden, St. Louissaid to be the finest garden in the United States, and certainly the finest we ever saw-is a notice to visitors not to smoke on the grounds, and requesting all who chew not to spit tobacco juice on the walks or grounds in the enclosure. These from all decent society; and in fact it finds now the lower and poorer ranks of society.

#### IS SECTARIANISM DYING OUT? The report of the Green Mountain Association

Universalist—says:

"Of the twenty societies, but thirteen have preaching statedly; five, all the time; one, three-fourths of the time; live, half of the time; one, one-fourth of the time; one, amount not known."

### The London Medium and Daybreak says:

J. M. PEEBLES, F. A. S. L.—When our friend, Mr. Peebles, went to the East last autumn, he had instructions from the Anthropological Society of London, to gather whatever facts came un-der his notice relative to the science of man. To this end he was appointed a local secretary for the East. His speedy return to Britain prevented his credentials reaching him in Asia, but since he arrived in London he has attended some of the meetings of the Society, and has been presented

Correspondence of the Banner of Light. THE CALAVERAS "BIG TREES."

BY MRS. H. F. M. BROWN.

Longfellow said:

"When thou art hard beset
With sorrows that thou wouldst forget;
When thou wouldst read a lesson that will keep
Thy soul from fainting, and thy heart from sleep—
Go to the woods and hills."

I have not of late been "hard beset with many sorrows," yet "for a' that " I wanted to escape from the din and smoke of city life-wanted to And I went. We, a little party, went by rail to Stockton; thence by stage eighty miles to Cala-

Our way for some miles after leaving Stockton, lay along the San Joaquin Valley (pronounced San Waukeen). The valley is about as hot as was old Nebuchadnezzar's furnace, and the dust was not altogether agreeable; but the tedium was relieved by the te Deum of song-birds and musical streams. And then Monte del Diable (Mount of the Devil), bold and deflant, with its lofty outlook, was to us an object of deep interest. We half wished that Mr. Lucifer would take us up there, and, from his skylights, show us the woods, waters and towns that are to be seen for many miles around. We passed over splendid ranches, through deserted mining towns, and towns not deserted. The valley lands are loaded with grain, and with grapes, figs and other fruits. The uplands are covered with sheep and cattle. Sixty miles brought us to Murphy's-to Sperry's Hotel -hungry as bears, tired to death, and, oh my! so dirty! Supper, a bath, a good sleep in the winds that came drifting in from the Sierras, set us on our feet for a march into the land of trees.

It is but fifteen miles from Murphy's to the Mammoth Grove. The Guide Books say the road is "splendid" and the "coaches first-class." I am glad that I am not the author of the story books. That the roads are good for mountain roads, and the coaches suited to the roads, there is no doubt. But one fact is worthy of mention: the way between Murphy's and the grove is the pleasantest part of the journey. Much of the way is through forests of pine, cedar, maple, and a great variety of blooming shrubs. At the grove we are two thousand five hundred feet above Murphy's, and four thousand two hundred feet above the ocean.

The Hotel is the only house at the grove. It is a large, comfortable, well-kept house.

The rooms can well accommodate sixty guests. It has verandahs, parlors, ball room, and good sleeping apartments. Mine hostess sent me and my baggage to a well-furnished front chamber, with a door opening on a verandah overlooking the wonderful trees. This is the best hotel I have seen, out of the city, in this State. The board is \$12 per week-the cheapest place I have found.

From my window and from the upper balcony I could see the enchanting trees; could see their green branches leaning against the fleecy clouds, and I could hear the mournful murmur of the wind in the branches: but I wanted a nearer view: wanted to go alone and lean against the old patriarchs, and hear them speak straight to my soul. Out I went.

But I want first to give the reader a scrap of the "Big Trees'" history, as it was given me by N. C. Congdon, M. D., an old "party miner," that I met at the hotel. In 1852 Mr. A. T. Dowd was in the employ of the Union Water Company. This company was camping a few miles from the trees. Mr. Dowd, in one of his hunting excursions, found the trees. Returning to the camp he said: "I have seen trees of greater circumference than this camp is." The men had no faith in the story, and laughed about Dowd's big trees. Mr. Dowd did not like this lack of faith in him, so he devised a way of proving his veracity. Returning one day in haste from a hunting excursion, he said: "I have killed a bear, and want help in bringing it in." Out went Capt. Hanford and some of his men. Mr. Dowd led the way to the mammoth trees, and said. "There is my bear."

Within an area of forty-five acres there are a hundred trees. Many of them are seventy-five feet in circumference; some are smaller, a few larger. The bark is from ten inches to two feet in thickness. The foliage is evergreen, resembling cedar; by scientific men they are classed among the scynoia gigantia.

The most prominent trees are named for famous individuals. The names are engraved or painted on marble, and set in a niche carved in the bark. Several writers declare that many of the trees are walketh in darkness." Neither have we; and we inappropriately named; but I looked, and by the aid of imagination discovered appropriateness in

On reaching the hotel we pass between the "Two Sentinels," each over three hundred feet the Jehovah to whom she prays any more ready high, and the largest twenty-three feet in diame-

As we enter the grove from the hotel, three trees stand in a group. These are called "U.S. Grant," "W. T. Sherman," "J. B. McPherson." Three generals, holding council outside the camp, or guarding, it may be, the gate leading to our for their prayers or modes of faith. But the eyes Ship of State. Let them stand named Grant, Sherman, McPherson. Next comes the "Pride interior life, and not much longer will they of the Forest." It is eighteen feet in diameter, and three hundred feet high. Near by "Phil. Sheridan" stands in its greenness and glory, three hundred feet in the sunlight. "Miner's Cabin," sixty feet in circumference, is lying on the ground, dead and deserted. I saw a man go into the cabin, and come out through a knot-hole. "Three Graces" are three tall, straight trees, standing side by side in freshness and beauty. To the name some one has added "E pluribus unum." 'Uncle Tom's Cabin" was famous in its time and prime, but it is charred and dying now. 'Hercules," the fallen, was the largest tree standing in the grove till 1862, when a heavy are surely signs of progress, and we trust that at storm blew it down. It is three hundred and no very distant day the weed will be excluded twenty-five feet long, and ninety-seven in circumference. "Sir John Franklin" and "Dr. its principal supporters in the loafers and among | Kane" are near together in the forest; hope they the boot-blacks and news boys that throng the are as near in the soul-world. They were named streets of our large cities. It is going down to in 1862 by Lady Franklin. Among the named trees there are "The Mother and Son," "The Old Republican," "Siamese Twins," "Old Bachelor," Old Maid," "Pocahontas," "Sir W. J. Hooker," "The Century," "Lafayette," "Keystone State,"
"Longfellow," "John Bright," "Alta California,"
"Uncle Sam," "General Wadsworth," "Elihu Burritt," "Broderick," "William H. Seward," "Edward D. Baker," "Benito Juarez," "George Washington," "Henry Clay," "Andrew Jackson." "William Cullen Bryant" is a large tree. Wonder if, in spirit, the old poet did not wander among these old trees when he wrote-

"The groves were God's first temples." There is no doubt but that the "century-living crow" had birth, grew old, and died among the branches of these old trees. It is estimated by the rings that some of the trees are three thousand years old. Pity they could not tell us their story of Noah and the deluge! "Florence Nightingale," with a diploma of Honorary Fellowship and of Local Secretary for Trebizond or elsewhere. Mr. Peebles has ample scope for making anthropological observations in America, where he has come much in contact with the Aborigines.

"Henry Ward Beecher" is two hundred and "Henry Ward Beecher" is two hundred and liable.]

eighty feet high, and fourteen feet in diameter. This grand sentinel stands surrounded by a host of small trees of various names and kinds. Plymouth Church was never more appropriately represented. "Starr King" is three hundred and seventy-two feet in height, and fifty-eight in circumference. This tree is sound from root to top. It rises straight two hundred feet without a single limb, and then it wears gracefully just under the blue sky a coronal of green leaves. A friendly breeze broke a small branch from an upper limb when I was there. I brought it away with some of the cones, to distribute among the admirers of the man whose name the tree commemorates. 'Abraham Lincoln," eighteen feet in diameter, and three hundred and twenty feet high, stands apart from the other trees. It is slightly charred at the base, but at the top there is a chaplet of immortelles.

When I first saw "Lincoln" the upper branches were enveloped in a soft, gold and crimson-edged cloud. Well typified, I thought. When the great Lincoln stood strong and firm on the earth a cloud overshadowed him; but even in the crimson of the cloud there was a golden glory. Grant stands at the entrance of the grove, Lincoln in the heart of the grove. So Grant, the President, stands in the outer temple; Lincoln, the risen President, has gone into the inner sanctuary, the holy of holies. I hope invisible wires connect the two souls even as an earth-path unites the two president trees.

Among the largest of the trees is "The Mother of the Forest;" it is three hundred and twentynine feet in height, and eighty-four in circumference. The Mother has been basely abused. It 1854 the bark was taken off for one hundred and sixteen feet from the base. Pity the "woodman" sixteen feet from the base. Pity the "woodman did not "spare that tree." To be sure as to the size of this old "Mother" I took a line and went around it, and found it fully as large as has been represented. "The Father of the Forest," a fallen monarch, is four hundred and fifty feet in length and about eighty in circumference. It is hollow for about eighty feet. It is said that a horse and rider have often passed through it. "The Big Tree" did stand near the entrance to the grove. It was three hundred and two feet in height, and ninety-six in circumference; the bark was eighteen inches in thickness. It is said that "five men worked twenty-five days in felling it, using large augers. The stump of this tree has been smoothed off, and now easily accommodates thirty-two dancers. Theatrical performances have been held upon it, and in 1858, a newspaper-The Big Tree Bulletin-was printed there."

Our party spent a Sunday at the trees. Rev. Dr. Hatfield, of Chicago, was also there. A meeting on the stump was proposed. A dinner bell called the people to the stump to worship. Mr. Hatfield gave us a good talk. Mr. S. S. Osgood said it was a sensible "stump speech." Two young Englishmen who were there on a seeing expedition, did not attend the meeting. To excuse himself one of them said to me, "You, doubtless, enjoyed the meeting; but I chose to worship in the great Cathedral, God's own temple." He did just what I should have done had I but the one day in the grove.

Dr. Congdon told us what but few know-that six or eight miles beyond this grove there is a monstrous grove of fourteen hundred big trees. A bridle path is to be made, a stream or two bridged, so that sight seers may have the pleasure of seeing the largest trees on the face of the earth. I have engaged a horse and guide for a trip to this new grove next June.

San Francisco, Cal., June 24th, 1870.

### SPIRITUALIST MEETINGS.

ANCORA, N. J.—The "First Spiritualist Society of Ancora" hold meetings each Sturday at 4 P. M. H. P. Fairfield, President; J. Madison Allen, Corresponding Secretary, Children's Progressive Lyceum meets at 104 A. M. Eber W. Blond, Conductor; Mrs. Emmeline E. S. Wood, Guardian.

Hond, Conductor; Mrs. Emmeline E. S. Wood, Guardian.

Boston, Mass.—Mercantile Hall.—The Children's Progressive Lyceum meets at 10 a.m. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dole, Secretary,

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs,) each Sunday. Circia at 19 A. M.; evening, fectureor conference. The Children's Progressive Lyceum meets at 1N P. M. Conductor, Dr. C. C. York; Guardian, Harriet Dana.

New Era Hall, 176 Tremont street.—The Golden Era Association holds three sessions each Sunday. Spiritual experience and conference meeting at 10 A. M.; discussion at 2 P. M.; lecture at 7 P. N. President, Dr. J. C. Chesley.

Hospitaller Hall.—Public circles are held in this hall, 503 Washington' street, Sunday mornings, at 10 M o'clock. Admission 10 cents.

mission is cents.

Buffalo, N. Y.—The Buffalo Spiritual Association hold meetings at Lyceum Hall, corner Court and Pearl streets, every Sunday at 10½ A.M. and TM. P.M. H. D. Fitzgerald, President; B. P. Froggatt, Treasurer; George F. Kittredge, Secretary. Children's Progressive Lyceum meets at 2½ P. M. Lester Brooks, Conductor; Mrs. Mary Lane, Guardian.

Baltinore, Mn.—Saraloga Hall.—The "First Spiritualist Congregation of Baltimere" hold meetings on Sunday and Wednesday evenings at Saraloga Hall, southerst corner Calvert and Saraloga streets. Mrs. F.O. Hyper speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

Broadway Institute,—The Society of "Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours. vening at the usual hours.

CAMBRIDGEFORT, MASS.—Children's Lyceum meets every Sunday at 10½ A. M., at Harmony Hall, Watson's Building, Main street. E. A. Albee, Conductor; Miss A. R. Martain, Guardian.

CHEISEA, MASS.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Sup't.

J. Ricker, Supt.
CHICAGO, ILL.—The Spiritualists hold meetings every Sunday in Crosby's Music Hall, at 10% A. M. and 7% P. M. Children's Progressive Lyceam meets in the same hall immediately after the morning lecture. Dr. S. J. Avery, Conductor Speaker engaged:—Mrs. Emma Hardingo during July.

FORBORO', MASS.—Progressive Lyceum meets every Sunday at Town Hall, at 10 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoom 12 2 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 P. M., at Cadet Hall. Lowell, Mass.—The First Spiritualist Society meets in Wells Hall. Lectures at 23 and 7 p. M. Children's Progressive Lyceum meets at 10 M. A.M. J. S. Whitney, Conductor; Mrs. Truc Morton, Guardian.

MILAN, O.—Boclety of Spiritualists and Liberalists and Chil-fren's Progressive Lyceum, meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian. North Schuar Aufler, Guardan.

North Schuar, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Coni-hasset Hall, at 10½ A. M. and 2 P. M. The Progressive Lyceum meets at the same hall on the first and third Sunday at 10 A. M. D. J. Bates, Conductor; Deborah N. Merritt, Guardian; Edwin Studley, Assistant Guardian; Waldo F. Bates, Musical Director; J. N. Morris, Librarian.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday in Apollo Hall, corner of Broadway and 28th street. Lectures at 10½ A. M. and 7½ P. M. P. E. Farnsworth. Secretary, P. O. box 5678. The Children's Progressive Lyceum meets in the same hall at 3½ P. M. Dr. D. U. Martin, Conductor.

PLYMOUTH, MASS.—The Spiritualist Association hold meet-ings every Sunday in Leyden Hall. L. L. Bullard, President; Mrs. T. Bartlett, Treasurer. SALEM, MASS.—The Spiritualist Society hold meetings every Sunday at Lyceum Ilali, at 3 and 72 r. M. Walter Harris, President: Henry M. Robinson, Secretary; Mrs. Abby Tyler, Treasurer.

Treasurer.

Virriant J., J.—Priends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., and evening. President, C. B. Campbell: Vice President, Mrs. H. H. Ladd; Recording Secretary, H. I. Ladd; Corresponding Secretary, John Gage; Treasurer, S. G. Sylvester. The Children's Lyceum meets at 12½ P. M. Dr. David' Allen, Conductor; Mrs. Julia Brigham, Guardian; Miss Ella Beach, Musical Director; D. F. Tanner, Librarian. Speakers desiring to address said Society should write to the Corresponding Secretary.

WORCESTER, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, in Lincoln Hall.
WILLIAMSBURGH, N. Y.—The Spiritual and Progressive Association hold meetings and provide first-class speakers on each Thursday evening, at the Masonic Temple. Admission 10 cents. H. Witt, Secretary, 22 Fourth street.
WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in their (new) Harmonial Hall, opposite Metropolitan Hotel, Pennsylvania Avenuo, between 6th and 7th streets. Lectures at 11 A. M. and 7½ P. M. Children's Progressive Lyceum (T. B. Caldwell, Conductor; Miss Marlon Litchfield, Assistant Conductor; Mrs. Rowland, Guardian of Groups; Mrs. B. F. Clark, Assistant Guardian) meets at 12½ o'clock. John Mayhew, Presiden.
YATES CITT, ILL.—The First Society of Spiritualists and

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 22 P. M. [We would respectfully request all interested in spiritual meetings to forward us a correct list of officers and other matters pertaining thereto, as it is only by individual assistance that we can hope to make our announcements reSECOND EDITION.

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