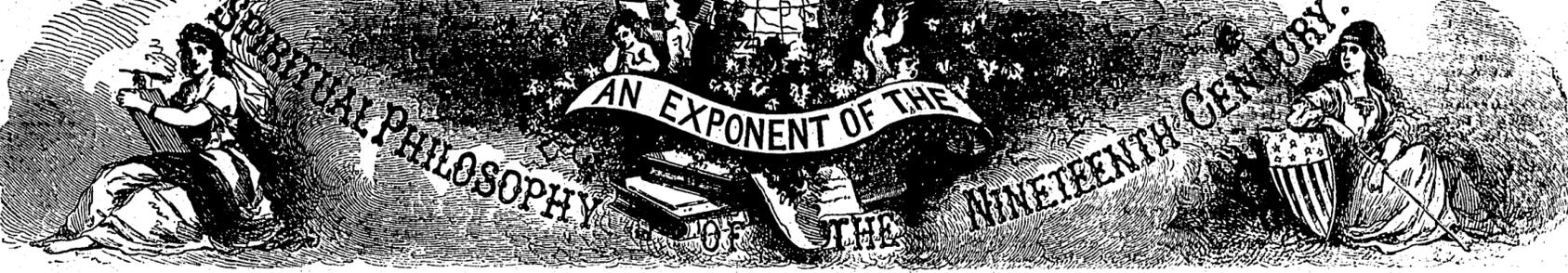


BANNER OF LIGHT.



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NO. 26.

Written for the Banner of Light. TO ONE AFFLICTED.

BY A. G. ALLEN.

Oh droop not in sadness, my poor lonely boy,
Nor think thou art covered from love, hope and joy:
Though all may seem gloomy and dark for a time,
All Nature is teaching her lessons sublime,
And voices are whispering full oft in thy ear;
"Rejoice, for thy mother and sister are near."
Though poverty often may stand in thy way,
And friends seem reluctant thy wish to obey,
Do true to thyself, to thy God and mankind,
Then oft in your loneliest moments you'll find
Samaritan-like will the angels appear,
And tell thee thy mother and sister are near.
Thou treasure no longer and thoughts of the tomb,
For truth is removing the darkness and gloom:
That ages of error so wantonly gave;
The friends who "pass over" go not to the grave,
So mourn not in sadness, but dry every tear,
For angels—thy mother and sister—are near.
Let love, truth and friendship and calmness serene,
Inspire thee with hope through each earth-troubled scene:
Till the indwelling spirit the summons obey,
To cast off its cumbersome casket of clay,
And follow its guides to that glorious sphere
To dwell with thy mother and sister so dear.
—Granville, Vt.

SPIRITUALISM IN THE WEST. NUMBER TWO.

BY EMMA HARDINGE.

In my last communication on Western Spiritualism, I paused on the eve of entering the "Little Giant" of the West, Chicago. On arriving here, to commence an engagement for the months of June and July, I found the city, streets, houses, spiritual organizations, and spiritualistic leaders, completely remodeled since my last visit in 1860. As to the city, it is simply a miracle of progress, fully illustrative of the prophetic promise that "the rough places should be made plain, and the crooked places should be made straight." Beautiful avenues, streets, parks, handsome residences, and magnificent stores, have sprung up in the very midst of the prairie with the rapidity and luxuriance of blossoms. Whole blocks of houses have been tossed up in the air like so many feathers, and as the spirit of improvement is still in universal operation, old houses are being rolled off through every street of the city to make room for the new and handsome residences that are springing up ere the shadow of the former tenement is out of the road; indeed, this last feature of Chicago enterprise is one of its chief inconveniences, for it is now scarcely possible to pursue the "even tenor of your way" for above two blocks, without encountering "something coming" down the pathway in the shape of a huge old black building, rolling its heavy length along the road, where the perplexed Jehu has turned off from the right hand and the left, to avoid encountering similar obstacles. But what have the locomotive dwellings of Chicago to do with Spiritualism, my readers will naturally say? I answer, they are a pretty fair representation of the intellectual and spiritual status of the community. The "dry bones" of old ecclesiasticism are just in the same position as the cumbersome old shanties of the town's earliest erection; where they can't be moved on, they are being moved off, and that with such speed and force, that I am strongly disposed to think the next score of years will see the "dry bones" of Illinois Churchianity becoming an exceeding great army of living men and women. In Chicago itself, a few paralytic shocks have been administered to "the cause," chiefly by the erratic hands of its professed adherents.

Those who could perceive how naturally all the floating straws, chips and angularities of the mental life ocean gravitate toward this great unconservative centre, would not be surprised to find it a very "Cave of Adullam," in which folly and fanaticism, free love and free hate, are just as sure to find a place, as the more estimable and worthy features of the great cosmopolitan movement called "Spiritualism." Let it be distinctly understood, however, that the latter desirable elements are not lacking in Chicago. An excellent and flourishing Children's Lyceum, under the indefatigable conduct of Dr. S. J. Avery and a devoted staff of leaders and assistants, has long held its place in the city, and kept alive the interest which would else have ebbed and flowed with the less permanent lecture meetings.

For some months, indeed, before my arrival, no lectures had been given, and the empty rostrum formed a mute but eloquent protest against the assumption of spiritualistic progress in Chicago. Local causes unnecessary to detail, had combined to produce this defection; but the earnest desire to wipe out the reproach may be judged of, when it is remembered that the present whole-souled and energetic committee were willing to re-commence the meetings in June and July, the very months when they are so universally suspended in almost every other place throughout the United States, but nevertheless the only period in which the writer's leisure would enable her to render service on the Chicago rostrum.

The experiment of opening meetings in such an unfavorable season, despite the additional drawback of its being the hottest summer which has been remembered for many years, proved, in this instance, all that could be desired, either in point of interest or financial success to the Society; in fact, our meetings were unquestionably the best and most fully attended in the city, and in their results exceeded all that we had anticipated. I cannot now recall all that we had anticipated, and interest, the memory of the many bright, quick-witted, upturned faces that used to throng Crosby's Music Hall morning and evening, despite the fearfully oppressive atmosphere, which seldom ranged below one hundred degrees; but when I recollect the dear home that sheltered me, and the beloved friends whose constant welcome greeted me after each week of my ceaseless wanderings, my heart turns with affectionate yearnings

toward my nine weeks' sojourn in Chicago, and can scarcely yet become reconciled to the sorrowful hour which carried my weary feet away from such genial surroundings, and such a dear imitation of the poor exile's "Home, sweet home."

I am informed there are a large number and variety of good mediums in Chicago. Mr. Peter West and Mrs. Dr. Cleveland are the only test mediums whose gifts I had an opportunity of witnessing, and both of these I can, from experience, pronounce to be of a high order, and calculated to render invaluable testimony to the fact of spirit communion. I attended one séance for physical manifestations in the presence of Mrs. Sawyer, and all my party united in pronouncing the phenomena produced to be equally wonderful and satisfactory.

The office of the excellent *Religio-Philosophical Journal* still forms a nucleus for the literati of Chicago, and the many distinguished and warm-hearted supporters whom "the cause" can boast of in this city, ought to make it a centre of irresistible power and influence.

During my stay in Chicago, I visited La Salle, Ottawa, Rockford, Vermont, Dubuque, Davenport, Rock Island and Beloit. With a thermometer ranging from ninety-four to one hundred, I never saw a film house in either of these places. True, faithful and energetic workers are laboring in all, and it would scarcely be just to the aggregate of self-sacrificing and devoted Spiritualists who sustain the meetings in these several places to speak individually of their great services in special distinction from the rest.

At La Salle I had the pleasure of visiting "Starved Rock," famous alike for its romantic beauty, and the touching Indian legend from which it derives its name. In evidence of the truth of this legend, an Indian spirit with whom I conversed on the summit of the rugged heights, dropped an old crystallized human bone at my feet, a relic which, from its size and peculiarity, could scarcely have escaped the curious search of the many visitors who constantly throng that place, had it not been brought from some concealed place by the spirit ere he dropped it on the open ground at my feet.

At Ottawa, I had the good fortune to reap the harvest of success sown by the gifted hand of Mrs. Annie Lord Chamberlain, who during a residence of some two years in one of the most distinguished families of the place, afforded a vast number of visitors the opportunity of demonstrating the truths of spirit-intercourse, through the truly supermundane feats of marvel which spirits can perform in her presence. Mrs. Chamberlain's almost unsurpassed mediumship in physical manifestations, has been too often witnessed and described to need reiteration in this place; but it is simple justice to the poor media, who so often labor without even the grateful testimony of kind acknowledgments or human appreciation, to record, when possible, the results of the growth which their patient hands too often sow in silence, and seldom, or ever reap in person. Annie Lord Chamberlain has planted over the soil of Ottawa, with spiritual germs, the blossoms of which were sweet and fragrant to the senses of Emma Hardinge, and shone brightly in the abundant welcome which thronged and intelligent audiences rendered her. Here may be seen the most choice productions of spirit art that have ever yet graced the short annals of Spiritualism. They are a collection of pictures wrought through the organism of N. B. Starr, who, in the presence and meditative aura of Mrs. Chamberlain and her gifted friends, Col. and Mrs. Cushman, worked with a refinement, skill, and artistic finish that is lacking in nearly all the drawings claiming a spiritual origin. The pictures consist of portraits in oil, but the exquisite tone, coloring and idealism which they exhibit, would render all attempts at description tame and unworthy. By the kindness and liberality of Col. Cushman these pictures have been exhibited to hundreds of admiring witnesses, and even the most critical dilettante in art have been compelled to pronounce their beauty unearthly and their execution almost faultless.

One of my most agreeable visits was made to Davenport and Rock Island, where, in company with a gentleman who was the *first white child born on Rock Island*, I wandered over many spots rendered memorable by the struggles maintained in the early colonial days between the Americans and their former progenitors, the English, the latter of whom were assisted in this section of country by the Indians, under the leadership of the celebrated Sac warrior, "Black Hawk." My friends, who were, doubtless, divided between sympathy and amusement at my enthusiasm, took delight in pointing out to me the cavern where, as tradition affirms, there formerly dwelt a beautiful white spirit with whom Black Hawk held intelligible counsel, and for whose behoof the children of the island were forbidden to conduct their sports in that locality, lest their intrusion should disturb or drive away the sweet tutelary spirit. Almost every foot of ground on that lovely little gem of the continent Mississippi waters is historical ground, and whilst listening to the plain yet eloquent descriptions of my esteemed escort, Mr. D., and recalling the once picturesque condition of the Island under the simple rule of the Aborigines and their friend, the "good Englishman, Davenport," I could bridge over the past half century with the arch of memory, and behold the "Canoes of Waters" covered with a flotilla of bark factories in place of the clumsy looking modern steamboat.

The beautiful hills and forests in all their primeval grandeur rose up before my eyes unsoftened by the smoke of the modern factory, and undisturbed by the huge staring buildings that uprear their many storied heads on the river's bank, now converted into wharves. The log house of the woodman and the wigwams of the red warriors rose out of the forest depths in all their picturesque simplicity, and the tall form of the painted savage or the agile bound of the dusky youth,

were the only images that broke the tranquil beauty of the lovely island solitude.

The world would have said these were visionary creations of my own mind. It may have been so, but to me they seemed so real, that I still believe their psychometrical impression upon the air—that faithfully preserves in its eternal store-houses every image that has been—must have been pierced by the half open eye of my spirit; and given up the shadowy records of the scenes which had once formed the reality of that island landscape.

During my visit to this locality, I enjoyed more than one interview with the former inhabitants, and amongst others had the privilege of conversing with the spirit of the great Sac chief, Black Hawk. This noble being generously offered to become my guardian spirit, on certain conditions, which I promised to submit for consideration to my venerated band of lecturing spirits. Black Hawk agreed with me to receive my answer when I visited (as I proposed to do,) a lovely mountain, from whose summit he had been accustomed whilst on earth to look out over the surrounding country, and take cognizance of whoever should approach his people's settlement. Here, too, his tribe were in the habit of resorting, either to pray to the Great Spirit, or commune with the invisible world in their hours of sorrow and bereavement. This consecrated place is called "Black Hawk's tower," and a more romantic or picturesque spot for the purposes to which it was appropriated, never came from the hand of the Divine Architect.

By six o'clock one bright morning last July, myself and my hospitable host, Mr. Hull, of Rock Island, might be seen ascending the steep and rugged road that leads to the summit of this lovely mountain, with a gentle horse and light buggy. When about half way up the steep path, the low whisper of the spirit chief sounded in my ear: "Behold my signal. I give you yonder token because it is torn, old and ragged like the destinies of my people; but observe, child, it is pure, white and spotless as the spirit love."

Whilst these words were being breathed into my ear, I perceived fluttering down into the road right at our horse's feet something white.

Mr. Hull got out of the carriage, picked up and presented me with a white handkerchief, very old and torn—but perfectly pure and white, of the finest texture, and without any mark. How it came in that wild scene, at an hour of the morning when no one could have preceded us on the road, might indeed have been a problem, but for the spirit promise of a "signal."

It could not have lain in the road a moment without soil or observation; indeed, its appearance there at all must, under all the circumstances, have been contrived at that very moment. Nothing else could cover the ground of its appearance. It was to me a sad and humiliating recital to hear my kind escort, Mr. D., relate how pure, simple, true and honest the Indians of that county once were; how implicitly his father, the great white chief, who kept stores for and traded with the Indians, could trust all his property unguarded in their charge; how faithfully they paid their debts, discharged all their obligations, and made their simple word of far more avail than the white man's bond. To hear all this from the lips of one who had experienced its truth, and then contemplate the degrading conditions into which the enlightenment of Christian civilization has reduced the once noble savage, was, indeed, a practical test, applied to the value of Christianity and heavenism. "Locks, keys, bolts and bars were never needed till the white man came." Drunkenness, profanity, sensuality, and finally murder followed, in the train of the Christian mission and civilization.

The good Mr. Davenport, who had for years been protected by the tomahawks of savages, was ruthlessly butchered at last by a party of white citizens, some at least of whom had been educated in American public schools and "got religion" in Christian churches.

"Lo! the poor Indian!" will yet have as its corollary *Lo! the bad white man!* and when all is done, and the last red savage shall be driven off from the last footholds of his Western home into eternity, and his name shall be no more than a memory which the softening hand of time shall have redeemed from the obloquy which passion and prejudice have branded it with, we shall acknowledge that the virtues of these hapless sons of the forest were all their own, their vices the contaminating contact of white civilization, and the doctrine of VICARIOUS ATONEMENT.

At Rockford, Beloit, Vermont and Dubuque, I found Spiritualism always flourishing in proportion to the care and zeal which its supporters bestowed upon it. When not excluded by a twenty-cent fee at the door, large crowds responded to every invitation put forth in the name of Spiritualism.

The weather, as I have stated, was simply insufferable. The heat of this memorable summer might well have excused attendance from the most faithful at our meetings, but the interest in our cause has obviously kept pace with the tropical atmosphere, and I may venture to say with two or three exceptions (and those only where a greenbacked policeman kept the people out,) I have been met everywhere by the largest gatherings I have ever seen in fourteen years.

I have now carried my review through two more months, to wit, June and July, for all the places I have named, together with nine weeks of Sabbath ministry at Chicago, were trodden by my restless feet, and ministered to each for three or four evenings, during these two past burning months.

Will not my readers own that I had earned the two delightful days of rest and pure enjoyment which I found in the sweet home and lavish hospitality of Capt. and Mrs. Andrews, of Laporte, Indiana? Here amidst flowers and shade, genial surroundings, and a cordial welcome, I drove about amidst the lovely lakes, woods and hills of

that fairy region, and for the first time in my long and arduous career, tasted the enjoyment of a generous welcome without being obliged to earn it through incessant labor.

The dear faces of my kind and loving host and hostess even now loom up before me in gentle surprise, as I tendered them my apologies for spending two whole days without lecturing. They had invited me there to rest, and wondered why I felt guilty at daring to enjoy that privilege for two whole days. Good, generous friends! brave, untiring pioneers as they were and are! even they do not realize as the wandering itinerant does, the immense harvest that is waiting for laborers, and the Macedonian cry, "Come over and help us," that is reaching from valley and mountain, city and plain. And now I reach the last goal of my Western pilgrimage, the State of Ohio, where I have resigned my closing months of August and September into the hands of A. A. Wheelock, chief editor of the admirable semi-monthly periodical, *The American Spiritualist*, and himself so untiring and indefatigable a laborer for Spiritualism, that I can only promise to conclude my Western sketches next month, provided my missionary labors under Mr. Wheelock's guidance leave me sufficient life and energy to indite the record. At present it is only necessary to say Cleveland (spiritually) still lives, and Ohio, in the Western Reserve, where I am now laboring, seems to be a field white for the sickle of the harvest. Unless I should fall, as some blessed ones before me have done, in my tracks, my readers shall hear more of this section of country by-and-by from me.

Spiritualist Funeral in a Methodist Church.

We have received a copy of the *Troy Daily Times*, of Aug. 11th, which gives quite an extended account of the services at the funeral of Mrs. Julia C. Richmond, at the Methodist Church, Green Island, N. Y., said church being without hesitation granted for the purpose—an example for some societies even in Massachusetts to follow. After describing the interest awakened by such an uncommon circumstance, the numbers in attendance, and the preliminary exercises, the *Times* gives the following sketch of the services of Mrs. Richmond. Her husband, a member of the popular Spiritualist lecturer, who officiated:

"Mrs. Middlebrook arose and said: The great and mysterious power that controls the destinies of souls, has taken another human spirit to the realms above. We assemble to send after the departed her loved ones, and to be comforted by the assurance that the souls of the departed are not separated from us. How grand the mystery of death! How earnest and true should be our thoughts on this occasion. All must pass through the transition state. All alike must yield to the strange messenger. We ask—What is life? and what is death? They seem to go hand in hand, and will not be separated. Can we ever see in the next life? Each day we throw off the particles of form and nature, even as we throw them off in reality when death bids us leave the world, and each day we slowly grow, until when we come to man and womanhood, there is not a trace left of the child. We look upon this strange thing. Why can we not see that human beings never fulfill on this sphere all the things that they give promise of? Can we ever see in the next life? Can we believe that the memory and the perceptions are dead when the body becomes cold? Can it be possible that you do not see the truth that the departed is still living on? The natural cannot discern the spiritual things. Only for this is she not viable. You may seek the wise men of old, you may go to the past books of inspiration and glean all the comfort you can, but this age has given the knowledge that the spirit of one who goes from earth is still not only a living reality, but that it is as watchful as ever it could be on earth over the interests of the loved ones left behind. If you can understand that the spirit-world is so near that this watchfulness and love can reach down to you, the thought will be a sweet one. As you realize this truth it will be a grand dispensation to your sorrowing heart.

We say of her who has just left us, 'Her life was not finished.' When will it be finished? In life she fulfilled the duties of daughter, wife and mother. Yet we ask, 'Is that all?' A voice comes in reply, 'God's work is going on.' The merciful hand of heaven has the form of its symmetry, the face of its beauty and the eye of its light. All the things of earth are left behind, and the soul mounts upward. All that is perishable is cast off. The spiritual form is taken on. It gives new youth, new beauty, until the transcendent fairness and splendor of the vision can scarcely be beheld by mortal eyes. How strange the introduction into the spirit-world must seem to the new-coming soul. It is surrounded by the spirits of those who love and watch over it as tenderly as mother over her babe. And even as she crosses the threshold of the other sphere, she feels the grateful thought, 'My father, God, has not restricted me from ministering to those who are yet below on earth.' In leaving friends and loved ones she is not bereft, for friends and loved ones meet her there. Men often say of this or that religion, 'It is good enough to live by.' Here is a religion good enough to die by, or rather to open the gates of transition and tell us there is no death. The king of terrors is stripped of his horrid guise and the grave despoiled of its gloom. This is a resurrection dawn, a morning on which a journey heavenward has ended. Lift up your souls and see life, where before there was death. There is no such thing as lost hope. Every hope must be fulfilled. Let those who mourn remember that the deeds they do are seen just as though she who has gone was among you, as though an angel had watched over you. Look upon the world. It is full of blessings, and the greatest is the fact that the spirit-land is not afar off. As you walk through life, the invisible are at your side, and you hear their voices, if you, being spiritually blind, do not see their forms. May we so live that these ambassadors from the Summer-Land who walk with us may be rejoiced at our strength and integrity."

Free Thought.

NON-IMMORTALITY—RE-INCARNATION.

BY LITA BARNEY SAYLES.

Although I may not be capable of writing as well an article as that of V. C. Taylor in the *Banner of Light* of Aug. 13, yet I have some thoughts upon the subject which I would express, in addition to the letter published therein a little time since. That letter was mainly a recognition of the connection between the two. I have waited, and not entirely in vain, for a discussion by able heads than mine, of these, to me, interesting subjects.

Taylor commences by ridiculing, as far as he is able, both the above ideas; follows by asserting that "an unconscious existence cannot lead toward immortality,"—see paragraph 6th of his article—and ends by allowing that "it is not irrational to conceive of beings passing into a state of inorganic and unconscious existence, destined at some future time to enter the process of individualization, and ultimately come up to the condition of immortality." This is his *ultimum in purpo*, and answers itself. I am very well pleased with his disposal of his own proposition.

There are several positions which he takes, that many others also view in his light, and which I dissent from. I am not the "venerable ancient" addressed so pathetically by "Crochet," and whom I trust to hear from in reply, but the idea of re-incarnation comes to me very naturally and consistently after eighteen years' intimate knowledge of our Philosophy. I cannot assert, but neither have I the slightest right to deny what others assert, who are either in the spirit or earthly to-day. If any one asks, "Of what use is this, that it is worth our while to spend our thought or tax our energies to investigate it?" I only reply, "Whatever is truth, that I desire to know, and cannot afford to sit down and wait for others to bring to me. I must work myself if I would obtain the blessing. If I can decide that it is error, then investigation itself never harms us but cultivates our minds to cope with other questions." So I will gain either way, for many other questions are coming fast.

It is asserted, Taylor to the contrary notwithstanding, by spirits long in spirit-life, that they have distinct recollections of being re-incarnated, and of their life in each existence. I hope, as does "Crochet," that conditions may soon be such that we may have the benefit of their and our earth's previous history. But these assertions have been made at the *Banner* circles and at other circles, and published at several different times, during a year past, in the *Banner of Light* and among the French Spiritualists it is nearly as common an occurrence as to have communications at all. I suppose French spirits are just as reliable in their relations of experiences as those from America. Because the thought is comparatively new here is no reason we should ignore what is old there. It is true they can only assert this as a fact; they cannot prove it to our senses, nor can they prove it to those in spirit-life who have no memory of re-incarnation; but the *rational* of it ought to commend it to our honest investigation instead of ridicule. We acknowledge progression to be the law; above all others, that governs us in this and the next life. Herein lies the greatest proof to me of the truth of the principle that underlies Prof. Spence's theory, which was certainly given by a strong spirit-power, and to accomplish a good. Whoever feared to investigate—to him it was a stumbling-block, as the preaching of Christ was to the Jews; but upon the lover of truth it bestowed a new light. I suppose the term immortality is generally used only in relation to the endless life of the soul, and not of all created things. If we believe in a development of all things, from below the mineral to above the man, then there must have been a time, in the natural order, when man became fitted to attract a soul to himself, and having received, to go on more rapidly in his upward way. Then there has been a time when man has existed, probably in very like his present form, without the germ of immortality being implanted within him. Am we sure that all men have even yet received this germ of immortality? How shall we dispose of the wild tribes that live upon reptiles, eat clay, and pick vermin from each other for the same use, and who have no aspirations for a continued existence, except upon the plane of a strictly animal life? Are they immortal? Who can tell? And from this low condition of humanity we find links all the way to the highest archangel, but in which link does the germ of immortality commence?

And, indeed, with all the wisdom of V. C. T. we well may ask seriously "whether the term immortality be not practically a myth and misnomer?"—as he supposes it will be the case if re-incarnation be true. I can see the propriety of asking the question, but not because of its hinging at all upon the *if*. Who is able to prove immortality to us, any clearer than re-incarnation? Who has lived to "endless ages" and come back to this to tell us? All that spirits can say is, that they are sure they live now, and expect to continue living, but how are they sure of it? The most thoughtful of them allow the uncertainty of an endless existence, not that they disbelieve it, but are not Gods in themselves, and cannot see the end of an endless condition, therefore cannot assert.

Taylor misrepresents entirely the position taken long ago by Prof. Spence and his wife, but it is not worth while for me to do battle for one so much better qualified in all ways than myself, if he chooses to take up the gauntlet. Which, however, he will hardly do, for fear of frightening more women and children of both sexes, as he did before.

Accepting as I do the principle involved in the doctrine of non-immortality, I hail as a great deliverance the French idea of re-incarnation. Be-

cause a man has become a spirit by leaving off the body, he is not necessarily spiritual, neither has he any surety of immortality. This is not the general view taken by people, but it is mine in common with many thinkers. Re-incarnation follows naturally after the former, proving its probability as far as understood, and showing us how a spirit not yet immortal in its own right may possibly acquire that right by continued earth and spirit existences. Still, even supposing re-incarnation to be true, it does not prove immortality; that can only be proved when the finite can comprehend the Infinite. When will that be?

Some spirits may state their "reasons" for re-incarnation "to be a probationary existence for the race to expiate their short-comings." I should accept that only as far as I should the same reason for progression. By doing either, you make God come down to us, and "count hairs," and study individual cases, and decide how to doctored them. I do not think he takes these jobs; he works by general law. And if re-incarnation or progression is a fact, each condition follows the previous one just as naturally as water seeks its own level, and needs us to give no reasons for it, but only to study its uses. It needs no special interpretation. The terms "exploratory" and "reformatory" belong to earth governments—not to God's.

It is a strange definition to "denominate ourselves mortals in contradistinction from a future spiritual state, of which we predicate spirituality of being alone." One bears a relation to the other, except that the latter is a condition that mortals may hope to attain.

Congress Hall, Shelton Springs, Va., Aug., 1870.

HEAVEN AND HELL.

NO. IV. BY HENRY C. WRIGHT.

EDITORS BANNER OF LIGHT—Heaven and hell! In my last I showed what and where they are. They exist solely in states of the mind, and of course have no existence for us, in or out of the body, except within us. Heaven is not a cathedral or church or a prayer meeting, nor a city paved with gold, nor a palace gorgeously furnished and adorned, but a state of the mind, and has no existence but within us. No material surroundings, however beautiful and brilliant, can give us heaven. Hell may be and often is in the soul, amid the most perfect, material elegance and beauty. Hell is not a grog shop, a gambling saloon, nor in dirty, filthy, ugly, material surroundings. A man or woman may have heaven in his or her soul, amid the most hideous and revolting material deformity. A man may have heaven or hell in his soul, in a religious and secular gambling saloon.

How to win Heaven and shun Hell! This is the great question in all religions. Hindoos, Jews, Christians and Mahometans have each and all in turn, sought to answer this question. The one single end and aim of all the sermons, prayers, exhortations, rites and ceremonies, revivals, inquiry meetings of Christendom, and the sole and single aim of the existence of the priesthoods and churches of Christendom and Heathendom is to show the people how to shun hell and win heaven.

Friend Banner, what else is the one great aim of Spiritualism? How to avoid unhappiness and obtain happiness—how to shun hell and win heaven—is not this the one great aim of your existence? of the lecturers and mediums, circles and spirit-manifestations all over Christendom? What else have those out of the body in view in their communications with those in the body except to show them how to shun hell and win heaven? This is the mission of Spiritualism, as it is of all the religions of the dead past. In the name of God—as each conceives of God—they all come to save from hell and guide to heaven. How do they propose that this great and most longed for work can be done?

All the religions of the dead past agree in some things. They assume certain things for granted, then act accordingly. These among other things: (1) that man has wronged God; (2) that God is angry with man; (3) that God's anger against man can be appeased only by blood. These are cardinal doctrines in the Hindoo, Jewish, Christian and Mahometan religions. They were essential elements of the religions of ancient Egypt, Persia, China, Greece and Rome, and of all the nations of the European, African, Asiatic and American Continents. Man a sinner against God, God angry with man, the blood of atonement—on these three assumptions has been based the entire God-worship of the race in the dead and dying past. For in regard to views about God, immortality and man's relations and destiny, the past is dead or fast dying. God grant it may have a speedy ending; that the dispensation of naturalism may speedily supersede the supernatural; that the triumph of fact over fiction may be as speedy as it is certain.

How to escape the "wrath of an angry God and the pains of hell forever" is the question; how to escape hell and attain heaven. In answering this what colossal wrongs, crimes, cruelties and outrages has man done to man and woman! What tyranny, robberies, murders and piracies have been done in the name of God and religion! But none of this in my next.

AMERICAN SPIRITUALIST CONVENTION—PRIMARY ORGANIZATIONS.

BY H. S. BROWN, M. D.

As there is some agitation about altering the Constitution of the American Association of Spiritualists at the next Convention, I wish to say, as it is composed of delegates elected upon fair republican principles, and as not one-third of the delegates that are entitled to seats ever attend, when all are roped in that are accidentally present from unrepresented districts, it follows that the Convention is in the hands of those live Spiritualists who take an interest in it; and any material alterations at the present time will not be likely to be improvements. And as our primary or local organizations, from which delegates first derive their power, are a failure all over the country, it is important that the wisdom of the next Convention be devoted to looking into the principles that lay at the basis of those organizations, show the faults of the present ones, the reasons why they fail, and recommend the true principles by which we can succeed. Some Spiritualists refuse to join any except financial associations. This does not mean that principles are to be sold for money, then it does mean that good moral principles are to be laid on the shelf that we may obtain financial success. To associate to get money or save money is the greatest God in their calendar. Foreigners say one of the greatest faults of American character, is the timidity they show in expressing their unpopular religious opinions publicly. The financial Spiritualists are the most fearful and unfortunate of that class of American citizens. But the great mass of Spiritualists have always been in favor of organizing upon just principles first, and financial principles afterwards; and if our good sense and these just principles

will not bring us financial success, then we are not in accord with the good practical people and angels of the age, and must be so before we can succeed. Up to this time we have modeled our organizations after the Christians; and they fashioned theirs after their heaven or New Jerusalem. But as they cannot worship every day in the week, as their New Jerusalem friends do, they have selected the seventh, on which their God rested after working six, or they select the first, because on that day their second God rose from the dead and made a lucky or holy day—having died on the sixth, and made an unlucky day. Spiritualists, not having any such heaven or hell with their changeless conditions of formal worship, or endless torments, nor any such holy or God days, nor worshipping any such God, must fall as long as they pattern after the Christians in their organizations.

All religious people organize as they think their friends do in heaven, like the Mahometans and Christians; or they imagine their heaven to be like the earth, as the Indians do. The Spiritualists will as naturally follow the organizations of the spirits of their heaven or Summer-Land, as they will love to hear spirit communications when they know them to be true.

1st. Our spirit guides live under laws which give to all spirits the same rights and privileges, and subject them to the same restraints and disabilities. So far, Spiritualists have endeavored to follow them in their organizations; but until the people of the nation establish such equal-rights laws, our societies cannot give them rightly.

2d. Our spirit guides form themselves into societies by their natural and sympathetic attractions; none but friends associate together. Thus they naturally separate the good from the evil; the just from the unjust. Spiritualists have hardly begun to make such a rule for their associations, but have followed more the Christian's standard of belief as their guide, which associates the good and bad, and have tried to make harmony out of these elements of strife and discord, which, evidently, cannot be done; and the quicker we abandon the attempt, the better it will be for all people.

3d. Our spirit guides associate to enable the learned to give instructions to all who desire it. So all can progress in knowledge and goodness from the least to the greatest, and from the most depraved to the best. Here is a most important pattern for us to follow, in all our associations; they should be schools, colleges or universities, as their numbers and wealth will warrant.

4th. The spirits of the higher spheres of our heaven are self-supporting. There is no fault-finding, but all do their duty every day cheerfully. If it is not agreeable for them in one society, they go to another. The laws of production, distribution and consumption are wisely and peacefully complied with. This makes order, harmony and happiness. We must follow this example, if we would establish our heaven on the earth.

There are many other principles adopted in spirit life that we should model our associations after, and adopt personally in practice; but these are sufficient to enable every thinking Spiritualist to determine the importance of the subject. One thing is quite clear, that amendments to the constitutions of our delegate organizations will be of little value until our primary societies are established on a more correct spiritual basis. It is better for us to act without organization, as the Indians do, and as we are now doing mostly, than to be guided by wrong principles in our associations.

Milwaukee, Wis.

For the Banner of Light.

SYBARITE.

BY A. W. KELLY.

'T was Sabbath eve, the church's light streamed out upon the weary night. Now soft and low the organ notes away upon the silence float.

The parson, rising, makes a prayer unto the people gathered there. Then opening wide the gilded book, The evening lesson from it took.

"Come, ye that heaven laden are, Your heavy burdens I will share." And jeweled fingers find the page, And winking eyes grow sweetly sage.

And satined bosoms rise and fall In sympathetic fullness all.

A sybarite out on the street Stands where the light and darkness meet. Attracted by the organ's tone, She stands and listens there alone.

And down the aisle, and piercing through, The words come to her, old and new.

"Come, weary one, to me, and rest"— She drew her shawl across her breast, And stepping forth, with humble pace, She thought to find within a place.

The sexton saw no silken shawl, No diamonds on her bosom gleam. The parson saw her down the aisle— Dies out the educated smile.

None of his flock had ever worn So poor a garment, rent and torn. The carpet yields unto her tread, The soft lights shine above her head.

She walks the lengthened aisle along— None welcome her among the throng. At last, upon the pulpit step She sank, bowed low, and softly wept.

The parson looked, with eyes of storm And threatenings, at so vile a worm. Then speaks, with stern and measured breath, "The soul that slumbers sinks to death."

And looking down to where she sat, His cruel venom at her spat. It struck her as a serpent's tooth, And not as loving words of truth.

"'Tis all a lie," she wildly cries, And prone upon the carpet lies. And none among this purple throng, Could lift this stricken child of wrong.

She, rising, crept into the night, But God, at last, will make it right! St. Charles, Kane Co., Ill.

Odds and Ends of Time.

The industrious author is himself astonished to find how much may be accomplished of literary work, by using the odds and ends of seasons devoted to especial purposes, but which are not wholly occupied thereby. The mind is a perennial fountain, and like other natural springs, flows clearest when it flows most. If habitual neglect to use its spiritual waters permits the channels to become choked by rubbish, it is with considerable difficulty that it is set flowing again, and at first the stream is apt to be turbid and repulsive.

If I had but one maxim to impress upon the mind of a young aspirant for literary distinction, it would be this: Occupy the moments of unexpected leisure in noting the beads of thought that rise upon the brimming cup of active daily life. For all events and circumstances that stir the mental pool, are like angels that prepare it to exert healing virtues upon the maladies of the indolent and thoughtless.—DICKENS.

WESTERN LOCALS, Etc.

Spring, with her buds and blossoms and invigorating atmosphere, that fill us with energy and enthusiasm, has gone. Summer is here—the glad summer-time. The earth is radiant with beauty, and musical with the notes of thousands of Nature's songsters. Autumn will soon come—golden-tinted autumn. This season renders us pensive and thoughtful. Winter's cold blasts make us courageous and persevering.

Nature, in her manifold changes, ministers to all the moods of our inward being. 'Tis morning, gentle breezes play among the heavily leaved trees, and murmur songs of welcome, in soft, sweet cadences, to the peeping day. Some spirit, attuned to the mystic symphonies of creation, writes as follows of the early morning time:

"Through half-closed blinds a glint of pale gray light— An echo of the dawn just leached with breath Of rose and honeysuckle, that all night Mingled with the new-mown grass. The lowing kine— The cock's reverberant crow from hill to hill— The incessant tremulous rattle of the birch, Through singing lands of endless, leafy green— The calm, broad river, scarce awake from bands Of sleepy mists and soft rippling dreams— The spreading shadows from cloud to cloud, Far up the fiery east, till mists away. The sunrise crimson all the mountain-tops, And windows flash like stars, and glistening sails Redden with joy to greet the rising day."

FACTS.

Spiritualism does not conflict with the mighty energies of Nature. The earth, sea and sky are vocal with praises to the Infinite Spirit. Worship is spontaneous, universal. Spiritualism brings man into harmony with the natural world. Nature and its phenomena is our study. At first the great variety of manifestation confounds us. Soon the demonstration comes that, notwithstanding the fact that there are continuous and multifarious evolutions, still there is no conflict.

When we need the sweet baptism of harmony; when we want to refine our sensibilities; when we want to secure diviner inspirations; when we want to gain enthusiasm, that we may be more zealous workers for the cause we love, we must look to Nature; we must walk in her beautiful groves, must beside her purring streams, and send out great, earnest, heart-throbbing aspirations to the angels for their presence and guidance.

Pure thoughts are angel visitants. The contemplation of Nature calls forth thoughts of the beautiful and divine. Great moral truths flash in upon the human mind when the quietude of the woods reigns supreme around the individual.

Emerson says, "On pleasant days I walk in the woods and fields, and then I try to get as near as I can to our great master, Nature. If I ever have any good thoughts, it is then that they come to me."

GROVE MEETINGS.

Our people are holding these gatherings the country over. Human beings are blessed by the Divine Spirit—as much while standing upon the green-carpeted earth, fanned by the soft zephyrs of the forest, as when seated in some splendid cathedral. God is everywhere.

August 20th and 21st we attended a meeting at Milan, Ohio. A beautiful park, immediately adjacent to the Normal School, had been secured. Seats for fifteen hundred people were erected. Mrs. Emma Hardinge was the principal speaker. Mr. O. L. Tuttle, Mrs. Thompson, and A. A. Wheelock were present and added interest to the occasion by their inspired words. The writer occupied a little of the time. Hudson Tuttle was Chairman.

On Sunday afternoon (21st) over three thousand persons were present. The meeting was an immense success. Everybody was delighted. Mrs. Hardinge's orations turned toward the sublime. No word of ours can add to the brilliancy of her fame.

The news of the death of Henry C. Wright fell upon the audience like a dark, dreary cloud. They were grieved that no more his physical form they should see. Consolation came with a second thought. Henry—the brave Henry, whose heart was so full of love for man; Henry, who, reaching lofty moral and spiritual ground, saw God in man—he was not dead! No, he lived, the same kind, noble, progressive soul. Resolutions offered by A. A. Wheelock, expressive of the deep sorrow felt by all independent thinkers at the departure of such a worker from their midst, were adopted. Unfortunately we were unable to secure a copy of them.

The intellectual status of the assemblage was marked. Eminent men from the surrounding districts came to sit at the feet of our noble sister, and listen to her beautiful utterances. The anticipations of all were mountains high, and they were fully realized. The editor of the *Norwalk Experiment*, W. W. Redford, Esq., a man of ability, a thinker, a student, a man without a spark of weak sentimentalism, talks as follows to his many readers concerning the meeting. The multitude who were present, we know, will endorse his words:

"We had heard and read much of Mrs. Emma Hardinge as a writer and speaker, and as it had been announced that she was to be present and deliver several discourses, we were anxious to attend and hear her. High as had been our anticipations as to the treat in store for us, we must say after hearing this lady, that our expectations were far short of the reality. Large as was the crowd, and difficult as most public speakers find it to speak in open air, we do not believe there was a person present, even though sitting or standing, who did not feel the vast assemblage, but that could hear distinctly every word that fell from the lips of Mrs. Hardinge. And it was no shrieking, yelling effort by which she made herself heard. She possesses a wonderful compass of voice, has an extraordinary command of language, and the enunciation of every word is clear, round and distinct, and her appearance and gestures are faultless. Great as was the power of Stephen A. Douglas to make himself heard and understood by large assemblages, we doubt if he exceeded Mrs. Hardinge in this particular. Added to all this, there is a devotional earnestness and sincerity accompanying the efforts of Mrs. Hardinge that cannot fail to secure the respect of all who hear her, no matter how widely they may differ from her in the doctrines which she advocates."

Journalists who dare speak their mind, deserve the support of the people. Norwalk, alive with free thinkers and Spiritualists, was well represented at the Milan meeting. Judge Stickney, an avowed free thinker, and deeply interested in the spiritual movement, was present, with other leading citizens.

Spiritualism in Milan is a fact; a tangible reality. With such a man as Hudson Tuttle at the helm, success is inevitable. The philosopher of "Walnut Grove Farm" is a host in himself. Our friends in Milan and the country round about are in ecstasies over the success of the recent meeting. They affirm that they have received strength to go on in the good work. The interest among investigators is up to a waking point. Many were converted; and blessed such conversions.—REASON being the article used, not blind faith.

The only drawback was the disappointment of the friends at the absence of J. M. Peebles, who was announced as one of the principal speakers. Mr. Peebles has spoken in Milan often, and pleasant memories linger with many there of his happy inspirations and sensible radicalisms.

This is a pleasant town some fourteen or fifteen miles east from Milan. The interest in Spiritualism is on the increase. Mr. Wheelock speaks here once a month. Meetings are held in the Campbellite church. Dr. A. B. Ennis, Messrs. Moore, Clay, Ott, and others stand firm for the new views. The 23d ult., Mrs. Hardinge, Hudson Tuttle, Mr. Wheelock and self, visited the place. The church was opened, and after afternoon and evening many came to hear the word, as it is revealed in this latter day.

OVER THERE.

Associated always with thoughts of heaven are visions of sportive children, whose innocent gambols chime merrily with the grand harmonies of the spiritual world. Children are the inspiration of this world, and also of the world to come. How they cheer us by their sunny presence! What would life be worth without them? See those sparkling eyes and rosy cheeks, all ablaze with the hue of joy; listen to the hearty laugh, musical as the rhythm of running brooks; note the quaint questionings upon strange subjects, indicative of awakening powers and of great possibilities. Oh, we thank the gods for the little ones. How their love flows out to all!

Willis sings these words about the affection of children:

"I have thought A brother's and a sister's love was much: But the affection of a loving child, Far and father, gushes as it does With the sweet springs of life, and living on Through all earth's changes, like a principle, Chastened with reverence, and made more pure By early discipline of light and shade, It must be holier."

Change is written all over the universe. The last earth change is called death. We must all come to this change. Some linger till old age bows the form, till the step is feeble, the voice tremulous; others are taken in ripe manhood and womanhood, with the faculties all alive and active; and others—yes, many—go to the better world while childhood's innocence embroils them.

Death oftentimes removes the darling children. Oh, how thankful we are that we have a religion which proves to us that our little ones are not lost; one that demonstrates that they are only tenderly plucked and carried to adorn the gardens of God in heaven.

August 21st, Cora Green, twelve years of age, ascended to the Lyceum above. The angels called her, and she was ready. She was a member of Sea Group in Hudson Tuttle's school. Her teacher conversed with her the day of her translation. She was calm. She understood the philosophy of the approaching dissolution. The Children's Lyceum had enlightened her. She had the teachings of Spiritualism to give assurance to her young mind that all would be well with her, and then, too, she had the testimony of her own senses regarding immortality. She saw her spirit sister. When the hour came to pass heavenward she went sweetly and peacefully. Her parents are in the light of modern thought. Sadness rests upon them, of course. But their condition is rest and peace, compared with the torture that wrings the hearts of many bereaved souls.

Mrs. Emma Hardinge and Hudson Tuttle conducted the burial ceremonies on the 25th ult. A large number of people were present. All extended their tenderest sympathies to the sorrowing parents.

The heavens are open! Stricken souls; everywhere, come to the divine light! Spiritualism can meet all emergencies! CEPHAS B. LYNN.

Cleveland, O., 1870.

Temperance Work among the Young.

For five years and more the MASSACHUSETTS TEMPERANCE ALLIANCE has been prosecuting its work among the young. With what success the following facts, which we copy from the Boston Daily Journal, to which they were furnished by officers of the society, will show:

"In the fall of 1864, the Massachusetts Temperance Alliance inaugurated the plan of addressing the churches and congregations on the Sabbath upon the moral and Christian aspects of intemperance, addressing Sabbath schools with reference to the introduction of the pledge, and also circulating the pledge in the public schools. Previously the society had organized the towns of the State into District Temperance Unions, holding quarterly conventions, and aided in the organization of local temperance societies, including Bands of Hope. It was under the auspices of the Alliance that Peter Sinclair, Esq., of Scotland, labored among the youth of our State.

When the plan of '64 was adopted (though it was January of '65 before the work was fairly commenced) a circular, bearing the signatures of officers of the Alliance, together with the names of prominent clergymen and others, endorsing the plan, was sent to the heads of the Sabbath schools of the State, urging the introduction of the temperance pledge, &c. Months afterward, when a goodly number of schools had responded, but more had not, another circular of similar import was addressed to the pastors and superintendents of Sabbath schools. Although these efforts did not accomplish all that was anticipated, the results that over five hundred Sabbath schools, and over six hundred public schools have introduced the pledge—the pledge in most of the Sabbath schools prohibiting tobacco and profaneness, as well as intoxicating drinks, and the pledge in all the public schools prohibiting tobacco in addition to liquor. In most of the Sabbath schools the pledge was introduced nearly all the pupils signed it, and more than eighty per cent. of those in the public schools.

Rev. Mr. Coombs, who has acted as agent of the Alliance in public schools, reported at the close of the last financial year (Sept. 30, 1869) that he had addressed in all 627 schools, 88 of them the heads of the churches, and in 215 addresses. In these schools, 17,133 pupils signed the pledge at the time of his visits, or signified their willingness to do so, and subsequently many others, who were absent then (enough, doubtless, to swell the number to 20,000), added their signatures. For the year ending Sept. 30, 1869, he addressed 118 schools, containing 2377 pupils, 2377 of whom signed the pledge. The chief public speaking which the Alliance requires of its Secretary is to preach upon the subject to congregations on the Sabbath and address Sunday schools. He has addressed more than 300 Sabbath schools in the State, urging the importance of the subject and the introduction of the pledge. All the agents of the Alliance have addressed, at the close of the last financial year, 452 Sabbath schools, and now the number is swelled to more than 500. Most of these schools have introduced the pledge, while many others, without a visit from an agent, have adopted the suggestion of the circular mentioned, and introduced the pledge. The Alliance prepared a blank book, called "The Sabbath School Temperance Book," of two hundred pages, for signatures and records, and although the cost is \$1.50, and \$2 with the name of the school printed upon the cover in gilt, 200 schools have adopted it. Some of the schools have organized the "Sabbath School Temperance Society," but most of them prefer the simpler method of introducing the pledge, having an occasional Sabbath school convention devoted to temperance, and the annual festival or picnic, in the interests of temperance.

The foregoing is a statement only of the work of the Alliance among the young—the other branches of labor being foreign to our present object. Through these labors of five and a half years, from seventy-five to a hundred thousand children and youth have signed the pledge, and with the full cooperation of the churches and ministry, these labors could be extended to all the Sabbath schools and public schools within a single year."

We adopt the language of the *Journal* that "this is a very good showing on the part of the Alliance, and we are glad that it has been so successful among the young."

Banner Correspondence.

Ohio. MT. VERNON, KNOX CO.—O. G. Daniels writes, Aug. 15th, that "We have been blessed with some of the most wonderful manifestations I have ever witnessed—almost, not like, causing the eyes of the people. All of which would require too much time and space to mention. Among others the medium allows some one to hold her hands, and while in this position a solid iron ring is placed on her wrist without even any one touching it until the light is called for, and it is found upon her wrist. The lady medium is Miss Cassie Connelly, niece of Mr. A. Connelly of this place. Mr. and Mrs. C. have kindly given their valuable time and rooms to the public for the past six months, allowing the most free opportunity for investigation in that was ever offered to any community. Some, I am happy to say, have called themselves of the opportunity, and are being convinced that our beautiful philosophy is true; while many say, 'Oh keep away! It's the devil! The medium has to work here, what to say; they cannot deny it, but advise their members not to investigate. Poor weak-minded people! They are afraid they will find out some new truth, and be obliged to accept it. Surely devils do not enlighten the city of Mt. Vernon, and God grant the time is not far distant when we may have some good lectures here.'"

Minnesota. NORTHFIELD, ROSE CO.—Charles P. Collins, Aug. 7th, sends donation to free circle fund and money for subscription, and says: "Our grand philosophy is gradually extending and spreading throughout the eyes of the people. I wish in some way in the glorious work. Could not Dr. Foster be induced to put his lecture (in the *Banner*, as well as others of that stamp) into tract form? I believe they would sell out toward the end of the year. The more we can enter my protest just here against certain expressions that I sometimes hear from some of our lecturers and mediums, viz: that they would not give a straw to convert any person to Spiritualism. What in the name of heaven are they doing they working for but for that? For one, I believe in doing my neighbor good; in making him as happy as possible. Then judging from my own experience, I wish all to embrace Spiritualism, and I will do all in my power to aid in this life and in the hereafter. I will all to request to that of many others, that some one who is competent may be induced to give us some simple and fluent instructions for the development of the mediumistic persons, as I know of some who are mediumistic but fail to make any progress for the want of such instruction."

Illinois. CHICAGO.—Mrs. A. R. P. Pratt writes, Aug. 9th: I enclose \$1.00 for the benefit of the "Free Circles." In the weekly visits of the *Banner* no offering is more acceptable than the "Message Department." May those circles never be discontinued for the want of funds. Mrs. Emma Hardinge has just left us, and while we watch with saddest heart-rending form, we know she has left footprints behind which can never be effaced. We must not grieve for the cause of truth, not only arousing the sympathy of quickening the thinkers in our own ranks, but she has stirred the muddy waters of "sectarian creeds," and started into activity the sleepy workers. I trust that wherever she goes she may be greeted by the people with the same progress. The Spiritualists of Chicago are awake to the necessities of the hour. Our "Children's Progressive Lyceum" is prospering, under the able conductorship of Dr. S. Avery. We have in our midst many excellent and healing mediums. Of the latter class Dr. J. Wilbur ranks first and foremost. He is daily performing astonishing cures, and in many instances of diseases pronounced incurable by the most skillful of the old school. Dr. Wilbur and others are a living testimony to the power of magnetism over disease.

Texas. WACO.—A. Pitts informs us, July 29th, that "There are a goodly number of persons in this county, especially in the cause of Spiritualism, and many others are earnestly inquiring after its truth. There is a strong prejudice existing here against the cause among the 'old fogies' who have always contended for the old school. Railroads, telegraphs and all other useful inventions have been opposed by those who so much abuse the cause of Spiritualism. But thank God the people are beginning to breathe a more healthy atmosphere. The old school is in a moral liberal idea of the goodness and wisdom of God understood by all classes of mankind. I hope that the Great Spirit will cause some able and noble philosophy to come among us and reason with the people—say to them the many errors they are laboring under—that we may become a band of brothers and sisters. Sister Wilcox was with us for a short time last spring, and made many warm friends among our people. I wish to see her again, when she may return to Texas and deliver more of her very truthful and sensible lectures. I write this to let you know that we Texans—a few of us at least—are alive to the beloved cause, and desire to see the truth developed."

California. EAGLEVILLE.—Aaron S. Cleveland—sending for Mrs. Emma Hardinge's pamphlet, "Rules to be observed when forming Spiritual Circles," which, by the way, is the briefest and yet most comprehensive work published on the subject—speaks highly of our *Banner*, and says that it is the field of free thought. He urges the readers of the *Banner* to exhibit it among their friends, and do what they can to increase its subscription list. By strengthening this and the other representations in our country, we shall be able to give the world a new and better philosophy. They have been in power long enough, but our number is daily increasing, and the old school's creed will fall, and the world will say, Orthodoxy is dead."

Oregon.

SALEM.—C. A. Reed, President of the Oregon State Association of Spiritualists, writes under date of July 24, as follows: "In about six weeks from now, the Legislature and our Supreme Court will be in session at the capitol here, and the State Fair will take place early in October. We have a grand hall, 'Reed's Opera.' Such a lecturer as E. V. Wilson or Emma Hardinge could draw full and paying houses. A medium of our own, if we could get her paid for time and trouble in coming out here, we cannot promise that any but first-class would receive paying attention."

Wisconsin. BIRLIN GREEN.—H. Thurston writes: I consider it a privilege as well as duty to recommend Joseph H. Priest, of Berlin, Wis., as a first class test medium, leader and lecturer, now about to leave here for California. His address for the coming four weeks is Dayville, Ogle Co., Ill.

James T. Austin.

He died recently in this city, at the advanced age of eighty-six, a man who thirty-two years ago played a prominent part in a bigoted age, which has now become matter of history, and which was probably the last affair of the kind that will ever happen in the State of Massachusetts—at least it is to be hoped so. The man to whom we refer was James T. Austin, who held the office of Attorney General on the noted trial of Abner Kneeland, and was called upon to act, but really for being honest in his opinions, and daring to differ from the Universalists. The times have changed considerably since then, so far as relates to an enlarged religious liberty, and if he were alive now he might say, with perfect impunity, that he did not believe in the God that the Universalists did, though for saying this in the *Investigator* thirty odd years ago he was confined sixty days in the Boston jail. But the city and State are more liberal to-day, and among those reformers whose efforts produced the desirable change was Abner Kneeland.

The officers of the different courts that tried him (he had four trials) have all passed away, and perhaps we had better not say that he is no more than the truth to say that all the legal opponents of Mr. Kneeland, not one of them seemed to pursue him with the vindictiveness exhibited by Mr. Austin. But it is all over now, and prosecutor and prosecuted are at rest where bigoted lawyers can no longer hear away, nor any honest men with the vagaries of a foolish and superstitious old age. It is a pity that Austin's public record, made up for the most part of strong sectarian prejudices and aristocratic politics; these may give him a transient remembrance, and then, like thousands of others who have made no beneficial and enduring mark in the life of time, he will pass into oblivion and be forgotten. But Abner Kneeland, the honest and incorruptible will flourish in posterity as a benefactor of mankind—the friend, patron, and martyr of free thought, free speech, and a free press, the great principles on which truth and progress must depend for their discovery, support and continuance.

We were lately reading Mr. Kneeland's last speech in the Supreme Judicial Court in his own defence, and the sentiments of the following paragraph seemed to us like a prophecy now in course of fulfillment. "Send me to prison," said the modern Socrates to the fishmongers of modern Athens—"Send me to prison for publishing my honest belief, and you make me a martyr in the cause of truth at once; for the punishment goes, in the opinion of no-tenths of the whole community. Imprison me for opinion's sake, and long after each of our heads shall be laid in the dust, when our prejudices, bigotry, superstition and eye religious hate, if we have any, shall have received their quietus, my name and memory will be hailed with gratitude by future generations as a bold and fearless pioneer in defence of civil and religious liberty in defence of the freedom of speech and of the press, with the motto of my persecutors, if remembered at all, will be remembered with exultation, and ranked with a *Jeffrey's*!"—Boston *Investigator*.

SPIRITUALISM has a vastly broader basis than Unitarianism, and religion is something more than a rigid acceptance of certain theological notions.—J. Burns.

Govern your thoughts when alone, and your tongue while in company.

THE BABY.

BY GEORGE MACDONALD.

Where did you come from, baby dear?
Out of the ecstasy of love to here.

MARYLAND.

Convention of State Association.
Reported for the Banner of Light.

I most respectfully submit for publication in your valuable paper a copy of the proceedings of the Second Annual Convention of the Maryland State Association of Spiritualists.

We are indebted to Mr. Wm. Leonard, the acting Secretary, for the notes of the proceedings. For the sake of brevity, they will be given in a condensed form; and some of the more interesting portions will be omitted.

Correspondent: Baltimore, Aug. 14th, 1870.
In accordance with previous notice, the Maryland State Association of Spiritualists met at 10 o'clock. The meeting was called to order by the President, Mr. Levi Weaver.

To the Maryland State Association of Spiritualists, Baltimore, Aug. 12th, 1870.
We, the undersigned Trustees of the same, would most respectfully submit this, our annual report and stewardship for the year ending Aug. 12th, 1870.

There are a number of subjects which we have earnestly endeavored to bring before the public, and which we have endeavored to do so, as we hope, with success. We have presented the instruments used, and given attention to the identity of friends who have joined the ranks.

Receipts and expenditures for the year ending Aug. 12th, 1870.
Aug. Sept. and Oct., 1869 \$314.14
Nov., Dec., 1869, and Jan., 1870 505.10

Total receipts \$819.28
Expenses for lectures, hall rent, &c., as follows:
1st quarter of the year \$283.50

Showing balance due Treasurer.
From the above, you will perceive that we are deficient one hundred and fifty-three dollars and sixty-two cents.

By a resolution, the Trustees tendered their most cordial thanks to Mr. Wm. Leonard, Secretary of the Board, for his untiring devotion to the interests of the Board during the past year.

By a resolution, the thanks of the Society were tendered Mr. Levi Weaver, President, for his able and impartial management of the affairs of the Association during the past year.

By a resolution to that effect, a committee of five, as follows: Jas. A. Gibson, John Frist, Geo. Brown, Denj. McClellan and Orlando G. White, was appointed to nominate and recommend persons to serve as officers for the ensuing year.

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prejudices should under no circumstances bias our judgment.

Resolved, That the teachings of modern Spiritualism are calculated to advance the race, inasmuch as they give us a wider and broader conception of Deity, and demonstrate the wisdom of Creation as manifested in all departments of life.

Resolved, That the attempt on the part of certain professed Christians to incorporate into the Constitution of the United States an amendment which would deprive the citizen of Almighty God, according to an Orthodox interpretation, is a direct thrust against the religious liberty of the American people, and should be openly opposed by every true believer in reform.

Resolved, That nine-tenths of the crime and pauperism with which our land is afflicted is the result, directly or indirectly, of the promiscuous sale and use as a beverage of alcoholic drinks.

Resolved, That as it is declared that God is no respecter of persons, and that all men are created equal, we demand for woman the same political privileges as are exercised by man in the administration of the affairs of this government.

Resolved, That the present peace are necessary to the establishment of good government, we therefore enter this as our protest against all wars, or the taking of human life under any circumstances.

Resolved, That the following persons were elected as delegates to represent the association at the Seventh Annual Convention of the American Association of Spiritualists, to be held at Richmond, Va., on the 20th of September: John Frist, Henry Weaver, Levi Weaver, Denj. McClellan, Geo. Brown, Mrs. Susie A. Willis, and Mrs. Minna McClellan, and Wm. Leonard.

It was voted that the Secretary prepare certificates for the delegates, and also that an agenda be prepared to give power to fill vacancies that may occur in their number.

Adjournment.
Geo. Brown, Secretary.
S. E. corner Bank and Wolf streets, Baltimore.

ILLINOIS.

Discussion on the Bible and Spiritualism.
Since I last wrote we have had several speakers among us, chief among whom is Dr. C. H. Burrows, of Atlanta, a man of considerable experience as a theologian and philosopher.

The Orthodox ministers have hitherto sedulously avoided our meetings, though at the same time denouncing us from the pulpit in the bitterest terms. One gentleman, however, who is a member of the Presbyterian church and a debater of some eminence, challenged some correspondents to discuss the issues between Orthodoxy and Spiritualism, and arrangements were accordingly made for the discussion.

My first point was to show that almost all the good there was in the Bible was Spiritualism, and I then challenged him to bring anything from the Bible that was not Spiritualism, and was superior to it. This irritated him exceedingly.

He tried to drive me away from the Bible, but failed, and when he arose to make his last speech of the evening, he declared angrily that I had no right, according to the resolution, to sit with the Bible in anything but a subordinate position.

He claimed that natural religion proved the necessity for a revealed religion, and said, "Mohammedanism is no religion at all." I replied that even Christianity, the best of the religions of the past, looked like a religion that was not natural.

He also showed that the tendency of the human mind is toward improvement in religion, and argued that Christianity, like other religions of the past, must give way to a better religion, which would harmonize with science, as the Bible and Christianity did not.

My opponent proved himself an expert at dodging the strong points in my arguments, and selecting a few stray thoughts and expressions to exploit over, but spent his time in reading a few moral precepts and what he called "good stories" from the Bible.

On the whole this debate, though productive of no great results in itself, is adding in the production of an agitation of thought, that, among other local and general influences, is rapidly thinning the ranks of Orthodoxy, and is destined ultimately to add another occupant to the grave which oblivion holds sacred to the memory of her eternal triumphs over the superstitions and follies which priests and bigots have wielded their vast power to incutepate in all ages, that humanity might be made to bow at the shrine of retrogression, and worship its worst enemy.

De Witt, Ill., Aug. 7th, 1870.

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Grand Spiritualist Camp Meeting at Walden Pond, Concord.

August 23d to 28th—SIX DAYS IN THE WOODS—SIX THOUSAND PRESENT ON THE LAST DAY—ELOQUENT SPEECHES FROM PROMINENT ADVOCATES OF THE SPIRITUAL PHILOSOPHY.

This camp meeting, an account of the opening of which we gave in our last, continued with gradually increasing numbers during Thursday, Friday, Saturday and Sunday, Aug. 25th, 26th, 27th and 28th.

On Thursday the same course was pursued as on previous days—the private sances at the tents being multiplied and interesting, as well as the regular public exercises. The conference in the morning was called to order by Dr. A. F. Richardson, who said that the time of that session was to be devoted to memorial services in honor of Henry C. Wright, the well-known Spiritualist and pioneer of reform, who had lately been translated to the "better land."

The President stated that several lecturers were already employed for the approaching season, when there was considerable discussion relative to filling the vacant months. A committee of five, consisting of Wm. Leonard, Geo. Brown, John Frist, John H. and Levi Weaver, was appointed to examine the recommendations contained in the Trustees' annual report, and report at the next quarterly meeting.

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It was voted that the Secretary prepare certificates for the delegates, and also that an agenda be prepared to give power to fill vacancies that may occur in their number.

Adjournment.
Geo. Brown, Secretary.
S. E. corner Bank and Wolf streets, Baltimore.

The afternoon Dean Clark presided. A goodly number assembled at the speakers' tent to listen to the strong, logical and scientific appeals of Prof. Denton, who gave on that occasion a searching contrast between Spiritualism and Christianity.

Previous to the lecture, C. W. Sullivan sang, E. S. Wheeler, of the American Spiritualist, being present, by request improvised a poem from the following subject (given by the audience): "Prof. Denton, and the Walden Pond Spiritualist Camp Meeting." During the afternoon, J. H. Powell repeated (by request) a poem by himself, entitled "The Deacon's Dream." Thomas Gales Forster was then introduced, and gave, one of those eloquent and characteristic discourses, for which he is justly celebrated, his remarks being based on the query: "Is man, as such, to be or not to be, in the future?"

The Spiritualist Lecturers' Club then held a session for the further transaction of business, settling some agitated points, but deferring the election of officers till the next meeting—a committee being appointed to report at that time a list of candidates for acceptance. Adjourned.

Thursday evening the usual conference of the singers, &c., was held at the speakers' stand, and a ball was given in honor of the committee at the dancing hall, which was crowded with people from the camp ground, as well as representatives from Concord. Notwithstanding the violent thunder-storm which on that night baptized the camp, lighting up Walden Pond like a mirror of silver with vivid flashes of lightning, the dance continued till a late hour, and was participated in with evident pleasure by young and old.

On Friday several new attractions made themselves felt on the ground, among which was Mrs. R. W. Cushman, of Melrose, (late of Somerville) the distinguished medium for music on the guitar. She gave sances during the day and evening, calling attention and producing conviction by the wonderful and undeniable proofs of present invisible intelligence occurring at her circles. "Red Jacket" (Dr. Buftum), also secured much patronage as a "medium man," and otherwise, during the remainder of the meeting.

Dr. A. H. Richardson called the morning session to order. Mr. and Mrs. Hyde sang, and Mr. Rhodes opened the speaking, being followed in order by A. E. Gles, E. Powell, (a Harvard Divinity student), A. E. Carpenter, Mrs. Abbie N. Burnham, Dr. H. B. Storer, John P. Guild, and E. S. Wheeler, after which an adjournment for dinner was declared.

The afternoon session was agreeably and profitably spent in listening to two able and exhaustive lectures on the general grounds covered by modern Spiritualism, and the duties of its believers, by Dean Clark and Susie M. Johnson; Dr. H. B. Storer in the chair; singing by Misses Keith and Bixby. At the close of the meeting the Lecturers' Club assembled and unanimously elected the following named gentlemen as reported from the Nominating Committee by Dean Clark: President, Judge Ladd, of Cambridge; Vice Presidents, Miss Susie M. Johnson, Mrs. Sarah A. Byrnes; Secretary, Geo. A. Bacon, of Boston; Treasurer, Dr. H. B. Storer. By a vote of the club, Dr. H. B. Storer was requested to prepare for the various Spiritualist papers a communication setting forth the articles of organization, the aim and work of the club, and to solicit the union of all Spiritualist lecturers in the United States in the movement. Adjourned.

In the evening a conference took place at the stand, in spite of the cool breezes which bespoke the approach of an early autumn: A. E. Carpenter presided, remarks were made by Dr. Richardson, E. S. Wheeler, Dr. Murdoch, Mrs. A. N. Burnham, George A. Bacon and others, and singing by Misses Keith and Bixby. At the conclusion of the meeting a mimic serenade by an impromptu band caused much merriment along the principal avenue of the camp, and many private spiritual sances were held at the various tents.

Saturday morning came clear and cold, but as the day wore on, the weather became warmer, and the trains from Boston and elsewhere began to bring in the advanced guard of the host that was to follow on Sunday. Nothing of peculiar interest occurred during this day, outside the regular meetings; the private circles were continued by various media with great success. At the usual hour, Dean Clark called the meeting to order at the speakers' tent, and brief remarks in conference were offered by A. E. Carpenter, Jas. Morrison, A. E. Gles, Mr. Rhodes, Mrs. Briggs, Mrs. Bassett, Enoch Powell, Mrs. Abbie N. Burnham, and a thirty minute speech by E. S. Wheeler. Singing by Miss Nellie B. Keith, of Leominster. In the afternoon, two fine lectures were given by N. Frank White and Sarah A. Byrnes. At the conclusion of Mrs. Byrnes' remarks, Dean Clark, who presided, read Lizzie Doten's poem, "Fraternity," which was originally published in the Banner of Light for May 26th, 1866. We shall republish it in our next issue. A conference followed—speakers limited to ten minutes.

Sunday morning dawned brightly on the scene, and the expected arrival of dear friends contributed to illuminate the expression of many countenances. Previous to the coming in of the early train, the ball assembled the Conference meeting to assemble, and Dr. H. B. Storer, of Boston, called those present to order. Singing followed from a volunteer choir. "Hark! I hear the angels calling" from the "Spiritual Harp" after which the Doctor announced the order of exercises, and made a few remarks concerning the beautiful day, and the bright smiling faces he was privileged to see; though theology had done in the past its best to make our countenances "long."

Spiritualism by its good cheer was making them "short"; he spoke of the freedom of thought at our gatherings, and was of the opinion that those who could not stand the truth fully spoken, would find a more congenial place outside the Spiritualist tent. He referred to the splendor of the morning, and said all should feel within every avenue of their being the same vitality which Nature displayed. While in the eyes of Infinite Wisdom no day was more sacred than another, there were times when we recognized and felt our dependence on the overruling power to guide and direct us in this, and a higher and better life. She hoped the day would be consecrated to the worship of truth, in as pure a degree as all were capable of receiving it, and that those present would clasp hands in spirit, with a feeling of true and universal fraternity.

Mr. S. Greenleaf, of Lowell, followed. He referred to the glowing influence of the present occasion, and counseled clarity to others in the expression of our opinions, for there were in all hearts places of sacred retreat, whether in that of the Roman Catholic on the one hand who counts his beads, or the Spiritualist on the other, who rejoices in a new light from the healing heavens. He referred to the fact that away the Catholics' heads, but he pitied his mental blindness, and would open his sight to the grand glory of the spirit-world if he could. He believed Spiritualists should work for something more than merely the destruction of old theology—should strive to do something themselves, rather than constantly pass and feel our dependence on the days gone by. He referred to the reaction which many Spiritualists felt after their conversion, from the fears of the church creed, and said they should remember that they had a work to do, just as much as when in the church—that they were not to wait till their heavenly angels of the spirit world were called down to do ought to benefit mortality.

Mr. Enoch Powell then took the platform. This gentleman, who is a student of the Harvard Divinity School, commenced in a genial and pleasing manner a course of progression, and in that connection said he wished to speak of Buddhism. He related a story told by the teachers of that faith, of a goat seated on a cabbage-stalk, which was able to look up through all the grades of being and see in itself a possible Buddhist, as an illustration of his proposed treatment of the subject, but the arrival of the first Boston train closed his time and the conference.

Mr. E. S. Wheeler then announced. His speech, which was logical and brilliant in the extreme, cannot be given in full, as it was so long that it would have exceeded the limits of this paper. He referred to his native land, the country, and the varying circumstances in which he had met many new before him. Spiritualism to him was a broad, complete and general system. The dictionary defined it as "that form of belief which is opposed to materialism." He considered that of proofs of it came in regular gradation, first observation, rather investigation of what was observed, giving knowledge of the fact of spirit-communication, then the fact bringing in the philosophy. His conception of religion was the finding of his true relationship and duties toward the good, the beautiful and the true. After a great deal of scientific and philosophical reasoning, he concluded by saying that he was glad to see Spiritualism to be a fact, a science, a philosophy, a religion—a grand underlying system which should yet harmonize all mankind in the bonds of eternal concord.

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Dr. Storer then arose and said that the thinking portion, at least, of those attending the camp, would be well pleased to hear that A. Bronson Alcott, the well-known sage of Concord, was present upon the platform and would make a few remarks, which speech may justly be considered as a fair outside view of Spiritualism—as it is well known that Mr. Alcott is not a believer.

Mr. Alcott, being introduced, extended to those present his welcome to the town of Concord, of which he was himself a resident, and congratulated them upon the rapid spread of their religion, in whose liberalizing efforts he was interested. He said: "Whatever of positive virtue the movement may have in it, it has this value in my eyes, that it is breaking down all the old superstitions which still oppress and enumber so many minds in our community, and the world. It operates in our way, in my judgment, preparing society for the reception of great and eternal truths. I think I perceive, in the minds of those who advocate it, a wide spirit of liberality; no true Spiritualist desires to force his own opinion upon any one. He respects the individuality of all. It is charitable. When a previous speaker referred to charity, he (Mr. Alcott) thought he had struck the keynote of the times. He had lived for seventy years, and had traveled in the West extensively, besides knowing well the East, and had come to the conclusion that the great injury now being made by men was not to establish the points wherein they differ, but those in which they agree. Humanity was thus employed, and he believed the churches were tending in the same direction. He spoke of his travels in the West, and the invitations he had received to speak in the churches of various denominations, and that he had never met a more liberal and generous audience, for those familiar with his life know that he was extreme in his views, and fearless in their enunciation—he had no desire to have the reputation of being an extreme conservative. He said if you have an idea, you must go forward with it to the end. If a principle is not good to do for, it is not good to live for. Go forward to the end; and if you are led against a wall in the pursuit of that principle, face about, but make no apologies. You have made a mistake—that is all. The command apologues—he intends to bring you right at last."

The speaker believed that a universal solvent was coming to make one brotherhood of all mankind. He referred to the amount of good which could be worked out in conversations and discussions rightly directed in parlors and all places where women could be gathered for a library argument. In such places even ministers would be found much more liberal in their expressions than in their churches. Woman's rights, to him, meant the full liberty of thought and action for the good of the race. He spoke of the beautiful life of Walden as being haunted by a spirit, such as there is no person but has been acquainted with—that of Henry D. Thoreau, who had once inhabited a little hermitage (since destroyed), and walked these paths in converse with nature; a man more individualized, more free, than any one the speaker had known; a man who went out voluntarily to the exclusion of the grove, and taught the nation, people have supposed, who were many of their wants, by living a whole year, as per his reported calculation, on thirty-two dollars twenty-two and a half cents. He (Thoreau) of course was not appreciated by his neighbors; the people of Concord called him a mad fellow, because they could not fathom his nature. With Homer and Plato for a library—the latter of which he knew how to read (which faculty many all over the land did not possess) he lived on and wrote out the account of his life. Read it, and see what a man has done; and when you hear the story of an independent and simpler life, and you take it to be impossible as a reality, remember the man who lived in Walden. The speaker did not endorse Mr. Thoreau in all things as the highest type of man, but claimed that his life presented grand lessons of good to those who would heed them. Mr. Alcott also spoke complimentary of Ralph Waldo Emerson, who was not a mere theorist, but a man who not only lived in Concord, but had many other noble lives in Concord. He could not say many things, but thought they were as safe as others who were inside the churches. He said that it was a little remarkable that he (Alcott) had never been invited to speak in the churches of his native town; and closed by saying that he never asked a man what his religion was, for he knew he did not know himself.

A song by Miss Keith, a notice from Dr. H. B. Storer, and the meeting then adjourned till two o'clock P. M.

Afternoon Session.—The people assembled in great numbers, the tent being filled, and the eager listeners extending far up the side of the grassy amphitheater. The address was given by the Rev. Mr. Forster, after which Thomas Gales Forster was introduced. (Under the influence of the spirit of Prof. Edgar C. Dayton) to deliver a masterly lecture on the previously announced theme of "Theology." His remarks were on "Matthew xxv: 46: 'These shall go away into everlasting punishment; but the righteous into life eternal.'" and John xiv: 2: "In my Father's house are many mansions." The speaker said that though generally treating the scientific phase of Spiritualism, which threw its streams of thought across the old sea of materialism, he would now move (by request) on the present occasion in a new groove of thought: Every attentive reader of the Bible must have had a faint conception at least of something inconsistent and even repulsive in that Hebrew incoherence. If, familiar with the grand and glorious conceptions as regards the character of God, as taught by Spiritism—which are nothing more than rationalism baptized in the sea of human emotions—man turns to that book with a hope of seeing there portrayed the same kind Father, he finds himself not only astonished but repelled by a God of fear—a tyrant who himself institutes the crime he condemns, and who himself glorifies by eternally punishing them. Arrayed in all the moral and physical raiment calculated to strike terror into the hearts of the race, he is ever threatening to devour, and in his anger he destroys both friend and foe. His very friendship is dangerous.

In this speaker's address wherever we might in the Hebrew record we should perceive evidences that the God treated of was a very inconsistent being; opposed to murder, he tempted Abraham to slay his own son, and sanctioned the wholesale murder of tribes and nations; and other points of an equally glaring character forced the candid mind to acknowledge the fact of this inconsistency and uncertainty on the part of the Orthodox deity. The only way to reconcile these absurdities is that recognized by Spiritualists, viz: to deny and give up all thought of infallibility on the part of the Bible, and to see in it an effort to put forward in one book a collection of divergent ideas which had to be harmonized in the history of the race. The speaker said that man's idea of God was gauged according to his light, from the first thought of a deity of fear—a huge, over-powering man—up to the God which Spiritualism unveils; a being infinite and invisible.

Orthodoxy was satisfied with the revelations of the infallible Bible—but which Bible? Here the speaker gave a rapid but comprehensive survey of the various translations, naming the most important, and proving that from the first copy of the translations from Hebrew to Greek, to a comparatively modern date, there had been many different readings, each claiming to be the original, and binding—some with one part and some another omitted, by the authority of bishops and popes; and lastly but most unreasonable if possible came the translation of King James. Spiritualism had been called a distorted idea by some of its opponents, but the speaker thought that the epithet of "distorted" better applied to the orthodox than to the various translations and revisions; the text had become so twisted that it was impossible even for the D.D.'s themselves to agree as to what Jesus of Nazareth did teach originally. The national religion of our people was essentially barbarous in its ideas and origin, possessing not a single moral principle of character. Many of the most antiquated fables of Greece, Rome and Julia, it was baptized as Christian, but had nothing to do with the spirit of our times.

The speaker then proceeded to give proofs of the savage spirit which was imbibed by the churchmen from their creed, by citing as an instance the successful efforts of Methodism. For the purpose of holding the throne "in the city of Washington—to crush out the Spiritualist meetings some time since at the capital of this nation; where the use of the Capitol steps was denied them, though they disturbed no one, and they were afterwards driven from the City Hall, an address was given out of respect to their representatives in the Senate, under an old Maryland law (at that time not repealed and still in force) which provided that for the first offense the tongue should be bored through; for the second the letter "B" should be branded upon the person, and for the third, death without benefit of clergy. The speaker said that Dr. E. S. Wheeler could not have spoken as he did in the morning, as he was the one who commenced the out-of-door assemblies at Washington. Another "brilliant" law of the District of Columbia was cited, which allowed a man to strike his wife with a stick, provided she was not larger than his thumb. The Bible itself was accountable through its teachings, for much of this brutal spirit. The speaker referred to the twenty-fifth chapter of Leviticus to prove the rightfulness of human slavery; also to the sixth chapter of Ephesians, the third of Colossians, the second of the Epistle to Titus and other passages to prove the fact of our common Christianity, and the same standard of slavery: Servants, obey your masters. He also cited the thirteenth of Deuteronomy as proof of the justice of persecution for opinion's sake, from a Bible standpoint.

could condemn Spiritualism because of the contradictions which characterize some of its phenomena, when three thousand two hundred and eighty-four errors were to be found in the book of Matthews, and three thousand eight in the book of Mack...

As recorded the text in hand: "These shall go away into everlasting punishment; but the righteous into life eternal." The speaker claimed that the words "eternal" and "everlasting" are "eternal" by James's bishops were erroneous renderings, by which the people had been led to tread the pathway of darkness and fear.

Song by volunteer choir, "Where the roses never shall wither."

Dr. Storor then introduced, as the next regular lecturer, Prof. William Denton.

Mr. Denton remarked, in opening, that it had been said that old theology traced the character of God, and its own true. The being it represented, who created the first man because he listened to the voice of his wife; who cursed the first woman more than the first man; the mean individual who cursed even those who descended from the unhappy pair, was one compared with whom—by the characteristics given each in the Bible itself—the devil would be white as snow.

Science ever and ever allied with theology, but Spiritualism in its revelations was founded on scientific principles. Spiritualism teaches, first, that man is a spirit—not a something that he has been or will be, but that he is. In proof of this the Professor briefly described the various mediums developed in our day, by which spirits were seen and heard, and were able to testify to the existence of such powers in man argued the necessity of a world where they could be exercised, and the earth had a spirit, just as much as her children, wherein tree and rock, and all animate existence as well, presented their spiritual counterparts.

The second and most important implication of the spiritual philosophy is that these spirits who have departed can still communicate with those who are in the body. That, the speaker said, was capable of being demonstrated to any unprejudiced mind. Any man who would take the same trouble to investigate that he would to gain fifty dollars, need have no doubts on the subject. The speaker gave an interesting account of his meeting with Dr. Stude, the well-known test medium, and the information he there received from the spiritual world.

At the close of the Professor's remarks Dean Clark recited Lizzie Doreen's poem: "Peter McIntire," and then proceeded in a few words to unfold the nature and object of the Spiritualist Lecturers' Club, which had been formed at the present camp meeting. The apostles of the Spiritual Philosophy had for years labored, under the commission received from a higher power, in the exposition of its truths, and in spreading the everlasting gospel of common sense.

In the evening a fine conference was held at the stand—the speakers all being under influence, and the meeting conducted by the invisibles. Remarks of a soothing and hopeful nature were made by Thomas Gales Forster, Dr. H. B. Storor, John W. Weston, Geo. W. Deane, Clark, Sarah A. Byrnes, Susie M. Johnson, Mamie A. Richardson and Edna S. Dodge favored the audience with songs; Mrs. Wolcott described the spirit of Henry C. Wright, who was present on the platform bidding his co-laborers to have charity toward each other.

On Monday morning, August 29th, the camp was struck, and its remaining members passed to their several abodes. During the continuance of the meeting very fair and honest reports were given by most of our city papers. The Boston Journal of Aug. 27th said of it, among other things: "The mystic Thoreau, whose genius has made the woods of Walden Pond almost classical, could have had little idea when he was the solitary tenant of his shanty, that in a few short years it would be the scene of happy gatherings as that which the Spiritualists are enjoying there this week."

Good notices also appeared in the Post and some other papers, and a decided improvement in public opinion toward Spiritualists, as a body, is observable in connection with the meeting which has so successfully terminated.

attack the barbarism; the press must come up to the needs of the time, and bring its gigantic power to bear; there should be no mawkishness over it in any quarter, but a union of all pure minds ought to be made forthwith, to drive the crime by force from society. We have an infant asylum, as an infirmary experiment, in Massachusetts, and there is little question that it is doing much to arrest this wanton murder of illegitimate infants. The experiment ought to be multiplied wherever there are helpless little innocents to suffer and perish of neglect and cruelty.

On Monday morning, August 29th, the camp was struck, and its remaining members passed to their several abodes. During the continuance of the meeting very fair and honest reports were given by most of our city papers.

According to the daily papers Lawrence, Mass., is considerably agitated over what they are pleased to denominate "a ghostly phenomenon," which has recently made its appearance in that city. The account runs, that on the 20th of August last a female's features were seen very plainly in a light of glass in the window of a Broadway house. It appears that a few days previous to the discovery of the phenomenon, an elderly lady, after a long and wearing sickness, had died. The day succeeding that on which the funeral occurred, a lady who was visiting one of the tenants of the same house, in passing saw a figure in the attic window, which she instantly recognized as that of the deceased lady. The story was told, and as it ran from mouth to mouth, people flocked to the house to obtain a glimpse of the strange phenomenon. True, a face was plainly visible on the window pane and "would not out" at the bidding of the multitude.

Various means were tried without avail, to remove the apparition. The window was finally removed to the house of Dr. Wm. D. Lamb, a prominent physician, where it has since been examined by intelligent and scientific men, and while some are of the opinion that the phenomenon is the result of the action of lightning taking the impression of a person sitting near, others pronounce the theory an impossibility. Others are satisfied that it is the "ghost" of the dear woman, and nothing more. Ghost or not, there has nothing occurred in the city of Lawrence of this nature that has produced such wonderment since the well-remembered stories of various apparitions in connection with the fall of the Pemberton mill.

We incline to the "ghost" theory, as we have corroborative evidence of a similar phenomenon which took place not long since at a residence on Wall street, Boston. The facts, as given by our informant, are in brief as follows: A young lady Spiritualist, who had been sick a long time without hope of recovery, said to her mother that when she went on the other side she would return and show herself, if it were possible for her to do so. She soon after died. The mother did not pay much heed to the promise; but one day while dusting the furniture in the parlor, she noticed a blur upon the surface of the mirror, and with a wet cloth endeavored to erase it; but to no purpose. The next day, however, her attention was attracted to the cloudy appearance of the glass. Another attempt was made to erase the mysterious blur; but, upon rubbing it, to her surprise and utter astonishment the features of her daughter became palpably visible. The promise was fulfilled. The phenomenon remained a day or two, when it gradually faded entirely out, leaving the glass perfectly clear.

Orthodoxy crying out.

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Spirit Communism—Verification of Spirit Messages.

In pursuance of the promise made some time since, we proceed to give the following letters—chosen as usual from our file without reference to date—verifying communications which have at different times appeared in the Message Department of the Banner of Light.

In our issue for April 25th, 1868, we gave a communication from the spirit of Joseph Yeaton, which we republish, as we have since received three verifications of it from as many individuals. The points particularly verified are marked by the figures in brackets.

JOSEPH YEATON.

It is but a few months since I was in the possession of my own body, and could deal with the things of this world better than I can now.

I had completed my arrangements in Southern Texas, and was just starting for home—my home in Maine, when I was overtaken by the yellow fever, [1] and in a few hours passed on. My wife had passed on before me, [2] and at my death our little ones [3] were left in that country of disease and death, and orphaned.

I am somewhat disturbed by the intense anxiety that seems to pervade the minds of my aged parents, and my brothers and sisters with regard to the affliction of the children, and the settlement of my little property I left. It is that that brings me here. I want to say that I have been informed—and truthfully no doubt—that after leaving this place I shall be enabled to visit some members of my family, and impress upon them the best course to take with regard to the children. I want also to inform that I shall be able to aid in rearing them, to watch over them, to do a great deal in their behalf. This I am very glad to know; for when I was first conscious that I was no more of earth, my thoughts of the little family I had left were sad. I did not then know that I could do anything toward assisting those who were left behind me. I did not even know that I could return, but I have learned that I can, and I am told that my power will be increased after leaving this place.

I can go to Annie and Katie, [4] I know I can. [Your sisters?] Yes, I can impress them clearly with regard to the course that will be best to take. When that matter is settled, I shall be happy to return, and I do not but I shall be very unwilling to return. [Are your children with your friends?] Two are here, one is away. I had three.

Please say that you have received from Joseph Yeaton, of Hallowell, Me., to parents and family.

Paul Bronson, a well-known and prominent citizen of Texas, writing us from Houston, May 10th, 1868, says of this message:

EDITORS BANNER OF LIGHT—I saw in the Banner of April 25th, a communication from Joseph Yeaton, who died here last fall of yellow fever. [1] I knew him well, and in conversing with him about a year ago, he told me that he had married a woman named Alice, a neighbor of mine. I do not but I shall be very unwilling to return. [Are your children with your friends?] Two are here, one is away. I had three.

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Paul Bronson, a well-known and prominent citizen of Texas, writing us from Houston, May 10th, 1868, says of this message:

EDITORS BANNER OF LIGHT—Noticing in your paper of April 25th, a communication from Joseph Yeaton, of Hallowell, Me., I called the attention of Mr. Phineas Yeaton, of this city, to it. He says that Joseph Yeaton was his nephew, and that he died in Texas last fall [1] or winter; that the two children [2] were put on board a vessel for New York, and from thence came on alone to Hallowell. He says the "sister Katie" [4] died about three weeks since, and that the communication is true. Truly yours, JOSEPH BROWN, Bangor, April 28, 1868.

In the Banner of Light for June 25th, 1870, was published the third message—since the commencement of the circles at this office—from the spirit of Joel Nason. The good advice this spirit gives to his former friends, exemplifying as it does the beneficial tendencies of our philosophy, renders this message worthy of re-publication at this time. Two gentlemen who were acquainted with Mr. Nason during his life, after waiting in vain for some one in Boston to endorse the communication, have forwarded us their certifications to its verity, as far as they know:

JOEL NASON.

I am here for a strange errand. I was called for to answer some questions by a party of three in Troy, New York State. They wanted me to tell them what became of the dies I used for counterfeiting purposes. [1] Well, it is not certain I ever had any, and if it was I should not tell them where they are. Spiritualism came into the world for a better purpose than to tell people how to go wrong. To tell them further astray than they would go without it. I do not come here to plead my own innocence, nor to set myself up for a saint. I have communicated before, [2] and I have before told many of my shortcomings when I was here. Now it is very evident that the parties that called me to their council or circle are the same firm believers in the return of spirits, and in their power to do many things for mortals. Well, they have gained a good deal in having gained that. But if they are going to make use of the knowledge for any such purpose as they seem inclined to, it will become a snaffle that will dig their own graves for them, put them in and cover them up. They may be sure of that. I give them fair warning here, to make no further such use, nor try to, of Spiritualism as they have tried to—and have succeeded to a certain extent; because if they do, this same Spiritualism will throw off their cloak and show them to the world for what they are. I would advise them to consult a spirit for purposes that will elevate them as spirits; for it is not going to be a very long time before they lay off their bodies, and they will be poor indeed in this world if they do not shape their course differently from what they have for the last seventeen years.

I was not able at that time to answer their question as I wanted to, and thought I would come here and answer it. Of course they will expect something different. But if I gave them what they deserve I should give their names, and attach characters to them that would not be so very bright. But I forbear, hoping that they will see that they are on the wrong track, turn about, live different lives, and make Spiritualism a guide to diviner things than they have ever known yet. Now they are living down in materialism. They are steeped in it through and through. Spiritualism is able to take them out of it if they only express a wish to be taken out. But I warn them not to make Spiritualism a tool to help them in their devilry here.

Joel Nason, of Boston, You remember me? Good day; good day.

The following letters fully explain themselves: MESSRS. ERRONS—Looking over your Message Department of June 25th, I saw a communication from Joel Nason. About eight years ago he gave two

Movements of Lecturers and Mediums.

Rev. Daniel W. Hull is coming East again in November to labor during the winter months. Those wishing his services should address him at once at his home in Hobart, Lake Co., Ind.

Moses Hull speaks in Cincinnati during September. Thomas Gales Forster speaks in Baltimore during September.

Charles H. Foster, test-medium, resumed his sittings in New York City the first of September, at 29 West Fourth street.

Mrs. M. J. Wilcoxson will travel westward again the last of September or first of October. All on the line of route from New York and Philadelphia to Chicago, who wish her services, will please address immediately at Flushing, Long Island. Mrs. W. will labor in Louisiana, Mississippi and Alabama during the winter months. Friends in those States wishing her services for December, January and February will please notify as soon as possible, that her list may be completed. After last of September address care of Religio-Philosophical Journal office, 189 South Clark street, Chicago, Ill.

Mrs. S. A. Jesper, magnetic medium and lecturer, has returned from St. John, N. B. Permanent address, Bridgewater, Windsor Co., Vt.

A. B. Whiting's lectures, says the Religio-Philosophical Journal, are creating considerable interest at Crosby's Music Hall, Chicago. His address last Sunday on "Guardian Angels," was replete with beautiful thoughts, and exhibited the grandeur of Spiritualism in a manner that pleased all. He is one of our most efficient laborers, and should be kept constantly employed.

J. H. Powell will answer calls to lecture on Sundays or week evenings on Spiritualism and kindred topics. He will also arrange for Mrs. Powell, the extraordinary spiritual dancer and healing medium. Public sances on Monday evening, Sept. 13th, at Mrs. L. C. Hodgson's, 51, corner of Lexington and Marion street, East Boston, and on Monday evening, Sept. 12th, at Mrs. Symonds's, No. 4 Winthrop street, near Maverick House, East Boston. Address 162 Chelsea street, East Boston.

A. S. Hayward, healer, has returned to this city, and will visit patients in Boston and vicinity until he permanently locates. Letter address, No. 11 Dix place.

Mrs. Hardy having discontinued her Thursday evening circles, will hereafter hold circles Wednesday evenings instead.

Miss Lottie Fowler continues to hold her test sances in Hartford, Conn. Her tests astonish every one.

Miss Jennie Leys lectures in Plympton, Mass., Sunday, Sept. 11th.

N. Frank White will remain East lecturing through September and October. His address will be care of this office. He speaks in Vineland, N. J., in November, and thence goes South to the winter.

Dr. H. Slade closed his office in this city last week, to fill engagements elsewhere.

The One Issue.

It is well, amid the multitude of reforms which have received aid and comfort from the Spiritualists believers, to remember that from Spiritualism itself we have received the mental and moral light which has come to us, giving us an appreciation of other points of improvement. As Spiritualists we owe all to our faith. At the late camp meeting at Walden Pond, Thomas Gales Forster gave utterance to the following beautiful appeal, which states the case as it needs:

If Spiritualism is an error it is the most stupendous one that ever darkened the earth; if the truth, it is the most beautiful light yet given to the human mind. Investigate, then, oh, skeptic, and find whether these Spiritualists are fighting against God. And, oh, Spiritualists, and ye who promulgate Spiritualism from the rostrum, [turning to the speakers behind him,] as you go forth from this camp meeting let me give a closing word of advice. Stand true to your colors. God will give you strength and truth, the angels will give you love. Then old aids in progress shall grow brighter, and new ones shall come to assist you. Beware of side issues. Let free religion fight its own battle. Spiritualists, take upon yourselves the support of your own belief, assured that your philosophy is capable of demonstration by your facts, and your facts are gorgeously illuminated by your philosophy."

Horatio G. Eddy.

This well known medium for physical manifestations has been working on his farm during the past five months at Chittenden, Vt., and will be ready to resume public sances by the first of October. Mr. Lowell Fisher, a young man doing business at 46 Federal street, Boston, called on us last week, having just returned from a visit to the Eddys at their home. While there he was a roommate with Horatio, and witnessed many wonderful manifestations which astounded him far more than anything he had ever seen or heard of. The day before he came away Horatio gave a private sance. Among other manifestations witnessed, several bouquets of flowers were brought into the room by invisible agency, and dropped on the table or on the laps of several of the party present. On examining the flowers they proved to be freshly plucked, and in one of the bouquets—which he left with us—were buckwheat and sweet pea blossoms. This incident astonished some, from the fact that neither of the flowers grew within several miles of the Eddy farm. Mr. Fisher, with Horatio, took particular pains to visit the adjacent farms to satisfy themselves. The nearest wheat field was three miles distant.

Music Hall Spiritual Meetings.

The next course of lectures on the Spiritual Philosophy will commence in the above hall Sunday afternoon, Oct. 21st, with Prof. Wm. Denton as speaker. Arrangements have been made with other trances, inspirational and normal lecturers of acknowledged ability, which warrant the prediction that this course will be equal if not superior to those of the preceding years—though that should hardly be expected.

Subscribers can procure their season tickets at the counter of the Banner of Light office, and are requested to do so as soon as possible. Others desiring reserved seats should apply at once.

The Banner of Light Public Free Circles Resumed.

These circles, which were inaugurated by the spirit-world fourteen years ago, were resumed Sept. 5th, after a brief vacation, and will be continued regularly every Monday, Tuesday and Thursday afternoon of each week. During the vacation our Circle Room has been re-painted and otherwise improved. The public are cordially invited.

The Spiritualists are to have a clam-bake excursion at Dighton, Mass., Wednesday, Sept. 14th. See notice in another column.

Convalescent.

Mr. John Peak, senior, of this city, the well-known undertaker, received a shock of paralysis in his back, caused by too long exposure in the sun, some nine weeks ago, and has since been confined to his bed nearly all that time. But we are happy to state that he is now fast improving. His case was a critical one, and little hopes were entertained at one time of his recovery; but by the aid of spirit-friends he is now in a fair way of being able to resume business by the first of October.

To Our Patrons.

We urge that no single issue of the Banner of Light be left behind by those who intend to renew their subscriptions, but that all the old and familiar names, and as many new ones as can be procured, be found on our books to strengthen our hands in the common service. IT IS SPIRITUALISTS THEMSELVES WHO MUST SUSTAIN THE CAUSE OF SPIRITUALISM, AND NOT A FEW INDIVIDUALS. One mind—one heart—one spirit! Friends, present your names.

ALL SORTS OF PARAGRAPHS.

We enjoyed, last week, the pleasure of a brief call from John R. Robinson, Esq., publisher of "Robinson's Railway Guide," and "The Commercial Advertiser," Chicago, Ill. He was on an excursion North and East with the "Illinois Press Association." Bro. Robinson is one of the live workers in the spiritual ranks. His "Railway Guide" gives the official time tables, stations, distances, &c., of all railroads centering in Chicago, with their connecting lines throughout the North-west, also all Eastern through lines, together with such information relative to railway matters as may be interesting to the traveling public.

The increasing demand since the first edition was exhausted for Mrs. M. J. Wilcoxson's little pamphlet, "Midnight Prayer," has induced her to add another poem and issue a new edition, which will be on sale soon.

J. Winchester, of New York, publishes a long advertisement in another column setting forth the claims of the California "Globe Gold and Silver Mining Company." We believe Mr. W. to be an honest, straight-forward business man, and no doubt is of the opinion that the company he represents is superior to any other similar corporation in California; but we have not that knowledge, and therefore have no right to endorse what we do not know anything about. The reader must judge for himself.

The "Hours at Home" is to be changed to "Scribner's Monthly," with Dr. J. G. Holland as editor.

The Hungarian Minister of Public Worship has advised that the promulgation of the dogma of Papal infallibility should be prohibited.

If it be true, as we are told, that our city has a law forbidding smoking upon public thoroughfares, why is it not enforced? On what principle of justice and equal rights are all other pedestrians made uncomfortable in order that such private tastes may be publicly indulged? This encroachment upon the domain of others must arise from a belief that the practice is not so objectionable as formerly, and that therefore its indulgence is less of an insult; but the belief is a delusion.

There are now eight Jewish synagogues in this city. Harper's Weekly for Sept. 3 contains the best war map of the operations between France and Prussia that has yet appeared.

The losses by the Calais (Me.) fire will reach \$700,000—more than the total valuation of that city in 1860. The burnt district covers about forty acres. The merchants and business men lose heavily. The total amount of insurance is \$160,000.

According to the Rev. S. P. Parker, New England, and particularly Boston, is going to the "demolition how-rows," under the influence of the "educated, intellectual devil."

The Musicians' Annual Picnic at Walden Pond, Concord, Mass., took place on Tuesday, Aug. 30, under the management of Alonzo Bond, the well-known leader of Bond's Band. About three-thousand persons were present, and nearly a dozen bands. The music was excellent, and the whole affair was a complete success.

The Crow Indians don't crow as much as they did before the Sioux pur-Slouched them.

The past summer, by actual meteorological observation, has been proved to be the hottest for ninety-two years.

Mr. Ralph Waldo Emerson is to deliver the address before the New England Society of New York at its next anniversary.

Cincinnati proposes to follow St. Louis in licensing and regulating the social evil.

The ladies (God bless 'em,) keep faithfully in mind that clause in the Constitution, and their own, which declares the right to bare arms shall not be infringed.

There were 343,577 dead letters embossed at Washington last month.

President Bergh, of the New York Society for the Prevention of Cruelty to Animals, with a force of his own men, stationed himself opposite Washington Park recently, and examined the horses attached to the Seventh avenue cars. If a horse was found with a sore breast or hoof, the car had to stop until a sound horse was provided. As soon as the officials of the road heard of the trouble, sound horses were sent out, and Bergh retired.

A voice for freedom—the tenor of the recent dispatches from Cuba.

The Eastern railroad conveyed between thirteen and fourteen thousand passengers to and from the recent camp meeting at Hamilton, and that not the slightest accident happened is due to the excellent management of the Superintendent.

Certain dealers advertise "Wine from the wood"—logwood!

THE CRAIG MICROSCOPE.—Perhaps it is not generally known that the much talked of trichina spiralis, or pork worms, which have caused so much excitement and sickness, were first discovered in America by Dr. R. C. Kendall, of Philadelphia, with one of those American instruments known as the Craig Microscope, costing only \$2 50, and now being extensively sold. Dr. Kendall says, in the American Farmer: "Before I purchased the Craig Microscope I had for ten years used a French microscope which cost me \$25, of feeble power and less reliable, with which I repeatedly failed to find the worms that savants guessed were in our American pork; but with the little 'Craig' instrument I discovered the pork pests at the second trial." So much for the skill and ingenuity of American mechanism. See advertisement.

Spiritualist Lyceums and Lectures.

Brooklyn—Mercantile Hall.—The usual exercises were carried out at the Children's Lyceum, Sunday morning, Aug. 25th. Answers to questions were given—those of Temple Group being especially interesting, and music by Alice Cayvan and Hattie Richardson contributed to the entertainment of the occasion.

Temple Hall.—The circle at this place at 10 A. M., Sunday, Aug. 25th, opened with an invocation through the membership of Mrs. Carlisle, followed by an address by the same. The tests given on the occasion were very satisfactory. During the session Mr. Locke favored the audience with songs, and Mrs. Laura Hastings Hatch, the celebrated medium for inspirational music, gave a chant, accompanying herself at the organ. She also volunteered her services to give a sance in the hall for the benefit of the new fund for the relief of impoverished mediums, at such time as she will be given in the Banner of Light. N. M. Wright delivered an address on the Spiritual Philosophy.

The afternoon circle, at 2-1/2, was crowded more densely than the forenoon, and was enlivened by songs from Mrs. Locke; the choir, accompanied by Mrs. Bennett, performing several selected hymns of spiritual import. Tests seemed to be in the ascendency. At the close of the tests Arthur Hodges gave a consolatory address. Mrs. Thomas, a newly developed speaker, also joined in the exercises.

In the evening, Thomas E. Moon and J. H. Peckford addressed the meeting; the choir, directed by Prof. Hudson, greatly enhancing the pleasure of the session.

Walden Hall.—The Children's Lyceum during the last three weeks has held the honor of its day in this locality. On Sunday, August 25th, owing to the camp meeting at Walden Pond, the attendance was not so large as usual. The regular order of exercises was carried out, questions answered, and two children declaimed. It is to be hoped that this Lyceum will receive the encouragement it merits.

NORTH SCITUATE.—Jenkins Hall.—We are informed that J. P. Greenleaf dispensed the gospel of modern Spiritualism at Jenkins Hall, 25th ult. Subjects: Morning—Man and his destiny; afternoon—Life as it is, and its conceptions. An evening lecture at the residence of Dr. George L. Newcomb closed the exercises of the day. As noteworthy of the lecturer's success on the South Shore, our correspondent says a gentleman and lady rode from Duxbury to Scituate—fifteen miles—to hear him speak, returning at the close of the lectures.

Conthasset Hall.—The Children's Lyceum still continues to hold its Sunday meetings at this hall; time changed to half past one o'clock P. M., instead of 10 A. M. Mrs. N. J. Willis speaks at this hall, Sept. 11th.

PLYMPTON.—A correspondent, T. R. Wiston, informs us that Mrs. N. J. Willis spoke to the Spiritualists of that place morning and afternoon, on Sunday, August 25th. They are perfecting arrangements for meetings once in two weeks.

New Subscribers.

Eighty new subscribers have been added to our list since our last report, by our old patrons whose names follow: A. E. Carpenter sent four subscribers; L. Porter, two; I. Brownson, two; A. D. Buck, two; W. L. Wheelwright, two; G. M. Knowlton, two; O. G. Daniels, one; Mrs. M. C. Edwards, one; E. A. S. Corson, one; S. B. Morris, one; J. W. Sullivan, one; J. Garad, one; A. M. Cook, one; Mrs. S. S. Gage, one; E. K. Young, one; A. S. Peckinpaugh, one; J. V. Atwood, one; H. Wiloy, one; H. H. Jackson, one; J. V. Mansfield, one; G. N. Jelcher, one; Capt. A. Weeks, one; A. M. Benson, one; E. Chichester, one; C. Fell, one; Martin Howe, one; M. Fash, one; Mrs. W. H. Tobey, one; O. French, one; S. Crocker, one; J. M. Pruett, one; C. B. Lynn, one; I. B. Price, one; M. M. Plummer, one; A. Pickernell, one; P. M. Johnson, one; S. W. Shaw, one; J. S. Bennett, one; W. E. Robinson, one; Dr. P. Barton, one; R. Gross, one; Mrs. E. Clark, one; L. Howes, one; A. S. Litchfield, one; E. J. Graham, one; Mrs. S. S. Russell, one; T. H. Borgess, one; Geo. Parker, one; E. E. Deas, one; O. V. Waterman, one; C. M. Lammpan, one; J. M. Roberts, one; E. Morrill, one; A. C. Ladd, one; Mrs. S. S. Scott, one; J. R. Cushman, one; I. Sheldon, one; S. W. Phipps, one; J. Pickering, one; S. Whitcomb, one; J. D. Owen, one; Wm. M. Farnsworth, one; H. Thurston, one; L. S. Hunt, one; George A. Locke, one; George Swasey, one; T. Hooper, one; Mrs. E. A. Palmer, one; O. V. Waterman, one; H. Packer, one; U. Mills, one; Wm. Coleman, one.

The Austin Kent Fund.

Moneys received for the relief of our invalid and destitute brother, Austin Kent, since our last report: Previous acknowledgments, \$147 70; Robert B. Wilson, Boise City, Idaho Ter., 5 00; Mrs. A. S. Pond, Utica, N. Y., 5 00; Wm. P. McFee, Lebanon, N. H., 5 00; Carl E. Kresche, 2 20; F. F. Biddig, Moretown, Vt., 50; A. Fuller, 50; A. Wheeler, West Meriden, Ct., 50; \$146 40.

Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE MEDIUM AND DYNAMIC. A weekly paper published in London. Price 5 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by B. B. Jones, Esq. Price 3 cents. THE LYCUM BANNER. Published in Chicago, Ill. Price 5 cents. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. 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. Murphy, Clairvoyant and Magnetic Physician, 32 West 29th street, New York. A. G. CHARLES H. FOSTER, Test Medium, No. 29 West Fourth street, New York City. 4f-85. JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps. Jy 2.

M. K. CASSIN, Trance Medium, answers sealed letters, at 14 W. 13th st., near 5th avenue, New York. \$2.00, four stamps. 85.

SEALED LETTERS ANSWERED BY E. W. Flint, 105 East 12th street, New York. TERMS \$2 and 3 stamps. Money-refunded when not answered. 413.

Special Notices.

HERMAN SNOW, NO. 319 KIRKNEY STREET, SAN FRANCISCO, CAL., Keeps for sale a general variety of Spiritualist and Reform Books, At Eastern prices. Also Phischettes, Spence's Positive and Negative Powders, etc. The Banner of Light can always be found on his counter. Catalogues and Circulars mailed free.

AUSTRALIAN DEPOT FOR LIBERAL AND REFORM BOOKS, And Agency for the Banner of Light.

W. H. TERRY, No. 96 Russell street, Melbourne, Australia, Has for sale all the works on Spiritualism, Liberal and Reform works, published by William White & Co., Boston, U. S., may at all times be found there.

NATURE'S HAIR RESTORATIVE

Excels everything. No dirt, no sediment, no poison! Perfectly reliable. It does the work most effectually. A treatise giving full particulars sent postage free upon application to Dr. Isaac Grosvenor, Mass., sole agent. Upwards of forty thousand bottles have been sold the past three months. Clear as crystal, and as harmless as water. Try it, and you will be delighted. All Druggists sell it. 2m-July 16.

Notice to Subscribers of the Banner of Light. Our attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires. It is the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper, then you know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts to you, and you may be assured that should renew their subscriptions at least as early as three weeks before the receipt-figure correspond with those at the left and right of the date.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for all Liberal and Spiritual Books, PAPERS AND MAGAZINES. Also, Adams & Co.'s GOLDEN PENS AND PARLOR GAMES, The Maglo Comb, and Voltair Armor Soles, SPENCE'S POSITIVE AND NEGATIVE POWDERS, Congress Record Ink, Stationery, &c. WARREN CHASE & CO., No. 601 North Fifth street, (corner Washington Avenue,) St. Louis, Mo. GEORGE ELLIS, BOOKSELLER, No. 7 OLD LEVEE STREET, NEW ORLEANS, LA. Keeps constantly for sale a full supply of the LIBERAL AND REFORM WORKS. Published by William White & Co. J. BURNS, Progressive Library, 15 Southmain Row, Bloomsbury Square, Holburn, W. C., London, Eng. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. SPECIAL NOTICES.—Thirty cents for first insertion and twenty-five cents for subsequent insertions per line. BUSINESS NOTICES.—Thirty cents per space of an Agate line, each insertion. Payment in all cases in advance. For all Advertisements printed on the 5th page, 30 cents per line for each insertion. Advertisements to be Renewed at Conclusion must be left at our Office before 10 A. M. on Wednesday.

THE BEST, SAFEST, AND MOST PROFITABLE INVESTMENT Ever Offered to the Public.

MAGNIFICENT SUCCESS OF THE GLOBE GOLD AND SILVER MINING COMPANY.

Incorporated in 1863, under the Laws of California. Location, Monitor, Alpine County, Cal. CAPITAL STOCK \$650,000, IN SHARES OF \$10 EACH.

SUCCESS, at last, dawns upon our enterprise! After more than two years of arduous labor, it stands upon a basis—visible, tangible, solid—that cannot be shaken. The period of doubt, of uncertainty as to the result, is past; and a few more months—another spring and winter spent by such and every one interested—in the pursuit of our enterprise, will see the most sanguine hopes commence to be realized. Scarcely two years ago I had before the public the Prospectus of THE GLOBE GOLD AND SILVER MINING COMPANY, and invited attention to the peculiar character of the Enterprise. At that time the work of development at the Mine had barely commenced, but my representations, based upon a thorough knowledge of the MINING BUSINESS, inspired such a degree of confidence as to induce many to join in the Enterprise. The result has been a SUCCESS in the development of the MINE, which has fully sustained all my representations. At this time the work of

Development is about Completed.

and I can now give the shareholders and the public assurance of a BRILLIANT AND SPEEDY SUCCESS, and that the consummation of the Enterprise is nearly at hand.

THE MINES OF THE COMPANY

consist of TWO THOUSAND FEET on the HERCULES LODE, EIGHT HUNDRED FEET on the EMERALDA LODE, and SIX HUNDRED FEET on the ABE LINCOLN LODE, all parallel to and in close proximity to each other.

THE HERCULES LODE

is one of the grandest geological features of the District. On the north side of Monitor Creek, the "outcrop" rises almost perpendicularly to a height of several hundred feet, and is of great breadth. On the south side it is less prominent, yet still very massive, traceable for not less than a mile over the summit of Globe Mountain, by its crest of quartz. The "outcrop" is of great extent, covers the most prominent portion of the Hercules. From a shaft, 20 feet in depth, sunk upon the lode at the margin of the Creek, ore was taken which assayed

\$15 TO \$480 PER TON.

This was 400 feet on my northern boundary. From the "outcrop" about 500 feet on the mountain, near where our main Tunnel will strike the Lode, rock was taken by Mr. Graf which assayed nearly \$12 per ton. At the level of our Tunnel, over 400 feet below this "outcrop," undoubtedly the increase in the richness of the ore will carry the yield to hundreds, and in the best portions to thousands of dollars in value per ton, as has been already demonstrated in the TARNISH MINE, of which the HERCULES is one of the continuation.

THE ESMERALDA LODE.

By a happy stroke of good fortune, the GLOBE COMPANY obtained by purchase at the County Tax Sale of 1869, and failed to redeem on the part of the owners, a perfect title to the TARNISH PROPERTY, which adjoins the Granite on the east. These "claims" consist of the First South Extension of the grand ESMERALDA LODE, of 800 feet—lying next beyond and parallel with the HERCULES, from 200 to 400 feet distant. The "Esmeralda" has been regarded, next to the "Tarnish," as the largest and richest Lode in the district, the outcrop being massive, and more than a hundred feet in height. From a shaft sunk in this Lode, at the margin of the creek, ore was taken which assayed over

THREE THOUSAND DOLLARS PER TON.

THE ABE LINCOLN LODE.

This lode, the first in order of the Company's ledges, was "struck" by our Main Tunnel on the month of July last. It is a well defined vein of Gold and Silver bearing ore, averaging

TWENTY-THREE FEET IN WIDTH,

with regular clay selvage between it, and encased between hard wall rock. The whole body of the LODE is so composed of quartz mixed with clay, which requires no blasting in the extraction—the work of taking it down being done with the pick alone. I have caused numerous assays to be made of the ore in its vein, taken from various parts of the Lode, throughout its entire width and extent, with a view to arrive at a correct knowledge of its value and the amount of gold and silver it contains. The lowest assay yielded \$14 per ton, the highest \$189 47 per ton. The average value of the ore disclosed by these tests and examinations, exceeds

FORTY DOLLARS PER TON.

A drift upon it run due south 200 feet, along the east wall, would come UNDER THE HEAVY OUTCROPPINGS from which Mr. Graf took the rock giving the assay of nearly \$12. This drift, constantly penetrating deeper into the Mountain, could not fail to disclose a better and better quality of ore, at every foot of progress, in accordance with a EXPONENTIAL LAW OF INCREASE. Were the GLOBE MINE to open up no other Lode than this, its value as a paying investment would be fully established.

THE GLOBE MINE AS IT IS.

That our stockholders and the public may see more clearly what the GLOBE MINE is as it stands to-day, the following estimate is made of the productiveness of the "low grade ore" of the ABE LINCOLN LODE, by the White Furnace, four of which have been conditionally contracted for with the

Patent, to be constructed and put in operation under his personal superintendence, at manufacturer's cost.

This furnace operates upon 20 to 25 tons of ore per day, (24 hours) perfectly calcining and chloridizing the same. The expense, as Mr. White assures me, will not exceed five dollars per ton, with the facilities and advantages we enjoy.

On 10 tons per day, the work of two furnaces, at \$100 47 per ton (assay value), the daily yield would be... \$1,578 80 Deduct cost and expenses, \$5 per ton... 200 00

Net daily profit... \$1,378 80 200 working days per year, at \$7,780 80 per day, gives an annual production of \$2,315,000, insuring a dividend of almost four hundred per cent. in Gold Coin on the purchase of the stock.

On 40 tons per day, at \$11, (the lowest assay value) will give... \$4,500 00 Deduct cost and expenses... 200 00

Net daily profit... \$4,300 00 200 working days per annum, at \$860 00, gives an annual production of \$172,000, insuring a dividend of over fifty per cent. in coin, on the purchase of the stock, and over fifty per cent. on the subscription value.

Taking the average of \$10 per ton, the following is the result: 40 tons per day, at \$10, will give... \$1,600 00 Deduct cost and expenses... 200 00

Net daily profit... \$1,400 00 200 working days per annum, at \$1,400 per day, gives a net annual production of \$280,000, insuring a dividend of over fifty per cent. in coin on the purchase of the stock, or over one hundred per cent. on the subscription value.

And this is estimating the working of the ore as we have here in the prospectus.

These figures are given, not as a measure of the value or productiveness of the Mine when its development shall have been completed, but to show that upon the most moderate basis of calculation, the Globe can soon be made to yield a fair income—better, indeed, than any other investment as it now stands. The prediction is confidently made, that the lode already opened will become vastly richer as it shall be explored into the Mountain, and below the present level of the Tunnel; and that the grand HERCULES and ESMERALDA will disclose immense bodies of ore, yielding \$100 and more per ton. What is now proved is but the mere outcrop of the treasure contained within the limits of our property. If there were grounds for our faith two years ago, when only the "external" indications influenced our investments, how much should our purpose to complete the work be strengthened, and our confidence, by the encouraging prospect which we now have by sight as well as faith.

WHAT REMAINS TO BE DONE.

But to accomplish this within the shortest period of time requires the active cooperation of his associates, and the public confidence. Here, then, is the whole matter in a nutshell: The Mine is developed to a point where we have, in sight, an abundance of ore that it is believed will pay. We are, therefore, ready to put up the mill and machinery. This can be done and the works started by the month of November or in 60 to 100 days.

Plans for the mill and machinery have been submitted, the estimates coming within TWENTY THOUSAND DOLLARS the capacity to be that of TWO furnaces. I therefore offer for subscription the remaining Three Thousand Shares of the company's stock, which has been specially reserved for this purpose, at the price of

SEVEN DOLLARS PER SHARE, NET CASH.

The complete success of the enterprise can be consummated within four months, provided this stock is promptly subscribed for, so that it may have force and effect put to work on the Builders, Furnaces and Machinery.

Dividends will be promptly declared and paid in GOLD COIN.

PSYCHOMETRY IN MINING.

When properly cultivated, what an advantage Psychometry will be to the Miner and to the world. Hoping for no small amount of success in the future, I have the honor to announce, at the present time, is a most hazardous business—more than that the mine's work never paying expenses; at it shall not be any more. The vast masses of silver, gold, and precious stones, that are being concealed in the dark recesses of the earth, shall be exposed and obtained. Deep beneath the surface, where the human eye never reaches, the man that dig them; nor tunnels made by incredible labor to be abandoned when success is nearly certain, by men whose future lives are sacrificed to the vain hope of a few dollars. These things will become a reality of the past, to be repeated no more in the future. OF THE WEALTH OF THE EARTH, THE EXTENT, few have ever comprehended who have not studied it, have any idea. "Dante's Soul of Things," p. 273.

The "Globe Mine" Psychometrically Examined.

WELLESLEY, MASS., July 11, 1870.—Mrs. Denton examined the specimen sent from the Hercules Mine, and I have the honor to inform you that I have no doubt that it is a most valuable mine. She seems to think you are near the main vein of ore, which always yields as good gold, all it forms the body of the mine under the mountain, with large veins of ore in the lode—looking like veins within veins. WILLIAM DENTON.

WELLESLEY, July 17, 1870.—I wrote you a short time ago, and intimated that Mrs. D. would give you a more detailed account. She tried your specimens of July 11th last night and again this morning, and she is very much pleased with the result. From her description I judge that the Hercules lode is the outcrop of an immense mass of ore, so large that the term "vein" cannot be applied to it. She says: "The material through which it has passed and is now passing, seems to be permeated with the water, which has been so great a quantity of water, and which, deep down, EXTENDS FOR MANY MILES IN LENGTH, and FOR AN INFINITE HEAVENLY THROUGH IT, and others of that sort of lode." A photograph of this would give a very good idea of the nature of the ore, and branches of which are like fine veins, forming in

Message Department.

Each Message in this Department of the BANNER OF LIGHT was written by the Spirit whose name it bears through the instrumentality of...

These Circles are held at No. 125 WASHINGTON STREET, Room No. 4, (up stairs), on MONDAY, TUESDAY and THURSDAY AFTERNOONS...

Invocation.

Oh, thou who art our life, and doth not forsake us in death, we pray thee to bestow some greater power upon us...

Questions and Answers.

CONTROLLING SPIRIT.—I will answer your questions, Mr. Chairman.

Q.—By E. J. Bates, of Chelsea: We are often asked the question, "What is Spiritualism?"

A.—To the majority of Spiritualists it is nothing more than a belief in these modern, coupled with ancient manifestations, called spirit manifestations...

Q.—Is the sun an inhabitable world?

A.—We are informed that it is an inhabitable world, giving life to intelligences far beyond the intelligence which exists on earth.

Q.—What are its physical conditions?

A.—It is impossible to give a clear, condensed account of the physical condition of the sun...

Q.—Has it the same influence upon all other planets that it has upon our world?

A.—It has a similar influence upon all that belong to its system, but that influence differs according to the age of the planet and its distance from the sun.

Q.—Does this influence become less as it recedes from the sun?

A.—No, I do not know that it becomes any less, but it changes in quality as in degree.

Q.—Is this because the spirit of the planet becomes purer and more refined?

A.—As planets recede from their source, the sun, they grow more spiritual, more refined, better able to rely upon their own centres for activity...

Q.—What day of the month is it? [24th of May.] I have been a little oblivious to my spiritual state...

John B. Gilley.

John B. Gilley, of Boston. I was nearly sixty years of age. I have a good deal I want to say, but have not strength to say it.

Major Elliott.

[How do you do?] I am very well. I hail from the land that is not afflicted with sickness.

of it in my new home. It is thought by the people occupying the frontier, that the Indian must be extinguished. Well, allowing this to be true, you should extinguish him with fair play and not with foul.

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Oh, thou who art our life, and doth not forsake us in death, we pray thee to bestow some greater power upon us...

I am decidedly opposed to the policy of our army generals. But I see that he whom the Indian calls the Great Father at Washington has his heart in the right place.

A.—No, certainly not. The banner carried by his warriors had a design painted upon it representing the sun, which was to all intents and purposes the God of that tribe.

Q.—Was Jonah swallowed by the whale, and again brought to earth?

A.—No, certainly not. That is what in modern parlance would be called a great fish story, and were it to appear in one of your dailies you would consider it, and give no credence to it whatever.

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Elizabeth Henshaw.

I come because I have been called for by one on earth who belongs to our family. Her name, Sallie Sumner, Mine, Elizabeth Henshaw.

Invocation.

Our Father, and our Mother too, thou who art all wisdom and all love, we ask that the wisdom and the love and the truth and the justice that lie buried within our better natures may come forth to meet the wisdom and love and truth which surround us everywhere.

John Williams.

Stranger, before I died I had no belief in another life except the one we lived in the body. This belief of mine was a source of great annoyance to some of my friends, our family.

thy justice may find a place in every heart, and may the darkness that has been the result of superstition and crime, no longer find a place among thy children.

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James L. Haggood.

[How do you do?] Right smart, I thank you. When I was on the earth, and in the army, I had a comrade who was a believer in those things, and I used to talk for a long time, but finally recovered and he never got his letters because he has not directed them right.

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tion. He believed that was his duty. He did it, and faithfully too. I have no fault to find. And now I believe it is my duty to come back and warn him against preaching any such doctrine.

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Margaret Welch.

There is some one here I want to thank for their kindness to me when I was in the body. My name is Margaret Welch. [A lady in the audience, Mrs. Alicia Tubbs, recognized the spirit, and asked, "Did you live near the National House?"

Invocation.

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LIST OF LECTURERS. [To be useful, this list should be reliable. It therefore behooves 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 informed.]

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