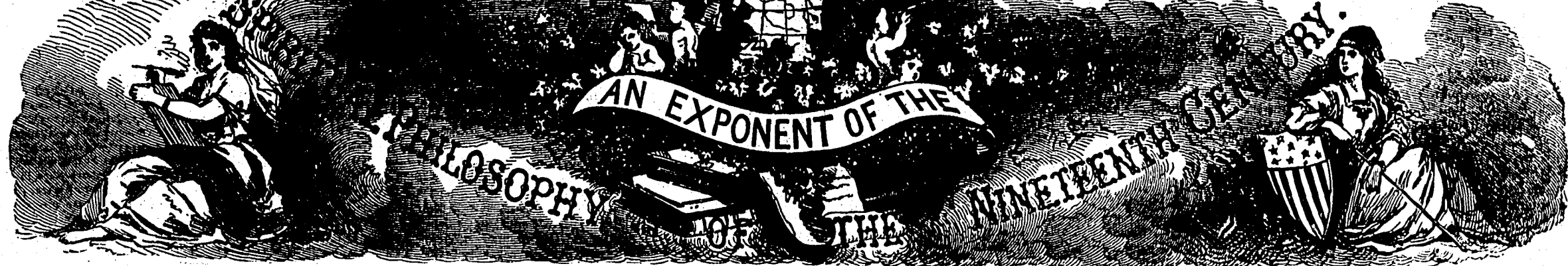


# BANNER OF LIGHT.



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## The Lecture Room.

### SPIRITUALISM.

Or "What lies beyond the Veil?" tested by the accepted rules of Philosophic Inquiry.

A LECTURE BY THOS. GALES FORSTER,  
In Music Hall, Boston, Sunday, Dec. 11, 1870.

Reported for the Banner of Light.

Again [referring to a banquet before him] has some sympathetic soul spoken to that of my medium and to my own in the language of flowers—the philosophic poetry of Nature. Beautiful flowers—lovely missionaries of brighter thoughts! We appreciate the lesson.

Your attention will be invited to-day to a consideration of Spiritualism—or "What lies beyond the veil?" tested by the accepted rules of Philosophic Inquiry.

It is no doubt true, as has been asserted, that the longings of the human soul after a knowledge of the existence and fellowship of the beloved and the departed primarily established the faith of the Spiritualist; and that, through the universal want of the human heart, Spiritualism has made such rapid strides that to-day, within twenty-three years from the first recognition of intelligences through its physical phenomena, it is the theme of public thought, subject alike to ridicule and to reverence. That, through the idiosyncrasies of some of its representatives, and the misinterpretations of its tenets, Spiritualism has at times evoked ridicule, I am not here to deny; but Spiritualism likewise calls for reverence from every honest man and woman who is enabled to perceive that the human soul still clings to it, and finds in it an incentive to virtue and a means of development. Through its instrumentality, in a million of homes to-day exist the evidences of eternal life; through its instrumentality, a million of hearts to-day are pulsating with a holy joy. Its appeal to the heart's best affections has taken such entire possession of the whole man, that, if martyrs were called for, the land would be full of them. And, too, Spiritualism will continue to be thus appreciated; for that which has its root in the affections will live, despite the efforts of opponents to denude it, as long as the affections themselves shall live!

But Spiritualism does not rely alone upon an appeal to the affections. Men and women, esteemed wise, judicious and far-seeing, mark the progress of this movement, and Spiritualism is claiming to be able to satisfy the intellect of the scholar, the statesman and the jurist. Both science and philosophy are beginning to measure and define it; and it is growing brighter and broader the more it is investigated. Spiritualism, then, is not only before the world as a religion of the heart, but, at the same time, as a scientific fact and a philosophic truth.

The convinced understanding, it has been said, speaks "as one having authority." Recognizing this as a truth, I do not propose to-day, in my address, to appeal to your sympathies alone; nor do I desire, by any sensational or *ad captivum* method of argument, to stir the depths of your feelings; but I wish to appeal directly to your reason, in order that I may present for its acceptance a realization of the broad claims of the system of which I am in part the representative. Learned men and good, standing upon this and other rostrums, will descend eloquently and feelingly with regard to man and man's position till he reaches the verge of the hereafter; and then, as in the discourse of this morning, the declaration is made—"What lies beyond the veil we know not!" If this be so—if learned ecclesiastics can make such a declaration in Music Hall, Boston, is it not time that some higher truth touching eschatological conceptions were made known? Is it not time that the general mind began to recognize the fact that Spiritualism is not the mere ephemeral theme charged by its opponents, but that it takes up man where ecclesiasticism leaves him, and carries him on to the vast possibilities of a life eternal—into a practical appreciation, at least, of probable realities beyond the veil? [Applause.]

First, however, and as pertinent to the line of my argument, I propose to offer a word or two in regard to an article of faith inculcated by ecclesiasticism. Physical death entered into the world as the result of sin, theology teaches. Before Adam sinned there was no death, but man was immortal as a physical being. Many believe this, and many believe that, in consequence of the sin of Adam, physical and spiritual death were entailed upon all his progeny, and that the only means of escape for the race is through the blood of Christ. Some theological poet presents the case thus:

"When God had learned what Satan had been doing—  
That Eve and Adam knowledge were pursuing—  
His dreadful vengeance at them all he huried,  
And for their disobedience cursed the world."

Spiritualists do not believe this! [Applause.] I need not, my friends, enter into a chemical analysis of the human body, but will simply refer to a mathematical calculation presented by a recent writer, as illustrative of the extreme absurdity of the views entertained by certain minds in regard to this matter. All scientists would agree that twenty-five years—in the event that there were no physical death—is a sufficient length of time for the human race to double itself in numbers. At this rate, at the close of the first one hundred years from the supposed date of the creation of Adam, there would have been sixteen persons living; at the close of two hundred years there would have been two hundred and fifty-six persons; and in less than eight hundred years there would have been more than twice the number of persons now existing upon the surface of the globe; in fifteen hundred years there would have been in existence eight hundred and fifty-seven quadrillions, eight hundred and two tril-

lions, nine hundred and eighty-six billions, four hundred and ninety-two millions, ninety-two thousand, four hundred and sixteen people living! In other words, six hundred and sixty millions of times the number now living upon earth—a sufficient number, after allowing one person to every square inch of the earth's surface, including land and water, to furnish as many inhabitants as the globe now has to each of forty-three millions of earths the same size. Thus, then, you see the utter absurdity of the Orthodox idea that SIN produced physical death. Not our Orthodox friends are in error—physical death is as natural as physical life, and the one is the sequence of the other. Spiritualism teaches that death is but another name for change.

"The stroke of death  
Is but the kindly frost that cracks the shell,  
And leaves the kernel room to germinate."

But with regard to the germination of the kernel—in other words, with reference to the growth and progress of the soul beyond the grave, the entire Orthodox world stand opposed to the theory of Spiritualism. I now propose to test the method of arriving at error—physical death is a legitimate conclusion, or its fundamental propositions, by the accepted rules of philosophic inquiry.

The cultured mind will remember that the best philosophic writers teach that in applying the mind to the investigation of any phenomenon, in any department of knowledge, it should always be recollected that there are certain intuitive articles of belief that lie at the foundation of all reasoning, and that these are termed first truths; that they are not the result of any process of reasoning, but force themselves, with the consciousness of infallible certainty, upon every sound understanding, independent of its habits or powers of induction. The force of them is felt, in a greater or less degree, by all classes of minds, and is acted upon with the most absolute confidence in all the ramifications of thought and action. These first truths are enumerated in the books as follows:

First: Man has a conviction of his own existence as a sentient and thinking being, and of the intelligent principle within him as something disconnected with the functions of the bodily form. From the first appearance of the powers of perception, it is philosophically argued, man gains a knowledge of two things: First, the thing perceived; second, the sentient being who perceives it. So, also, from the exercise of any mental operation, such as memory for instance, he acquires an impression of the thing remembered, also of the principle or essence which remembers it—and of this essence or principle as something entirely distinct from the body. The fact is not dependent upon any method of physiological argument, it is asserted, but appeals to any one who is in the habit of considering what is passing within; and it cannot be affected by any of the sophistries that are brought to bear against it. Second: It is urged that man has a confidence in the evidence of his senses in regard to the existence and properties of external things; or a conviction that they have a real existence independent of his sensations. This, it is asserted, is an intuitive principle of belief, admitting of no other proof than that which is derived from the universal conviction of mankind. The theory of Bishop Berkeley in this connection, that the mind perceives only its own ideas or impressions, and consequently derives from the senses no evidence of the existence of external things, is admittedly fallacious.

Third: Philosophy declares that man has confidence in his own mental processes; that facts, for instance, which are suggested to him by his memory, really occurred. Fourth: That man has a belief in his own personal identity; and that this is derived from the combined operation of consciousness and memory, and consists in a remembrance of past mental feelings, and a comparison of them with present feelings as belonging to the same sentient being.

Fifth: That man has a consciousness that every event must have a cause, and that every cause must be adequate to the effect; and that appearances showing a correct adaptation of means to an end, indicate design and intelligence in the cause.

Sixth: That man has an instinctive confidence in the uniformity of Nature; that the same substance will always exhibit the same characters, and that the same cause, under the same circumstances, will always be followed by the same effect.

Now these are enumerated in the books as first truths, and are deemed intuitive principles of belief, that admit of no other evidence than an appeal to the consciousness of every man that he does and must believe them; and their practical influence, it is alleged, extends even to persons who affect to dispute their authority—for in all the affairs of life it is declared the most skeptical philosopher acts as much as the mass of mankind upon the absolute belief of the same.

Now, in proceeding from these first or intuitive articles of belief to the further investigation of Truth, Philosophy points out likewise various mental processes as necessary in the operation. These processes are also set down in the books, and are as follows:

First: To make a careful collection of facts upon any given subject; and to abstain from deducing any conclusions till you have before you such a series as will warrant your doing the same.

Second: To separate from the mass those facts that are connected with it incidentally, and to retain those only that you have reason to consider as uniform and essential.

Third: To compare facts with each other so as to trace their resemblances, or to ascertain those characteristics or properties in which a certain number of facts or substances agree.

Fourth: To compare facts or events with each other, in order to trace their relations and se-

quences, and especially that relation of uniform sequence upon which is founded the law of cause and effect.

Fifth: To review an extensive collection of facts, in order that you may discover some general fact common to the whole. This Philosophy terms generalizing, or the induction of a general principle.

When this induction is made from a full examination of all the individual cases to which the general fact is meant to apply, and actually does apply to them all—then, the best philosophical writers affirm the INVESTIGATOR HAS TRUTH.

Now, permit me to inquire, Has not the philosophic Spiritualist pursued his investigations in strict conformity with these accepted rules of philosophic inquiry? Has he not complied with every injunction, and followed every direction laid down as to the process of reasoning and legitimate induction? The phenomena of Spiritualism constitute a wonderful array of facts, each individual one directly applying to the general fact of individual spirit existence and spirit communion! He has collected these facts and compared them with each other, so as to trace their resemblance and ascertain the characters and properties in which they agree. He has separated from his mass of facts such as seem connected incidentally with the subject of investigation, and retained only those which he has reason to consider uniform and essential. He has compared his essential facts, so as to trace their relations and sequences, and especially the relation of uniform sequence upon which is founded the nature of cause and effect, and from this review he has deduced his general fact—the glorious truth underlying the sadly misunderstood and grossly misrepresented system of Spiritualism—the continuity and perpetuity of man beyond the grave! [Applause.] A discourse, therefore, from a Spiritualist, could not truthfully close as did the one of this morning, in this hall, with the declaration—"What lies beyond the veil I know not!" for the Spiritualist does know, and rejoices in the knowledge. [Applause.]

Therefore I claim Spiritualism to be an established form, not of faith, but of verification, and admirably adapted to the needs of the hour. I claim, too, that it is a science—the all-comprehensive science of the sciences. Astronomy tells you of revolving worlds, and will measure for you their orbits; Spiritualism tells you *why* they are there. Science demonstrates the facts relating to material existences, and proceeds from cause to effect with an unerring discernment; Spiritualism tells you of higher and deeper and profounder truths—such as relate to the primal cause of all causes, "the finger which toucheth the stars." All the material sciences of the day confine themselves mainly to one object of interest: the glory of external things. And this is well, as far as it goes, for external things are but outward manifestations of interior potencies; but Spiritualism deals directly with these potencies—with the soul of things. It tells how and why matter exists, and unites with science in demonstrating the eternity of the same. Hence I conclude that Spiritualism has not been understood, especially by the cultured minds of the day, or it would long since have become the recognized religion of the age. [Applause.]

And this is the most charitable conclusion that can be arrived at. We see men and women giving forth the light of intellect, the force of feeling, and moving effectively in the different pathways of development; we see the sparks of genius brilliantly illuminating the paths of literature—sparks evidently emitted by contact with brighter minds, whether consciously or otherwise; and yet the recipients and promulgators of these higher thoughts seem utterly oblivious to the fact that no mind acts wholly independent of other minds; and that, as Spiritualism teaches, all higher thought is born in brighter realms; and that mind holds intercourse with mind continually, although the world's broad graveyards lie between! In other words, Spiritualism teaches a universal inspiration—that all thought, if God be infinite, is in some sense God's thought; that the spirits of the departed have been made the ministers of Divine beneficence to the denizens of this, the primary department; and that all men, even the wisest, are passing through the educational processes incidental to time, preparatory to joining the graduating class in the bright, the beautiful hereafter! Why, then, should there be such opposition to modern Spiritualism, unless it be that even here in old Boston there are men and women who love the honey-comb of popularity better than they do the mighty and ever-living Truth. [Applause.]

The wonderful array of facts, to which I have referred, as constituting the phenomena of Spiritualism, together with the legitimate conclusions added therefrom, in accordance, as I have shown, with every established rule of philosophic inquiry, unmistakably demonstrate the great fact of the perpetuity of consciousness beyond the grave. But this is not all of Spiritualism. This is but a cardinal feature in a grand system of Philosophy or Religion, which shall yet bless the world beyond all present appreciation—a system calculated to expand the intellect, enlarge the affections and elevate the soul, by still increasing knowledge touching the spirit-world and its inhabitants, by more comprehensive views of God, the great Father of Spirits, by still advancing ideas as to the relations of both mind and matter, together with all that is or may be known as to all the spiritual and occult forces of the universe, of whatever name or nature. Basing themselves upon this broad platform, every human heart is invited to make a religion for itself; for there are no authoritarians in Spiritualism. Any man can but give his own experiences, deduced from whatever application he may have made of the one great fact of a demonstrated immortality; and his brother can only be benefited thereby in so far as that experience is adapted to his own individual needs. Spiritualism, therefore, is an individual matter, conveying the thought that the descent of the New

Jerusalem to earth must be through the shekinah of the individual soul. And yet so broad and universal are the corollaries legitimately deducible from the one great fact, that this glorious Religion may truthfully claim to teach all that is written in the moral constitution and spiritual needs of the entire race.

Hence a mere belief that spirits can communicate does not constitute Spiritualism, in the broad acceptance of the term, although he who thus believes in a limited sense is called a Spiritualist. The day has gone by when merit attaches itself to a mere readiness to believe, when a doubting disposition is esteemed a bad one, and skepticism a sin; and ecclesiasticism can no longer practically enforce the rule that, when authority has once declared what is to be believed, and faith has accepted it, reason has no further duty to perform! On the contrary, the Spiritualist, if I apprehend the term aright, absolutely refuses to acknowledge authority as such. With him, as with the scientist, a judicious skepticism is the highest of duties, and blind faith the one unpardonable sin; for he perceives, with Huxley, that "every advance in knowledge throughout the past, (even in religion itself), has involved the absolute rejection of authority, the cherishing of the keenest skepticism, and the entire annihilation of the spirit of blind faith." And thus he ever holds his convictions of to-day open to the demonstrations of to-morrow; and believes in "justification, not by faith, but alone through verification."

Spiritualism, thus defined, you perceive, cannot be cramped by the restrictions of a fixed creed, or bounded by the dogmatic limitations of an arbitrary organization. Other ages have given birth to creeds and systems, to which, we fear, truth has been too often subordinated. The glorious mission of Spiritualism is, to elevate the light of divine truth above the platform of dogmatic rule, and to inaugurate it upon the altar of the human heart. The Spiritualist, according to his individual conception of right, is cultivating God's image in his soul—he is taught to believe that he has not been forgotten by his Divine Father, because the church refuses him its countenance; and that, by right of inheritance from an infinite parentage, there is a broad and deep devotional element in his nature, which is none the less pure from not flowing through prescribed channels. He no longer relies upon either councils, creeds, churches or books, but reposes trustfully upon Infinite Love and Eternal Law. If true to angelic promptings, the constant effort of the Spiritualist will be toward the quickening and expansion of his spiritual nature, to the end that all defects of the external organism may become subordinated, and all disorderly affections overcome, by obedience to the higher law thus stamped upon his inner and better nature—thus gradually substituting "the fruits of the spirit" for the "works of the flesh"; and trusting thereby to be redeemed from the errors of the past and the misdirections of the present, he is the better prepared for all the future may unfold. The principle of action characteristic of Spiritualism, is love. This constitutes the whole of its creed, if it may be termed such. It promises nothing to faith, or even to works; but everything to fitness, purity, goodness, uprightness, justice and mercy. It makes no arbitrary distinctions among men; but leaves them to choose from their own natural tendencies their own place in the eternal world—their own moral qualifications determining the result. It teaches—It were an extreme absurdity to suppose that God could sacrifice any soul to his own glory—that God asks obedience to no law, but the law of man's own nature, of which man himself is to be the voluntary executor.

The many facts of Spiritualism, centering, as I have shown, in the one general fact of the perpetuity of existence beyond the grave, are replete with consolation to the weary hearts of humanity. Theology admits itself ignorant of "what lies beyond the veil"; and indeed, as a consequence of this ignorance, to judge from the gloomy countenances of some religiousists, one would suppose that the Dead March was being played up and down the aisles of creation by some self-created demon of destruction! But the great fact of Spiritualism lifts this hitherto impenetrable veil, and satisfactorily solves the important question, "If a man die, shall he live again?" The doctrine of immortality, heretofore shrouded in doubt, now receives practical illustration; much that was speculation becomes matter of fact; and faith is confirmed by knowledge. Death hath verily lost its sting—the grave its victory. Indeed, to the Spiritualist—as stated in the commencement of my discourse—

"There is no death; what seems so is transition.  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portals we call death!"

In conclusion, Spiritualists of Boston, is not this religion, so briefly epitomized, a system eminently worthy the heart's best affections? Should it not command your devotion, your energies, and if need be your means, that its great truths may be more widely disseminated? Is there not enough of truth in it to prevent your minds from wandering in the broad fields of eschatological speculation? and beauty enough to deter you from lending your counsel and your countenance in support of other and darker faiths? What need have you of speculations, with the demonstration before you? What need have you for the debonair romancers of other days, with the glorious sunlight of God's gospel of the hour shining in your pathway? See to it, Spiritualists, that the glorious religion which you profess shall bespeak itself in acts of benevolence and love. See to it that the wisdom of the spheres, so lavishly bestowed upon you, does not lack the means of a more extended promulgation. See to it that, as far as you are concerned, the so-called dilettanteism of Music Hall has reached the acme of all knowledge—the art to love and bless. [Applause.]

May God's beautiful angels go with you to your homesteads, interpenetrating your hearts and minds with the great truth, that—  
"This world is full of beauty, as other worlds above;  
And if you but did your duty, it might be full of love."

## Free Thought.

"THE SPIRITS CONCERNING SPIRITS."

BY MRS. MARIA M. KING.

In the Banner of June 31, I noticed an article entitled as above, copied from the American Spiritualist. I feel called upon to say a few words on the same subject, since my own teachings in the recently published pamphlet, "Spiritual Philosophy vs. Diabolism," were evidently had in view by the writer of that article. I wish the readers of the Banner to have the privilege of examining both sides of a question which is fraught with so much interest to all mankind as this question of evil spirits. I shall consider briefly the points where this writer takes issue with the doctrines I have advanced on this subject.

I agree with him and the authorities he quotes, perfectly, that death is not a regenerator that "changes malevolence to kindness, revenge to love, and folly to wisdom, in the twinkling of an eye." I do not believe or teach that "man is a thing to be washed, a rag to be rinsed, a sponge to be hastily squeezed through coffin and grave into glory," but that he is "a moral being, a moral actor, and a subject of moral government; and whether in this or the world of spirits, he acts from the plans upon which he is."

"John Allen," the notorious "wickedest man in New York," undoubtedly awoke to spirit life with his depravity upon him—a very demon—with propensities which would lead him still to prey upon his fellow-beings, if allowed to do so. The question is, Are the facilities in the higher life for restraining crime and putting the criminal in the way of reform no better than they are in New York City, where this man ravaged and destroyed at his will, under the cloak of secrecy or by the permission of society, which is, as yet, in that low state that it cannot effectually protect itself from the enemies of human kind? Pause, and reflect on this question, all you who are looking to the future life as a refuge from the ills of this. Put your "philosophy" now to a "practical test," and consider if it really makes such a pandemonium of the next state of existence as it must be if all villains, drunkards, lewd men and women who go there are permitted to do their will upon society. Is it a doctrine of Spiritualism that the next state is a lower state than this? It must be, if society there permits such demons to stand at the elbows of poor human beings in the flesh, to be their temptors to all sorts of evil deeds—their "immortal guides" to destruction, against their will and that of the beneficent guides who are represented as having the oversight of mortals. Society in earth-life does better than this for its members. Legislation provides against the influences of evil-doers, and places safeguards around society, such as are efficient, in a degree, for restraining crime and protecting the innocent and unsuspecting. As civilization advances, more effectual modes for securing these ends are discovered and put in use.

Philanthropy adjudges it to be the duty of parents to shield their children from evil influences; and of those who are the acknowledged guardians of society, to provide asylums where those who have proved themselves the enemies of mankind, and too vile for association with others, shall be confined. If power is lacking in earth-life to carry out the ideas of enlightened philanthropy, it does not follow that it is lacking in spirit-life. If men "do not lose their identity" by the process of death, they surely have similar ideas of justice in the next life to those entertained in this; and that life must correspond to this so far as to make provisions for the protection and welfare of all classes of society necessary. Who says that philanthropy shall provide means to assist prisoners to outgrow their low condition, while they are secluded from society for its protection, and does not say that in spirit-life the same provision should be made for criminals and for society? My Spiritualism teaches that "angels and higher intelligences will and do prevent them [evil spirits] from influencing mortals and controlling media." "A very pretty assertion, and nothing more," this proposition is pronounced by our writer. I claim that it is sustained by argument. Assertions that are not based upon reason, facts and arguments may properly be styled as "nothing more" than mere assertions; but when every pains has been taken to demonstrate statements, to my mind they are something more than mere assertions. Our writer seems to depend upon the assertions of spirits and mediums to sustain his views of the question. He quotes authorities largely. I have authorities, also, on my side of the question.

A. J. Davis is ranked among the best authorities on Spiritualism; and I understand him to oppose the generally accepted doctrine of evil spirits. I will name one other authority, whom, although he is not ranked among Spiritualists, I regard as having entertained views which can bear no other name than enlightened Spiritualism. Baron Von Humboldt, in a private letter to a friend, after declaring his sentiments in favor of the reality of spiritual influences, says: "The thought of a hostile persecuting power has always been foreign to my mind. . . . I cannot believe in any hostile, or even teasing superhuman power; and I confess that I cannot bear others to entertain such a notion, or allow it to pass uncontradicted. It is a dark, narrow idea, inconsistent with the goodness of God, the course of Nature which he has established, and the worth of the human race. On the contrary, the belief in a subordinate guardian power, acting under the permission of the Highest, has in it something beautiful, comforting and suitable to the purest and brightest religious ideas."

These two philosophers carry great weight as authority on the most important questions of science and philosophy, with large masses of man-



kind; and yet their beliefs or assertions have no weight in deciding questions only what reason gives them. An archangel is not authority against the reason and experience of men.

My own "individual mediumship," the "testimony" of "many" spirits, and the positive evidence of my own interior senses, in connection with reason and consciousness, lead me to the conclusion that evil-disposed spirits are not allowed to interfere in the affairs of men. If others come to an opposite conclusion from testimony that is as good for them as mine is for me, what becomes of the authority in either case? Are men not called upon to compare, and throw away authority for the moment, and let facts, experience and reason decide the question when it is decided? In spite of all assertions of mediums or spirits, mankind will be obliged to settle all questions for themselves by the light of true science and reason. Revelation will furnish indispensable testimony on such questions as this, but it will not stand in the place of the human intellect, nor do the work for individual man which he must do for himself. Indeed, it seems that revelation is admonishing us as a sect that we are to depend less on it than ourselves in deciding what is truth. Contradictions are the order among us.

Would our writer wish to convey the idea that it is the "arbitrary" exercise of power which prevents "the commission of wrong and the extension of wicked influences" by the means which the philanthropy and ingenuity of men discover in earth-life or spirit-life? If he styles that "arbitrary" power which puts such means as can be discovered in execution for the promotion of good and the suppression of wrong, which restrains vice within such bounds that virtue and innocence can be protected, and the guilty put in the path of progress, then God's power is all exercised "arbitrarily." God's order is revealed through human provisions, his intelligence is expressed by the intelligence of men, and the more and more fully expressed, the higher, the more perfect the provisions men make for carrying out the perfect law of justice.

The higher shall elevate the lower, and not in any sense depress it, is the inviolable law of Nature, expressed in her modes in all her realms and spheres. Spirit-life is higher life than physical life, in the strict sense of the word—all opportunities for improvement there are higher than those afforded in the lower state, and intelligence there carries out the law of Nature by devising means to guard the lower sphere from the influences of malevolence which exist in the lower circles of the sphere.

These "beneficent angels" do "extend their power" to earth, but not to exercise it "arbitrarily." They are governed by laws in their exertions for mortals, and their intelligence forbids that they resort to unnatural means to promote the progress of men. They are the guardians of men in the flesh, to protect them against the influence of malevolent spirits. Is not this extending their influence to earth to prevent "the extension of wicked influences"? They impress men, as they are able, to desist from wrong, and place barriers to the commission of crime. But they do not annul the law of Nature, that decides that men on a low plane will be sinful and infringe upon the rights of their fellows as far as they are permitted to by the rules of order developed on that plane. Spiritual powers, although they rule among men to the necessary extent to preserve the harmony of all Nature's arrangements; do not so rule as to interfere with the proper exercise of all the faculties of the men who make up society on the different planes. They recognize the necessity of intercourse of human beings with one another, and if this intercourse is productive of evil to any, it is provided that legislation—necessary rules of order—shall provide against the evil. Necessity brings out the inventions of men, and the discords in society arouse the energies of people to legislate with more decision and effort to prevent wrong and promote virtue. All necessary intercourse of the evil-disposed in spirit-life with their fellows must there be permitted, and for the same purpose as in earth-life. But the law of kindness and the wisdom which protects individuals deformed by vice from themselves, provides that this intercourse shall have its proper effect, and not tend to more evil.

There are other points I would be glad to discuss in this article, but I forbear for the present.

#### "SPIRITUALISM AND FREE RELIGION."

EDITORS BANNER OF LIGHT.—Through the kindness of a friend I have just received the Banner of May 27th, in which, on the last page, under the head of "Spiritualism and Free Religion," the writer refers to an article of mine in the Index in so kind a spirit and with such commendable fairness, that I cannot refrain from a word in reply.

I wish it distinctly understood that I am an outspoken Spiritualist of twenty years' standing, and if I take any exception to Bro. Lynn or others, it is for the purpose of saving the good cause from narrowness and illiberality. Cephas B. is an especial favorite of mine, (knowing him well by reputation), and thinking, as I then did, and do now, that he manifested too great sensitiveness, and claimed too much for our side, I felt it a duty to enter a mild protest.

As regards the beauty and utility of the different phases of the phenomena, I yield to none in accepting them joyfully, and bidding them "chosen instruments" "God-speed," and though fully satisfied that my opportunities have not been as great nor my perceptions as clear as many to know what there is to learn in these directions, I have not been an idler by the wayside on the road that leads to spiritual knowledge and religious liberty.

I have enjoyed in a small measure the gifts of mediumship in speaking, writing and healing, but have never had half so high an estimate of my use in this regard as my friends have claimed for me.

Since the publication of the Index there have appeared quite a number of ungenerous articles against Free Religion as advocated by Mr. Abbot and others, written in the same spirit and with as much justice as those by some of our over-sensitive friends in regard to what they termed the departure of Bro. A. J. Davis. Mr. Abbot generously gave them room, and what was still better, said many good words in his favor, and with the same spirit of generosity allowed those of different views to express their opinions in the columns of the Index, and for which we most heartily thank him. We are no more in sympathy with the extract that induced Cephas B. to write his first article than himself, but still think that Free Religion is the last phase in religious reform. When I say Free Religion, I mean as defined by Mr. Abbot in his fifty affirmations. T. W. Higginson gave him credit for great steps in advance of all of them in his bold stand outside of Christianity; and if my reading is correct, Channing, Parker or any of the old vanguard had not assumed this position. As I understand Spiritualism, it consists in accepting the different phases of the phenomena as demonstrating continued life, as well as establishing the great truth

that the dear ones that have passed over the "mythic river" can (under certain conditions) make known their presence, desires and circumstances. Shortly after its advent at Hylesville and Rochester we cut loose (as a body) from the authority of the Bible, as understood by Evangelical Christendom, on the ground that Revelation was not confined to any age or people, and that it was the result of a law as natural and universal as any related to our being, and therefore the character of the communications (or revelations) would always be in keeping with the spirit or demands of the age that produced them, tinged more or less with error, and at best as a whole only partially true.

The Harmonial Philosophy, as I understand it, is the acceptance and conscious conviction that all truths, moral, intellectual and spiritual, are in unison, and for this reason we accept all known truth as part of our system—this accounts for our willingness to avail ourselves of the teachings of our predecessors—and the readiness with which our speakers, as a class, have welcomed and given currency to the best sayings of Mr. Paine and his school, and the finest utterances of the best minds in all the liberal ranks, attest our willingness to follow our convictions to their ultimate. Our cause is perfectly safe as long as we are true to our golden opportunities; the chasm that seemed to separate the "Summer-Land" from ours, and which superstition represented in a very gloomy light, is bridged with the phenomena of spirit presence, and illumed by the light and joy of our own friends, whose mission of love is replete with assurance and tenderness that when our earthly pilgrimage finds its natural termination, the passage of the spirit from the present to the new continent will be calm and pleasant. Fully satisfied that with all our advantages no particular class can monopolize all truth, the school of radical thinkers and scholars have a grand work to perform for human redemption, and I still feel that our friend Mr. Abbot is our Garrison in the latest phase of religious advancement, and if there are many among the Spiritualists that have read up to and beyond his position, I, at least, am not one of them. Mr. A.'s definition of the historic and special character of the leading religious systems, in connection with the grand underlying unity as expressed in his first and second affirmations, were new to me, as I had gone no further than Parker and what was esteemed the most radical school in this direction, and did not include the enthusiastic atheist as among the earnest religiousists, neither did Spiritualists, for we claimed to have brought them back to a belief in religious matters by convincing them, through the manifestations, of the immortality of the soul or spirit. Now if, as Bro. Cephas says, we can never, as a whole, agree intellectually, so much the better for the cause of truth that these earnest scholars seek to demonstrate, by scientific methods, what we discover or understand by the phenomena. They, in their department, we, in ours, will ultimately reach the same goal.

Onward! then, friends in the cause of truth! Let all work cheerfully, earnestly and charitably in the various directions that to each seemeth best, to encompass the salvation of the race from all that retards and degrades it.

GEORGE LYNN.  
P. S.—I have been and still am a regular subscriber of the Religious-Philosophical Journal.

#### HAS OUR EARTH PASSED ITS MERIDIAN?—IS IT GOING DOWN IN OLD AGE?

Some years ago the spirits, through the Banner of Light, stated that one hundred thousand years ago the African race were more advanced—on a higher plane than now. I asked them to reconcile the statement with the idea of the progression of the race on the earth, which they were then teaching. Their reply was unsatisfactory, but I dropped the subject. I understand them now to say, "This earth has formerly been inhabited by higher intelligences than" are now on it. If this is their real meaning, and is true, the earth must have passed its prime, and be going into the decline of old age, and of course the future must be, on the whole, retrogression. We all hope otherwise. I once suggested the idea that possibly races succeed races as men succeed men; that each race, as a race, grows to its maturity—becomes old, and dies off the earth. I said possibly our Indians were once superior to us, but were in second childhood, now representing a man eighty or over.

I do not say this is or is not possible. But if it were a truth, it might account for the decline of the African race, but it would make future improvement impossible to them. It would prove that they must be superseded by some younger race. If anybody in or out of the body can give us more light and clear up these subjects, it would interest many.

AUSTIN KENT.

#### (From the N. Y. Tribune.) THE DEACON'S PRAYER.

BY WM. O. STODDARD.

In the regular evening meeting,  
That the church holds every week,  
One night a listening angel sat,  
To hear them pray and speak.  
It puzzled the soul of the angel  
Why some to that gathering came;  
But sick and sinning he saw,  
With grief and guilt aflame.  
They were silent, but said to the angel,  
"Our lives have need of him!"  
While doubt, with dull, vague, throbbing pain,  
Sifted through their spirits dim.  
You could see 'twas the regular meeting,  
And the regular seats were filled;  
And all knew who would pray and talk,  
Though any one might that would.  
From his place in front, near the pulpit,  
In his long-accustomed way,  
When the Book was read and the hymn was sung,  
The Deacon arose to pray.  
First came the long preamble—  
If I hear the meeting,  
He had been, ere the Lord his prayer had heard,  
Full fifty fathoms below.  
Then a volume of information  
Poured forth, as if to the Lord,  
Concerning his ways and attributes,  
And the things by him abhorred.  
But not in the list of the latter  
Was mentioned the mocking breath  
Of the hypocrite prayer that is not prayer,  
And the make-believe life in death.  
Then he prayed for the church, and the pastor;  
And that "souls might be his hire"  
Whatever his stipend otherwise—  
And the Sunday school, and the choir;  
And the swarming hordes of Indians;  
And the perishing, vile Chinese;  
And the millions who bow to the Pope of Rome;  
And the pagan churches of Greece;  
And the outcast remnants of Judah,  
Of whose guilt he had much to tell;  
He prayed—or he told the Lord he prayed—  
For everything out of hell.  
Now, if all of that burden had really  
Been weighing upon his soul,  
'T would have sunk him through to the China side,  
And raised a bill over the hole.  
"T was the regular evening meeting,  
And the regular seats were filled;  
But the listening angel told the Lord  
That only the silent prayed.

What is the difference between a chilly man and a hot dog? One wears a great coat and the other pants.

## Spiritual Phenomena.

### REMARKABLE SPIRITUAL PHENOMENA.

VAUCLOUSE, R. I., May 26th, 1871.

DEAR BANNER—Andrew Jackson Davis and many other clairvoyants have graphically described the mode and appearance of the spirit when it leaves the body at death. But I do not remember ever having seen any account published of the manner in which a departing spirit can be stayed or impelled back after it has partially left the physical organism, through earnest prayer, or the exertion of the strong will-power of sympathizing friends. Happening to be in Boston a short time after the passing to spirit-life of the late John Hatch, husband of Mrs. Laura Hastings Hatch, the widely known and highly appreciated musical medium, I was so impressed with her relation of the phenomena that accompanied his death, that I requested her to give me in writing for publication some of the facts, together with an account of the process of her own development as a medium. Mrs. Hatch kindly consented to comply with my request, and a short time after sent me by mail the following very interesting letter, the publication of which in the Banner I think would be very acceptable to many readers.

Yours truly, T. R. HAZARD.

BOSTON, March 27, 1871.

DEAR SIR—I received your note this morning, and hasten to reply, as the subject on which you desire me to write is of heartfelt interest to myself. The first of my being controlled by spirit power occurred when I was quite a child; very soon after the advent of the Misses Fox as mediums. I then passed through every phase of mediumship which has since been developed through others. This power continued with me until the age of fourteen. Then, owing to influences outside of my own family, I relinquished all the power that I could, and with the exception of an occasional manifestation had no special control until some five years since. Then I had a very severe illness of six months duration, during which time my life was despaired of. One night it was supposed that I was dying; and my husband, taking me in his arms, carried me from the bed to the sofa, thinking a change might afford me some ease. On his laying me down, life had apparently fled. Meanwhile to myself it seemed as if the top of my head opened, and that I went out from my body far as the eye could reach. I saw myriads of white-robed forms waiting to welcome me; and as suddenly as I had left the body, I returned, owing to my mother's placing her hand on my head, at the same moment saying, "She must not die." The consciousness of that vision was vividly impressed on my mind, and with it I seemed to hear these words, "You have been to the spirit-land and taken a new lease of life; henceforth this life must be devoted to us." The record of the last four and one-half years of my life will prove my acquiescence in the request. The next morning after this, I saw apparently a sheet of music presented to my view. There were three bars on the page, and they remained long enough for me to read them. Some four weeks after this, I went to the piano and at once saw the same notes again. I played them, and immediately other notes followed, so that in writing the pieces it proved to be a waltz of three pages in length. Since then, hundreds of pieces have been given me, both vocal and instrumental, but I have never seen notes since that time.

All control has seemed to be independent of my brain, and the body has been but an instrument in the hands of a higher power. I gave séances for a year with only the control of my hands and arms, the power extending from the tips of the fingers to the shoulders. Seemingly my hands and arms were iron, and acted independent of my own volition. Feeling some doubts as to how far this power might be separate from myself, I prayed the good spirits to render me unconscious, which prayer was answered to my satisfaction.

On the second day of my husband's illness I felt the power leaving me precisely in the manner that it came. Commencing at the shoulders, it seemed as if a very close sleeve was drawn down from my arm and over the hand. Meanwhile my spirit friends told me they would never leave me, but would manifest themselves in writing music and poetry through my hand.

In regard to the passing to the spirit-land of my dear husband, I am happy to again narrate to you the phenomena I witnessed, and possibly, by its being given to the public, some one may draw comfort in the belief, when they are called upon to part with dear ones, and others may perhaps be induced to pursue the investigations scientifically. He was three and a half days dying. The first day my attention was called to a luminous vapor which emanated from the top of the head and covered a space of ten square inches. This gradually increased, until the upper portion of the brain was entirely covered. It arose about two inches, still preserving the shape of the head. Meanwhile this vapor was passing from his mouth, nostrils, eyes, ears and arm-pits. At once the conviction came to me that he was dying, and in my agony, I placed my hand on his head, willing his spirit to return, for I could not give him up, and for a day I had but the one prayer in my heart that he might be spared to me. In the meantime, as the vapor receded, he became fearfully distressed, and though my lips had not moved, he said to me, "How can you keep me here when I am in such distress?" The second day I took ray will from him, for his agony was such I could bear it no longer, and very soon the same phenomena I had before witnessed appeared again, and continued until his death.

It is a source of much sorrow to me that I was not permitted to remain with him after his death, for I feel that I should have witnessed the complete passage of the spirit from the body, and learned more of the mysterious other life.

Very respectfully, LAURA H. HATCH.

#### A STRANGE PRESENTIMENT.

The Soranton (Penn.) Republican tells the following sad story of one of the victims of the late Pittston disaster:

"William James expired about 3 o'clock on the afternoon of the Tuesday following the catastrophe, and was the last added to the list of those upon whom the death angel laid his hand in that awful havoc. He was a Welshman, and had been in this country about seven months. On the morning of the dreadful day in question he had his breakfast, and his wife had made ready his dinner and set the table beside him. For some time he sat wrapped in thought, his arms folded, his eyes fixed vacantly upon the stove, and a deep melancholy apparently brooding over him. He was aroused from his reverie by his wife's telling him that his dinner was ready, and that he had better eat, as the bell had rung. He started to his feet, and gazing upon her for a moment with a look full of tenderness and significance, said to her, 'If I should not come back alive, would you be in such a hurry getting me out?' The wife answered 'No,' but remarked that 'if he was going at all it was time he was gone.' He lifted his pallid face, and, after kissing his wife, kissed his four little children, who were sitting

playing on the door-step. When he had got about fifty yards from his home he returned again, and kissed his wife and children once more with great fervency. His wife noticed that he was the victim of gloomy forebodings, and as he turned away she was about to entreat him not to go to work if he apprehended any danger. But hope and courage and the pressing necessities of their family overcame her intention, and she let him go. She stood in the door and watched him go on his way to the fatal pit. When at a point where he turned out of her sight, he paused and cast a wistful look toward his home and little ones, and seeing his wife, waved with his hand a last adieu."

#### PROPHECY FULFILLED.

"Vision of the Pope on his back with an armed Italian on his breast ready to strike if he resisted."  
—Italian Gov. in Rome, Sept. 20th, 1870.

This vision was shown to me in the street, in Boston, during the latter part of August or beginning of September, 1866, just as I was entering 54 Hudson street, where I related it in presence of two ladies.

The death of my mother was made known to me last summer (a year ago) by her spirit presence, who came and told me of it herself, as I was having a third vision that effect. She said to me, "Josiah, I am here—death—write to your uncle." I wrote, and received this answer in a few days: "Your mother has been dead about a year." This vision was told to Mr. Arbuckle and Mr. Bellows before I wrote, and before I heard it from any other source.

Summer before last, as I was sitting in the orchestra and about ready to commence playing the overture, a child completely covered with flowers rose up before me, and, as if wishing to console its father, said, "Peace! we live!" I was told by its father, after relating the vision, that her last words were, "Mother, when I die, lay me out in flowers!" My address is, JOSIAH JACOBUS, No. 371 Broom street, New York City.

#### HARRY BASTIAN, PHYSICAL MEDIUM.

We have received a letter from S. H. Wortman, under date of Buffalo, N. Y., June 11th, in which this medium, a resident of Boston, Erie Co., N. Y., is highly recommended to the public. He informs us that "it is now some five or six years since a relative of mine and Mr. Bastian introduced him to Mrs. W. and myself, stating that he (Mr. Bastian) would like to have a sitting with us, as he wished to know if Spiritualism was true. Pleased with the young man's evident sincerity and gentlemanly deportment, we readily consented. To his astonishment, he himself was entranced and controlled to say a few words. Since that time his development has gone on, until he is now, in my opinion, one of the very best mediums for physical manifestations in the field. We of Buffalo think we know something of physical mediums, yet at the séances lately given here by Mr. Bastian, our oldest Spiritualists expressed themselves as delighted, and firmly convinced of the honesty of the medium. As he is now about to extend his visit to the Eastern States, I would commend him to the favorable notice of the friends generally."

#### A CURIOUS PHOTOGRAPHIC PHENOMENON.

We were shown, to-day, one of the most strange and mysterious photographic cards and negative we have ever seen. It was almost enough to stir up our faith in Spiritualism, and make it boil up to a heat unknown to the religious thermometer. Mr. J. W. Childs went recently into a Broadway photographic gallery to get some cartes de visites taken. As the artist took the negative from the camera, he found a light airy picture of a child on the shoulder of Mr. Childs. In short, the outlines of the shoulder could be seen through the shadow of the child's figure. The same airy outlines of the child were transferred to the cards on which the pictures were printed. Mrs. Childs recognized in the features and aspect of the child-figure on the negative and card a perfect likeness of a child that died from them some eight years ago. Taking all things into consideration, this is one of the most mysterious incidents we have observed in practical life in a long time. —*Council Bluffs Times*, June 1st.

#### FAREWELL ADDRESSES.

Nearly one hundred persons assembled at Elliot Hall, Boston, on Monday evening, June 12th, complimentary to J. H. Powell, who will return to England to recruit his health, by the Cunard Steamship Tripoli, which sails from Boston Tuesday, June 27th.

Dr. H. F. Gardner presided, and, after calling the meeting to order, introduced Mr. Powell, who delivered the following

#### Valdettory.

Meetings and partings are the common experience of mortals. To-day we are brought in fellowship and seem to be realizing endless gratification, but the seeming continuity of the association to-morrow will be proved to have been out short.

Our hopes and interests may seem to depend on long-continued intercourse, and we, in case of abrupt breaking off, feel that the harp of our life's music is forever unstirring; yet time and new associations will be sure to find us doing something useful, if we are worth anything, and drawing what happiness we may from the never-failing fountain of life, which, being universal, cannot fail to manifest in remote or near spots.

Realizing the truth of this, I accept the gifts of the hour, rich or poor, and obey the behests of necessity, submissively. I trust, in all, to a consciousness of control that works in and around me.

It is hard to part with dear friends and travel far from scenes that for years have been to us familiar, especially when we love them, and think that nevermore may we be permitted to look upon them again. But then the reflection is consolatory that duty directs, and the best thing possible for us is in the change of scenes and faces that promise to enlarge our experience and add to the pictures on the walls of our souls' picture-gallery.

For nearly four years I have humbly, trustfully, and always earnestly, labored in the cause of progress and humanity in the States of Pennsylvania, New Jersey, New York, Ohio, Indiana, Missouri, Illinois, and portions of New England, but more especially, of late, in Massachusetts.

And it has ever been my pride to perform my work in a fearless and free spirit, neither dreading the rod of persecution from opponents, nor the more painful neglect and misinterpretation of alleged friends to our movement. I have realized no splendid possessions in real estate or greenbacks, but an experience that I would not sell for the riches of all the kings. I am glad that I was prompted to visit America. To-day I feel myself immensely rich in the lore of life, which is the only real wealth, because it can neither be sold nor stolen. Believe me when I say that, on looking back over my four years' campaign in America, notwithstanding numerous hardships and some hazardous undertakings, prolonged journeyings and miserable monetary returns, and a fearful trial in Missouri, in which I was convicted but not punished for lecturing on psychology without paying for the privilege in common with jugglers and showmen, I see no reason for senseless repinings.

From the first, in my own country, where conservatism is strong, and radicalism a comparatively poor and weak power in the State, I counted the cost of marching in the line of humanity, and, expecting little emolument and much suffering, was not disappointed.

I found on gaining daily experience in America, that battling for truth is the cause of humanity, although "Freedom" be inscribed on each wing of the Eagle, was no more by-play, but a stern and sturdy conflict in which few, comparatively speaking, gained for reward other than the beggar's dole and the martyr's grave.

I have learned in the school of experience lessons that I can never unlearn—they are all fraught with illustrations of the constant demand for heroism which lies in self-sacrifice, and patience which marks the career of the patriot,

and glows like a diamond in the soul of the martyr. Let no enthusiast expect a perpetually pleasant career over easy pathways in the sphere of professional truth. He has only to enter the field of action to find out his delusion.

The battle of humanity must be fought by soldiers ready for sacrifice, and capable of enduring fatigue, injustice, insult, and every indignity that men at war with righteousness can inflict on men who know the truth and love it for its own sake.

There is little merit in devoting a portion of one's time to the cause of progress where sacrifice is altogether rejected. What is the devotion of one who works for reward and discards loss—seeks the sunshine and runs from the cloud—compared with the whole-souled consecration to the cause of mankind of those who fight and suffer to the death? And such alone are the soldiers fitted to fight humanity's battles. It is my privilege and great joy to claim a place in the ranks of the radically progressive. My labors, it is true, have been small in comparison with those of the progressive giants. A dwarf despising himself fully to the work deserves as much credit as a giant does for the same service. The difference of size and strength does not touch the motive. A fly is as complete in anatomy as an elephant. Based on the wisdom of the Universal Soul that gave to the insect the delicate structure which elevates it in perfection to the status of the mammoth.

The Frenchman Pouchet has demonstrated that the ant-mammoth almost invisible to the naked eye, has a perfect digestive apparatus equal to that of man. Truly the mystery of God is in Nature.

I am therefore encouraged to press ahead, not satisfied to allow the giants to do the entire work of reform through the haunting consciousness of my own smallness.

I have ever loved the bold and uncompromising reformers, and feel to-day an intense love for them. I know by my own stern experiences what it means to shoulder the musketry of reform, and like my friend Denton to wield it by the strength of an integrity that knows no compromise, and fears no foe or fate. I do not presume to measure my comparatively puny work with his or that of others like the Paines and the Parkers, only to assert and reassert, with my whole strength, that I know something of the demands of the reformer, and rejoice that the blistered dregs of the bitter cup of adversity have not in the least destroyed my true taste for the wine of the vintage of progress.

To drop metaphors I like the fight for principles, which all true men reverse none the less because of the scars received in conflict.

I do not complain of the fates or furies because I have not been raised to the post of general, because I might have lost in that capacity the experience which as a private in the progressive army I have acquired, and of which I am free to confess a preference. If I have learned anything valuable in the reform school, this must not be forgotten: I am a student wise only to the degree of my humility and achievements.

"It is not the crown that makes the king," neither is it the pompous display and voluble noise that makes the hero or the patriot. I presume none who accustom their minds to philosophy will deny this. Recognizing fully the patent fact that silent and modest workers accomplish often more than those who herald themselves in a flourish of trumpets, I have tried to be true to myself, and have raised my voice and wielded my pen, guided by my convictions of the demands of modesty and the need for radical utterance. True, I have been misunderstood and abused. What of that? My path was ahead; my duty, to tread it manfully. Just to the degree in which integrity has directed me have I rendered my best service to mankind. Shortcomings have been mine, and their penalties as a consequence. Admitting this, I still recount the story of the experience of mankind. For wrong done me I endeavor to shield my nature against the scourges of retaliation, which, whilst it tortures me, cannot touch the core of remorse in my enemy. Let such live and learn that the Eternity will do him and me justice.

For the multiplied kindnesses which I have experienced at the hands of noble souls everywhere in my travels, I have no adequate words to express my gratitude. Not one kind act is forgotten by me. I know nothing more precious than the ingratitude. Sooner than I would have my appearance charge me with it, I would prefer the tortures of a thousand lashes from the slave-driver's whip.

My varied and valuable experiences connect my soul with America, and especially her free institutions; therefore it is simply impossible that I can reside in England and feel no further interest in the affairs of this great and glorious country.

It was my design to have continued my stay among you for some years more, and my hope that I might have been useful to a more extended degree; but the failure of my health has rendered it necessary, under the advice of my physician, that I try the effect of a sea voyage. My thoughts naturally revert to my native country, where, I doubt not, with rest and a less severe climate, I may regain strength sufficient to enable me to still render willing service to humanity. I do not at present desire to pass out of my somewhat worn carcass, since I feel that my responsibilities are, still heavy upon me, and I am not disposed to evade them; consequently I feel that my forthcoming voyage is a chance for continued life in the form.

Three months ago I undertook a lecturing tour in Massachusetts, but sickness blocked the way, and I returned only to find my home a hospital. My eldest son, narrowly escaped a lengthened sickness. Three of the youngest children, owing to the blighting breath of the fever, have died. I found these after a week or two got well, the two youngest remaining in the grasp of the disease. Presently our little Frankie, the light of our hearth, the sweetest and best of darlings, dropped like a redbud into the mold (I mean his frail fair body—his spirit went to the angels). The other sick child—three times pronounced by the doctors past possible recovery—by the spirit magnetism of the friends visible and invisible that assembled at the funeral services of Frankie, I verily believe, aided by the skill of the doctor and the tender nursing of a good Samaritan woman, was saved; yet he lingered many weeks. During all this sickness and trouble, my wife, who had scarcely slept for a full month, also fell sick, but fortunately got more rapidly better. I found these troubles at home, aggravated by troubles of a business character, as at the root of my own sickness.

We shall leave behind our oldest son, who is in a prosperous way, and who prefers America; the rest will voyage back with us.

Frankie's remains rest in the "little mound by the willow" in Cambridge Cemetery, but his spirit, we feel, will accompany us.

It is not possible to lose all interest in America, when we must remember constantly that the poets Longfellow and Lowell, and the University of Harvard, great and worthy, are all linked in our souls with the memory of our child. I cannot offer other than these sad experiences on this occasion, or I would do so cheerfully.

There is no Atlantic that can divide spirits devoted to a common work. Let this knowledge sustain me. I shall tell it where the earnest worker lays his hand to the plow. England and America are spiritually one. There can be no separation, the world over, in the spiritual sense. Often during my stay in America my heart's voice was saying, "I know I am spared on the other side of the Atlantic my heart will be in America. Affection and friendships live in exile and will affect the life. I leave dear and loving friends behind. Was it not for the sake of my friends, I would have been in America. Spiritualism must have advanced considerably during the time I have been here. As you feel pleased to listen to details of English Spiritualism, so will English Spiritualists be pleased to hear of American Spiritualism. I trust I know sufficient to enable me to do justice to you. I shall soon be to you invisible."

#### Remarks of Mr. Denton.

Prof. William Denton, always eloquent, on this occasion acted himself. He commenced by saying that his friend Powell was going to a country which was saddled with an aristocracy, where the boat that they never did any work, neither they nor their fathers, was still bound. He was going back to a country where Church and State were the authority, and religious miracle supreme. "I don't know," continued Mr. Denton, "but I shall have to commiserate, as I cannot help pitying him, for I know he is going back to a country that is a country where the Church and State are the authority, and religious miracle supreme. I shall soon be to you invisible."

Mr. Denton concluded by paying a tribute to the genius and truth of Spiritualism.

Mr. Powell's address in London will be care of Mr. James Bury, Southampton Row, Holborn, London, Eng.

We wish him and his family a pleasant voyage, and a cordial greeting in the old country.



## Banner Correspondence.

Kansas, and its Prospects.

D. R. Read, writing from Keokuk, Iowa, for spiritual pamphlets, informs that he means, in his literary labors in all the towns, "the bright cherry face" of the Banner. "Wherever I find it, I feel that I have met a very dear friend, and I peruse its pages, well laden with truth, with a satisfaction that nothing else in the newspaper literature can give me." For some time past—until about the 10th of October last—our correspondent was in Kansas, of which State, as to soil, climate and people, he speaks very highly. He says: "I have often thought I would like, through the Banner of Light, to say to the hundreds and thousands of Eastern men and women who wait homes, common to Kansas and take of these beautiful lands freely! Especially would I say this to Spiritualists and liberal-minded men and women. Could you do a better work, Messrs. Editors, with less labor, than to inform the homeless and landless that were your men and women, the head of a family and twenty-one years of age, and has been a good citizen of the United States, and have one hundred and sixty acres of rich land by the payment of less than twenty dollars, all told? Here are millions of acres of such lands ready for the plow, ready for the willing hands and warm hearts and free thought of all who will come and improve them. The State has been open for twenty months, and examined its varied and rich productions, its extensive cultivated fields, vast prairies and beautiful streams and springs of water. Although but just in its infancy, its twelve hundred miles of railroads in operation, and many more in contemplation, tell something of the energy of its people." Scattered all over the State there are men and women alive to the glorious faith (or I would rather say knowledge) of Spiritualism and all its outgrowth. We mean to be the first to enfranchise woman. Our laws already give her one-half of the deceased husband's property and the complete control of her own, and she votes on all questions pertaining to schools. \* \* \* Towns are springing up as if by magic all over the State, or rather in the settled parts of it. It is a very common thing for towns of from five to ten or twelve hundred inhabitants to grow up in a year or eighteen months. It is estimated that more than one hundred thousand inhabitants have come into the State in the past twelve months. Lawrence—the place I call my home—is a very beautiful city of from six to eight thousand inhabitants. Quite a number of Bostonians are among them. It has a considerable number of free thinkers of all grades. For a number of years we have kept up regular meetings, a perfectly free platform, and as I have seen no notice in the Banner of such meetings, I will take the liberty of saying our meetings are held at two and a half o'clock p. m. every Sunday, in Eldridge Hall, Massachusetts street, and all are invited to attend. I am informed that a Children's Lyceum has been organized since I was there, under favorable auspices.

Indiana.

TERRE HAUTE.—Our correspondent, "Pat," writes to give her views concerning practical work as connected with a promulgation of the Spiritual Philosophy. She laments that at present there is not a school or institution in America devoted to the diffusion of a knowledge of spiritual science. She thinks much good arises from our lecture system; she herself was led to examine the important questions involved in life and the hour of change by hearing such lectures. The true way to bring our cause to a successful career is, in her mind, to make its teachings practical. She refers in terms of laudation to a "Home for the Indigent," which she has recently visited, and which is under the management of a Christian organization. She wishes very much that such charitable institutions for the good of humanity could be established among the Spiritualists. Much good, she thinks, might also be done by a system of industrial schools under charge of the Spiritualists' Lyceums. She would recommend a meeting of such on Saturday afternoon, so that the ladies could at least meet the little girls belonging to the Lyceum, and give them instruction in all necessary work. Much sorrow and discomfort would be saved if young girls, before marriage, were instructed how to make all things ready to account for their future husbands, and fully deal with the questions of knitting and darning, making and patching. If any one desired to know whether much good arose from such knowledge, she would refer them to some of the German households; there they would see that a thrifty woman can do. "A good mother," she says, "is the best teacher for her children; so, let us take the children of those poor women who have neither time nor health, perhaps, to instruct their own; let us be mothers to them, showing them how to manage the affairs which belong to the sphere of woman, and without a knowledge of which she is not fitted to fill the place of wife or mother." She would not advise teaching the children in such schools to do fancy or worsted work till they had practically demonstrated that they could mend their clothing neatly. First, usefulness—then, ornamentation.

RICHMOND.—Samuel Maxwell, M. D., writes, June 2d, that our cause moves on steadily in our part of the country, working the way and among people whose hearts are hungering and thirsting for the heavenly truths we have to give them instead of the dry husks of the past. The prayer is, "Oh, let us hear from our loved ones who have gone before," and, in so far as we are able, we answer it. We have been holding circles for the public in our hall nearly every Sunday for the past year, but still the cry is, "Give us more!" We very much want some good physical medium to come among us and live. We have a good Progressive Lyceum, that has worked now steadily for five years and a half. We have also the best hall belonging to Spiritualists and liberals in the United States, and we would like to have more people who are Spiritualists. Those coming West to live would do well to give us a visit before settling elsewhere. We have a fine, healthy, Quaker, manufacturing town of twelve thousand people, good schools, excellent public library, and less crime than any town of its size in the country perhaps.

Ohio.

DAYTON.—El F. Brown writes as follows: "Dear Banner!—He who has words that would make another glad, should never fail to speak them; so those who know ought encouraging in the prosperity of the cause for which we all labor, should make it known for the benefit of others, and so it is with you. This city has never been but little known in the great movement of reform, but we now see evidences of a more active and fruitful career in store for the liberal minds, of which there are many here. For weeks past, the elements have been troubled, and a course of lectures by Messrs. Hull and May has shaped the agitation that a working body is being formed, so that in future lectures will be regularly supported. Mrs. Mary L. Strong is at present lecturing, this being her home. The city is greatly Orthodox, but there are many Spiritualists here, who only lack the independence to come out bravely in the conflict between the true and the false, and give their money and influence in support of what they already know to be right, that would form a society whose power would shake Orthodox and Catholicism to their foundation for miles around. Such an organization as this will be formed here ere long. The city in its outward form is one of exceeding beauty and prosperity, surrounded by a country of surpassing agricultural wealth, and connected with all the principal points of commercial exchange by lines of railroads. In all material ways, Dayton is greatly blessed, and, in my view, one of the bright spots of the world. In schools, in government, in all matters of intelligence except religious and social reform the people are equal to any. But Orthodox and Catholic Church power have so shaded and dwarfed the spiritual aspect of the place, have so persistently held the right to do the thinking for the people, and to dictate belief for the masses, that the people of religious liberty and common sense Dayton is shamefully behind the time, and lamentably under the power of white-cravated bigots and pulp gods. But a change is working far more rapidly and more powerfully than is now thought. The supremacy of reason will assert itself, and the men and women who are now banding together to strike a blow for religious emancipation, will receive aid and comfort, and by organization and cooperation will move mountains of terror and disperse the clouds of 'godly mystery' that hang over the tall steeples of Dayton, and ere long the sunshine of reason and truth will gladden dark places, and bring tidings of great joy to many who now grope in

uncertainty. A society will be formed and a Lyceum established here. Let all earnest souls everywhere bid the workers here 'God speed'."

Alabama.

MONTGOMERY.—Extract from a private letter, dated May 31st: "If you could get Mr. Peabody, and some lady as good as he is as a lecturer, to come South in the summer, and visit our capital during the seasons of our highest courts, when the State is most liberal and governing minds of the State are assembled there, it would give an advertisement to the New Philosophy which would do good. If Spiritualism is true, it is a marvelous truth, and cannot be too broadly spread; if it is false it will hurt no one mind to hear it discussed. This is a truth-speaking age. The truth is righteousness, and men are hungering and thirsting to find it. Bigotry may get in the way; it may occasion trouble, but its opposition will be in vain in the end. The lecturer, the telegraph and the printing press are all great agents of the truth; and his warfare is vain who fights against light and knowledge."

Though nothing flourishes here just now with any rankness of vigor save 'State Rights,' yet there is a strong under-current tending toward Spiritualism.

HUNTSVILLE.—M. Ryerson, in renewing his subscription to the Banner of Light, says: "I am sorry I cannot send you a dozen more subscribers, and I think I could do it. I would have a visit from one or two good lecturers and mediums. The people are ripe for it; they want some evidence through mediums. I hope some good mediums' attention will be directed this way; they will meet with a few warm friends."

New York.

NEW YORK CITY.—W. T. Van Zandt writes us, May 4th: "Having profited largely myself from the writings of A. J. Davis, I was specially pleased to see in the last number of your paper a certain space allotted to extracts from his works. As it appears to me, you can, by publishing weekly certain portions, especially from the 'Harmonical' series, spread abroad truths which should be known to all, and at the same time secure the very best mode of introducing to the favorable notice of the public the works of the writer in which you are interested. The theory of marriage, as set forth in the 'Reformer,' is worthy to be printed in letters of gold for the benefit of our youth of both sexes."

ETICA.—Herman Phile, writing from this place, speaks highly of the work done by the Banner of Light in satisfying the spiritual wants of man, as food does the physical: "The blissful assurance it gives to all of a brighter realm of progressive life, enables man to look upon his existence not as a curse, but as a most precious boon. He refers to the terrors and the lingering doubts that surround so many Christian death beds, making the dying almost pray for annihilation rather than for an after-life with so narrow a prospect for gaining heaven, and contrasts such scenes with the triumphant passing away of the disciples of Spiritualism. He concludes by speaking in a very commendatory manner of the Rev. A. J. Campbell's (Unitarian) liberal views, as expressed by him at Utica."

Virginia.

PORTSMOUTH.—A correspondent makes a strong appeal for additional light upon the subject of Spiritualism. He says: "We have a few Spiritualists here. We are learners and seekers. We are poor. We believe ourselves to be in earnest. We are determined to brave all that the misguided public mind may throw upon us. We trust in the unfoldings of a near future. We have a circle here, attended by a lady medium whom we confidently expect to be finely and powerfully developed by-and-by."

We have had Mrs. H. F. French, of Philadelphia, with us. She is operating with good effect. As being really being gradually awakened in the general mind. We are unable to offer any inducements in the way of money, though we need spiritual power. Here the harvest is ready, but the reapers are not at work.

Can you send to us a lecturer who would be able to expound our creed and confront our circles? If represented? We would let him take the wages of his work. But if pay, and not the advocacy of Spiritualism, is the object and aim of those who advocate this doctrine, then for some time must we remain in the pall of spiritual night. What say you to my appeal? Will you hear the Macedonian cry? 'Come over and help us,' and then turn away and pass by?

Illinois.

CAIRO.—B. C. Tabor writes, May 11th, to inform us that for a few days past a number of séances for spirit communion have been held in his vicinity, which have been very fairly commented on by one at least of the local papers. He further remarks, "It is said that seeing is believing," but feeling is knowing and I have felt now the presence of the angel-world, and no lingering doubts are left to mar its peace and beauty. The garden of the world is now a field of loving labor, where few yet toil with the improved implements of culture."

Delaware.

WILMINGTON.—R. L. Smith, writing from this place under date of June 12th, sends seventy-five cents for the Banner of Light for three months, as a trial enterprise by a new subscriber, which is a good example for others to follow. He also says: "I am acting as agent for the Banner of Light in this city. Mrs. F. O. Hyzer is engaged to lecture for us this year. We have a fine church, which is largely attended every Sunday afternoon and evening at 3 and 7 o'clock."

Minnesota.

MINNEAPOLIS.—B. Brooks, writing us June 7th, sends money to renew subscription and for our Free Circle, and says: "Spiritualism is gradually and silently permeating the minds of the whole community in this region. Not now, but after a time, all will understand it so."

Ontario.

BRADFORD.—Jas. Willcock, writing recently, says: "Reincarnation.—I am glad to see, by the Banner of Light, that this idea is, in fact, a positive truth to me for the last forty years.—is beginning to attract general attention."

Written for the Banner of Light.

EVENING SOLOQUY.

BY MINNIE F. DRAKE.

Departed spirits of the just,  
List to our plaint, in low draw near;  
Impart to us the sacred trust  
The mysteries of the higher sphere.

Those we have loved and lost below,  
Bright dwellers in the spheres above—  
Do they behold the tears that flow?  
Are they still conscious of our love?

Roam the lovely fields of light  
By pearly feet of angels trod,  
By neither sun nor moon made bright,  
Illumined by the smiles of God?

Where living waters gently flow  
In crystal waves of purity light,  
Where fairest fruits, delicious grow,  
And lovely food retires ever bright?

Removed from earth to higher spheres,  
Their mortal forms no more we view;  
But, oh, we trust the feeble years  
Will hearts unite both fond and true.

We will believe they hover near;  
It is a precious, sweet belief;  
It stays, soothes the rising tear,  
And brings the mourning heart relief.

Roll on, roll on, ye waves of time,  
And bear us to the peaceful shore,  
Where youth is renewed in endless prime,  
And loved ones meet to part no more.

Rockford, Ill.

Mr. Beecher says to his people in unequivocal terms: "If you have a talent for music, cultivate it; for dancing, cultivate it; whatever gifts God has given you, make the most of them, whether of voice, foot or eye."

A coquette is said to be a perfect incarnation of Cupid, because she keeps her beau in a quiver.

A joint affair, with but a single party to it—Rheumatism.

## CALIFORNIA AND NEBRASKA.

Thoughts by the Way.

DEAR BANNER.—It is a long time since I wrote for your pages "Thoughts from over the Sea," and thus commended with the many friends who peruse the ever-welcome Banner of Light; but the long silence has been bridged by frequent "messages" from my spirits, laden with tender memories and faithful friendships.

My labors on the Pacific coast closed with a farewell lecture on Sunday evening, Dec. 18th, 1870; and on the morning of the 24th, I stood on the deck of the ferry-boat that was to take us to the train waiting to bear us across the continent, looking through a mist of tears for the last time upon "the thousand-masted bay and steeples town" of San Francisco. How vividly I recalled the day (Oct. 24th, 1865) that I entered that glorious bay, a stranger, and, but for the companionship of a lady friend, alone; my children left behind, their fate and mine resting solely on a woman's courage and the promises of spirit friends, oh, how faithfully fulfilled. And now my children were all within the city, my boys vigorous, upright, honest, earning for themselves a place and a name among men; while I, with my husband beside me, and a blue-eyed baby girl nestling close to my heart, realized that the Power that had guided and sustained me through all the vicissitudes of my pilgrimage once more bade me go forth, bearing the treasures I had gathered, the harvest I had garnered amid the joys and sorrows, the prosperity and the privation that had made up the sum of my life in California; and I humbly and gratefully acknowledged that all had its use—that the joy and peace, the happy smiles of the summer time, would not have sufficed for my unfoldment alone, and that the Guiding Hand was as plainly discerned in the anguish that bowed my spirit to the dust, and in the bitter tears that watered my garden of Gethsemane. Still, while I live, my thoughts will turn with love and longing to the golden land, not alone because it is the home of my beloved daughter and sons, and the abiding place of dearly cherished friends, but because; to me, it will ever seem the land of richest possibilities, holding the germ of grander, more complete lives than can be lived elsewhere. Already, California has given to literature the unique productions of Bret Harte; and it needs no prophet to foretell that, by unanimous verdict, he will yet be pronounced the Dickens of America. Then, waiting to take rank as the first American humorist, stands Prentice Mulford, reticent, retiring, yet sure of success, and rich in the possession of a genius that has grown up amid the lonely "golches" of the mining regions, gained strength under the shadow of the Sierras, and ripeness in its wanderings through the vast solitudes of the Yosemite—a genius that knows its power, and can afford to wait the recognition of the many, while it realizes the heartfelt appreciation of the few. Then there is California's young poet, Chas. Warren Stoddard, who, with indolent grace, charms the readers of the Overland with his exquisite verse, and prose that is almost poetry; and last, but not least, Ina Coolbrith, known to the readers of the Galaxy and Overland by the tender pathos of poems that could only come from the sacred depths of a woman's heart, and can only be read through tears. All these, wherever they may wander, whatever they may achieve of fame, will always turn lovingly to California as the source of their inspiration. Yet, while I write, I remember that of late a shadow has fallen upon the escutcheon of this fair State, and that a woman languishes in the condemned cell of its city prison—a woman, young and beautiful, yet erring, whose greatest sin was "loving not wisely but too well," and whom a California jury have pronounced "guilty of murder in the first degree," for the commission of an act, urged on by jealous frenzy, similar to that for which a Socrates was unjustly, and the poor drunken, degraded McFarland pronounced guileless. True, the world languishes for justice—justice, "without regard to sex or condition," but woe to those who have so long been deaf to her appeals, or pause for the first time to administer it, without one prayer for mercy, to a helpless, half-crazed, deeply wronged woman! Oh, proud city! a shadow rests upon your beauty, a stain upon your name—the shadow of a great wrong, the stain of a cowardly injustice!

OMAHA, NEBRASKA.

We arrived in Omaha on the 28th of December, 1870, and I gave my first lecture on Sunday, Jan. 1st, 1871, receiving a very cordial invitation from the Spiritualists to remain, which we accepted; they renting for my use the old Congregational Church, which was afterwards, by common consent, named "The Little Church around the Corner," where we held meetings—free conference every Sunday afternoon, and lecture in the evening—for three months; when, literally crowded out, we moved into the spacious hall known as "Simpson's Hall," and owned by a most genial and liberal gentleman. Here we remained until the last of May.

Gen. Estabrook, who is regarded as the first lawyer in the State, and who has recently gained additional laurels by the able manner in which he conducted, in behalf of the State, the recent impeachment trial against the governor, is an outspoken, uncompromising Spiritualist; and he, possessing, in addition to his other gifts, a fine bass voice, conducted the singing, constituting it quite a feature of the meetings, for which audience and speaker were alike grateful; and I am sure the joys of the Summer-Land would hardly be complete if I did not hear again mingling with its perfected harmonies those remembered voices blending in the tender refrain of the sweet "By-and-by."

I hope, and believe I am justified in saying, that we parted with mutual regret, when, feeling that—as I am sorry to say, is too often the case—the burden of sustaining the meetings fell upon a few, I decided that, until a more general responsibility should be realized in the matter, the meetings, in justice to those who had for five months uncompromisingly borne "the burden and heat of the day," should cease, at least for a time.

Prominent among the active Spiritualists are Messrs. George Armstrong, D. C. Sutphen, John Peabody, J. H. Smith and Gen. Estabrook. At the close of my last lecture, I was presented most unexpectedly with an envelope containing a hundred dollars, accompanied by such kindly expressions of regard that the value of the much needed pecuniary aid dwindled into utter insignificance in comparison with the richer and more dearly prized tribute of love and trust. Then let those who may peruse these pages and do not find their names written here—dear, precious souls! who contributed in a thousand nameless ways to the comfort of the itinerant and her family—rest assured that in the deep and sacred places of my heart a faithful record is kept of each gentle word and kindly deed—a record as immortal as the life their goodness soled.

At the very last, I was made the recipient of a most opportune favor, in the form of a pass from

J. W. Morse, General Agent of the Chicago & Burlington and Missouri River Railroad, at the hands of Mr. Henry P. Lowell, the gentlemanly and obliging local agent; and no one, I think, who travels via this very agreeable route, and experiences the comfortable accommodations prepared for travelers, will ever desire to change.

Thus closed my career at Omaha; and surely, I, at least, must ever count it among the treasures of a varied experience, where lights and shadows linger, but where the light is the brighter for the shadow that came between.

Arrived at Chicago, we received a warm welcome from Dr. Sherman—who, with Prof. Lyon, has recently given the wise heads the theory of the hollow globe to ponder over—and his dear little wife, whose unsurpassed psychometric powers your readers would do well to test.

Of course, our first visit was to the office of the Religio-Philosophical Journal, where we met such a cordial reception from Mr. Jones that we were tempted to forget our long exile, and to imagine ourselves at home indeed. From Mr. J. we heard of the wonders of Mr. Read's and Mrs. Maud Lord's mediumship, with the Bangs children, and others, all of which we hope to see for ourselves. To-night I speak for the First Society of Spiritualists, dedicating their new hall (rented for their exclusive use), and shall, in future "Thoughts by the Way," speak of their Lyceum and its "Banner," ere I turn my face toward New England, whither my pilgrim feet are bent.

Ever, dear Banner, your faithful reader and the willing servant of humanity.

LAURA CUPPY SMITH.

Chicago, Ill., June 11, 1871.

NEW PUBLICATIONS.

Opinions of the Press.

From the Prescott, Wis., Journal.

DEATH AND THE AFTER-LIFE. By A. J. Davis. Price: paper fifty cents, cloth seventy-five cents, postage ten cents. Published by Wm. White & Co., 128 Washington street, Boston.

This book contains eight excellent lectures on the Summer-Land, or, more familiarly speaking, the world to come, delivered by the great seer of modern Spiritualism, Andrew Jackson Davis. It gives a description of death, or the parting of the soul and the body at the termination of our physical existence, as revealed by clairvoyance. To one convinced that Mr. Davis's view of death is correct, the "grim tyrant" would be shorn of his terrors, and many sad and aching hearts, weary of this world, would welcome his coming with delight. To know that the governing of the silver cord will unfold to us the light and life of a better and brighter land, that you will be greeted at the portal by the dear ones gone before, that an eternity awaits you with all the pleasures of paradise and not an ounce of brimstone, must afford the sweetest consolation alike to Jew and Gentile. But what will convince us of the truth of these things? Callow and not the poet pictures of a dreaming enthusiast. If Mr. Davis, or any other man, will open our eyes and ears, spiritually speaking, so that we can behold the ineffable glories, or catch a strain of the marvelous music of the so-called Summer-Land, which he so graphically describes, and at the same time be satisfied we had not taken a four through dream-land on the wings of imagination, and that all we saw was not the

"Baseless fabric of a vision," we might then be convinced the descriptions were faithful and the theory true as set forth in this volume. Others have seen and heard similar things. Hundreds profess to have caught a glimpse of the spirit world in the gray and the twilight of the night, and have written of the "shining river." They have evidence, to them unimpeachable, that they have seen the true life. Why then can we not have the same convincing testimony—our own senses? Spiritualists will say the conditions are not right. Well, if the conditions are not right, we have no right to the evidence, we have good reason to reject the doctrine, because sufficient testimony is not accorded to us whereon to base belief.

But withal the book is a very entertaining and interesting volume to read, and well worth its price, aside from its spiritual teachings.

From the Lyceum Banner.

THE ARCADE OF SPIRITUALISM. A Manual of Spiritual Science and Philosophy. By Hudson Tuttle.

We have received this work from the publishers. It is printed and bound in a style creditable to their taste, and is illustrated with a fine photograph of the author.

We regard it as one of Hudson Tuttle's best efforts in the spiritual field. He has brought his wonderful power of visualization to the illumination of the domain of Spiritualism, and the inquirer can find the answer to all the great questions involved in the pages of this work. The casual reader may at times think him obscure, but the student will not criticize. The kernel is there, and he is left to work out minor details for himself.

His style is of the plainest, Saxon, sharp and clear; and his writings are to be studied rather than read. In this respect, he has pleased the German thinker more, perhaps, than most other American writers on his themes.

The Arcana of Spiritualism treats the following great questions among many others: Evidence of Spiritualism; Relations of Spirit to Force; Clairvoyance in all its forms; Phases of Mediumship; How Mediumship can be acquired; Philosophy of Spirit Existence; Teachings of Spiritualism, etc., etc.

We feel and endorse the opinion of a late reviewer in the Banner of Light: "The Arcana, the last great book on Spiritualism, is in truth the best and most useful yet produced," and still more, the bold avowal of the mediumship by which the work claims to have been written.

From the Chicago Medical Times.

ARTIFICIAL SOMNAMBULISM.—hitherto called Mesmerism, or Animal Magnetism, etc., etc. By Wm. Baker Farnestock, M. D. Lancaster, Penn.: From the Author.

A very interesting volume of three hundred and twenty-eight pages, devoted to the elucidation of a subject very little understood by the profession at large. The Doctor takes up Phreno-Somnambulism, or the exposition of Phreno-Magnetism and Neurology, giving a new view and division of the physiological organs into functions, with descriptions of their nature, qualities, etc., and also a full and complete description of the various phenomena belonging to Mesmerism; with practical instructions how to enter and awake from its influence. An explanation is given of the identity of animal magnetism with other states and mysteries, together with reports of several obstetrical cases delivered while under the influence, and directions offered for preparing subjects for surgical operations while in this condition.

Dr. F. evidently has the utmost confidence in the science, claiming that, when skillfully applied to the various uses which the phenomena warrant, Mesmerism is inseparably joined to medicine and surgery, and with them coöperate in relieving disease.

From the Hartford Daily Times.

SPIRITUALISTIC LITERATURE.—A new branch of book-publishing is finding a large and profitable business, in the shape of what may be entitled Spiritualistic Literature, as represented in the books published by Wm. White & Co., at the Banner of Light office in Boston. Some of these volumes already issued are from the recognized lights of Spiritualism. They have attained a large circulation, and attracted a good deal of attention in quarters which were supposed to be inaccessible to the ordinary forms of Spiritualistic development. The latest issue is an octavo volume of two hundred and forty-six pages, entitled "The Faithless Guardian, or out of the Darkness into the Light." It is "a story of struggles, trials, doubts and triumphs." It presents, under the form of a novel, the experiences of an inquirer into the truth of the existence of what is popularly called Spiritualism. The author, J. W. Van Name, is also the author of previous tales which have been widely circulated.

Good manners are the blossoms of good sense.

## LETTERS FROM THE PEOPLE!

WHAT THEY THINK

ABOUT

DR. STORER'S

VALUABLE MEDICINE,

THE

NUTRITIVE

COMPOUND!

As a

FEMALE RESTORATIVE,

As a

BLOOD PURIFIER,

As a

TONIC AND STRENGTHENING

AGENT,

As a

GENERAL RESTORATIVE.

POPULAR FAVOR.

The "NUTRITIVE COMPOUND" has already made its way into every State and Territory of the Union, and testimony from a large number of patients demonstrates that this excellent medicine supplies a great need, and is destined to become the

MOST POPULAR REMEDY IN AMERICA!

We shall not publish the names of our correspondents who send us their acknowledgments of the great benefit received, unless by their special permission or desire, as the nature of many of the diseases cured is such as to render the publication of personal certificates undesirable; but a few fragrant sentences from letters in our possession may show in what estimation the Nutritive is held:

A Physician's Testimony.—"Panacea for

all Female Complaints."

"Last Fall I sent for a few packages of your 'Nutritive Compound,' which I used in my practice, and which I found to prove more than you claim for it. I consider it infinitely superior to all other medicines in the diseases for which it is recommended. In fact, I esteem it a complete PANACEA for ALL FEMALE COMPLAINTS. \* \* \* I desire to see the medicine as low as possible, on account of my inability to pay, and I wish to benefit the suffering poor as well as the more opulent."—D. C. M., M. D., Newark, N. J.

"Takes Out the Old Aches and Stiffness."

W. Y., of Grand Rapids, Mich., himself 72 years of age and a magnetic healer, reporting other cases, says: "I am taking some myself, and it takes out the old aches and stiffness consequent upon recent childhood, like a charm. After taking it three or four days I breathe more at ease than I used to in one and a half hours before; hence the more numerous and true the nature of the cure, besides all the other good work that is going on in the old system."

"Doing Wonders."

"DEAR Sir—Your medicine is doing wonders for my wife. She has taken only two packages of your valuable medicine, and her health is better than it has been for ten years."—G. P. H., Grandland, Mass.

Superior to "All the Doctors and all

the Medicine."

This is one of the most popular of some twenty years' standing, such as there are but few to be found in all the medical records, with a great deal of endorsement, and of course, a great deal of suffering. The medicine, which also has taken now about two weeks, is making good a reputation in her general health—completely reversing the tendency to cold catarrhs, accelerating the circulation so as to produce a fair pulse at the wrist, where there has been scarcely any perceptible for years. It is a most valuable medicine, and all the medicine she has taken for years, she has never found anything like this. "In my practice I find a great many, especially females, who are troubled with disorders for which your medicine is recommended, and for which it recommends itself. The dozen you sent me are all gone, and as I shall use it in my practice, send three dozen more by express."—W. T., Grand Rapids, Mich.

"I Wish Every Sick Woman Had It!"

"I have used not one package, but my health is so much improved that I have recommended it to another lady, who is using it with beneficial results. I think it a very valuable medicine, and wish every sick woman had it. Please send six packages."—Mrs. C. M., Minnesota.

"The Very Thing They Want."

"My age is seventy-four, and I have been benefited from the course of my mind to the sole of my foot. Your medicine has helped me very much, and I think it can't fail of helping others. I see so many poor suffering women, and your medicine is the very thing they want, and I do not want to see any sufferer from natural or female complaints to forward \$1 to you for a trial package. My husband, who is a Magnetic Agent, recommends your Compound to all who are suffering from complaints to which females are subject."—Mrs. C. G. H., Shelburne, Mo.

Forty External Ulcers Cured.

"I am very much better, and shall take the Nutritive until I get entirely well. From the first of July until November I had forty external ulcers. Since taking the Compound they are cured, and I have had no return. I feel 'worth more than his weight in gold' to me."—Mrs. K. A., Littlefield County, Conn.

"Superior to Anything I Ever Used!"

"Dr. Storer—Having tried your Nutritive Compound for myself and family, I desire to say that it is far superior to anything that I ever used, and I do not want to see any sufferer from natural or female complaints to forward \$1 to you for a trial package. My husband, who is a Magnetic Agent, recommends your Compound to all who are suffering from complaints to which females are subject."—Mrs. C. G. H., Shelburne, Mo.

"All that it Claims to be."

"This is the fourth package I have sent to you for, and can truly say that the 'Nutritive Compound' is all that it claims to be."—H. L., Orleans, Mass.

"Your medicine is all that is claimed for it."—Dr. T. J. L., New York.

"Your medicine is the best medicine for a sick woman that there is in the whole world."—H. M., Maine.

"Just What I Need."

A distinguished author and lecturer writes, after using two packages: "I send enclosed \$5, for which send



This paper is issued every Saturday Morning, one week in advance of date.

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open to all, and we do not, as a rule, think, when not too personal; but of course we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

## Banner of Light.

BOSTON, SATURDAY, JULY 1, 1871.

Office in the "Parker Building,"  
No. 158 WASHINGTON STREET,  
Room No. 3, UP STAIRS.  
AGENCY IN NEW YORK,  
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LUTHER COLBY, EDITOR.  
LAWIS B. WILSON, ASSISTANT.  
Business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom all letters and communications must be addressed.

### The Camp Grant Atrocity.

The speech of Gen. Sherman at the Indian Council at Okmulgee, in the Indian Territory, where a federation of red men are engaged in establishing a republican government after our own pattern, is remarkable for the manner in which he sought to strike terror into the minds of the Indians as well as to lend encouragement to their efforts at civilization. This was on the sixth day of June. After paying the Indian speakers a compliment for their skill in debate, he described the unsafe condition of the Arapahoes, Apaches, Cheyennes, Camanches, and other uncivilized tribes. They were in the way of the great thoroughfare leading from Mississippi to the Pacific shore, and, in their wanderings, they frequently come in collision with parties of American people. His hearers clearly understood how little it was for any power to seek to stand in the way of the expansion and growth of the white race. Their brethren have been crowded out of one State after another. The Seminoles from Florida, the Cherokees from Georgia, the Shawnees, Osages and Wyandottes from Kansas, and still the American people, aided with constant accessions of population from all parts of the world, were yet spreading and forever demanding fresh territory to found homes. The delegates that he was addressing represented the tribes who had the country secured to them by treaties with the United States. It was as fair and as fine a country as the foot of man ever trod. The population of that territory did not exceed sixty thousand persons, and it was fully capable of supporting in abundance sixty million people. It was a finer country than Kansas or Nebraska, and it was equal in fertility to Illinois. This splendid country belongs to the Indian forever, and he was compelled to tell his hearers so. It was the remnant of what they had received for lands which they had previously vacated. For all that, he lets out the deadly secret of their fate by saying to them that he believed in the white race. He knew the American people were aggressive and perhaps violent, but he would have it understood that they vindicated their aggressiveness by their increasing industry, energy and careful ends, to which they applied all that they acquired. He could see no reason why the Indian should not be equal to the white man. His body was equally robust and his brain as large. But still the white race was in their way. The Indians might learn much from us in matters of government and civilization, but for all that they were doomed. That is the doctrine substantially preached by the General of the Army of the United States to the tribes he has gone out to conciliate.

Now let us look at the latest illustration of the doctrine that the Indian must get out of the white man's way—must go down before him. It is to be found in the atrocious Indian massacre at Camp Grant, the story of which has been the theme of the public horror and indignation for some time past, and the particulars of which, set forth in a truthful and entirely dispassionate manner, we take from a private letter by an eyewitness of the scene. Camp Grant, let it be remembered, is in Arizona, and the Apaches women and children are the victims. The horror is worse even than the Plevan massacre by Sheridan's order, or the Chivington massacre of some few years previous. The American who can read this account without being moved with an indignation surpassing language, must be destitute of heart and humanity. These are the fearful particulars:

"Let me explain to you exactly the circumstances of the massacre. The Apache you know, have always been considered the most hopeless of Indians, and have always refused to treat with the Government or go on any reservation. The post commander at Camp Grant, Lieut. Whitman, believing they could be much improved by a systematic course of kindness, had gradually induced about a hundred of them, and their wives with a few starving old women, to come into camp near the post and accept food and work. Contrary to all expectation, they seemed grateful, and disposed to make terms with the Government at last; the men were obedient to the slightest suggestion from their new-found friend, and women and children seemed happy and contented; he spent hours explaining to them, through his interpreter, their duties to the country, and told them they would be taken care of if they would only be peaceable and industrious. They comprehended the situation at once, and had made a brave beginning toward improvement, and were even clearing the ground to plant a crop of corn. But the notorious Apache peace was no good news to the white adventurers, whose living depends entirely on the few thousands of hunted and ignorant savages, and accordingly a party of white men, who prefer hostile Indians as more lucrative, at and near Tucson, formed the humane plan of attacking the peaceful camp near us, and killing every man, woman and child they could lay hands on. A messenger was despatched to Lieutenant Whitman, telling him his protégés were in danger, and he sent immediately to warn the friendly red men of their peril. His messenger was too late—the burning huts and the ground strewn with bodies of butchered women and children were all there was left of the first earnest attempt to civilize the Apaches. It was an awful sight. The survivors had fled to the fastnesses of the mountains. Word was sent to them to bring in their wounded to the post for care, and they did so, the principal chief being first to come in. He was naked, and when he held out his hand for the usual shake he was so choked he could scarcely speak. Almost like a human being, wasn't it? Pointing to his naked and solitary condition, he said, 'This is my family!' three wives and seven children being killed before his eyes in the space of five minutes. The rest came straggling in one by one, stripped of their clothing, their hair pulled out or cut off, and seemed entirely heart-broken. This slaughter was the end of their first attempt at accepting the white man's protection.

"Bring us back our children," they said to the post commander, "and we will go away from the white man's sight." Thirty of the young and pretty squaws had been carried off to a desolated camp near us. When the commander told them he would do all he could, it seemed to them like mockery. The chief said:

"If you had lost your children, and asked me to take them, I should have said, No, or I should have got them for you at once, or lost my life trying to."

Your ways are not our ways, and I can only

say I will do all I can for you," responded the commander; "you know what I have done for you before."

"You know us so well," replied the chief; "you know what our ways are. If our people are killed, we find the parties guilty if we can. If not, we kill anybody we meet except our sworn friends. You know we have never told you a lie, and you have never lied to us; and now we tell you again, we will keep quiet, and see what the great government of yours will do for us. We know, too, that the men that killed our kindred do not wish us to be at peace, and that they hope to drive us off. After we wait for your government, we must have our revenge. If it does not avenge our loss, we will come and tell you, our friend, before we do anything, that you may not be able to say, 'Those Apaches that I fed, that I worked for, whose children I buried that the coyotes might not eat them, lied to me, and said they would keep the peace.' We cannot be at peace when our children are captive and our families killed by our enemies." What can be done under such discouragements to civilize the Indian? Among a people, and see what the money off his warlike than when at peace, how can any Christianizing process succeed? I am no advocate of Indian salubrity of character; but, viewing the above unprovoked butchery of well-behaved Indians, are you not compelled to admit that the red man is quite as desirable a neighbor as the majority of frontier pale-faces?

Let us pursue this subject a little further, now that the American people are fully aroused to the frightful character of this occurrence, and feel how truly they must stand responsible for it in the eyes of the world. Gen. Stoneman has just been removed from command in Arizona. He says of the people of that Territory that they are made up of Mexicans, miners, half-breeds, traders, and a few farmers, all of whom have grown fat on the money they combine to make the government expend there. Congress voted three millions for the Indians in Arizona, and to enable the army to keep order there. There are three white men to every Indian. One-eighth of all the cavalry, and one-fifth of the entire army of the United States, is concentrated there. And the Apaches are but a feeble people, worn down to starvation point, and subsisting only on squirrels, owls and rats. Three millions of dollars to suppress attacks from such a tribe, when it is plain that nothing goes toward feeding them! Gen. Stoneman had, by careful management, reduced the expenditures from three millions to one, and, in slang phrase, "that's what's the matter." He was cutting off the supplies of the white robbers, the representatives of that industrious, order-loving race whom Gen. Sherman so menacingly extolled in his warlike speech at Okmulgee.

Gen. Stoneman says he knew the Apaches in 1846. Their warriors rode together seven hundred strong, splendidly mounted and equipped, their lances bright and glancing. They were enemies only to the Mexicans; the Americans they treated with a chivalrous courtesy. None of the emigrant parties through Arizona to California ever took harm at their hands. But in consequence of contact with white traders, who foment war in order to get rich off it, they are beggared, starving paupers. And it was a few hundred of their wives and children who were barbarously murdered by the whites, while they were still under the protection of the American flag. Shall that flag henceforward be responsible for such a disgrace?—or will the American people demand instant and overwhelming retribution on its rapacious authors?

### "Betsey and I are Out."

The controversy which followed the appearance of "Rock me to sleep, mother," seems about to repeat itself in the experience of this widely read and deservedly popular poem, which has been copied into this and nearly every other newspaper published on the continent. So far, three claimants are presented for the honor. First in the list comes William M. Carleton, the author under whose name it was published; then we are informed by the New York Standard that "the Wm. M. Carleton who writes such excellent poems for the Toledo Blade, and which are copied into Harper's Weekly, turns out to be Petroleum V. Nasby;" and now another claimant—this time a lady—appears on the field.

J. W. Weston, advertising agent, 42 John street, New York, in a recent letter to the Standard, declares that the poem "was written by Mrs. French, who resides at No. 145 32d street, between Lexington and 3d avenues. Mr. Carleton paid her the small amount of two dollars to attach his name to it"—at least, he has been so informed by responsible parties.

The Daily Standard's reporter waited on him for further information, and "Mr. Weston was found to be a gentleman of pleasing manners, who stated that he had been an advertising agent in this city for the past twenty years. He said he had no objection to his name being mentioned in the matter. 'The lady in question,' said he, 'is a Spiritualist, and is supposed to be a very powerful medium; and her poetic effusions are supposed to be under the inspiration of the late George D. Prentice, editor of the Louisville Journal, who died some four years ago.' The lady herself, on being called on, emphatically stated that the poem was hers, and the answer to it was in Messrs. Harper & Brothers' hands. It is alleged that the poem came to Mr. Carleton at a sitting with the medium, and that, having received the price asked for the séance, the lady did not feel like disputing the possession of the poem she had given while entranced, but resigned it to her visitor.

All the above is doubted or contradicted by Joseph Wesley Harper, and also Mr. Conant, who manages the editorial matters of Harper's Weekly. The first-named gentleman says he received a call from an individual—who neglected to leave his name—during which the stranger alleged that the poem had been written by Mrs. French during a trance. "All I have to say is, that we are ready to take from her as much of that kind of poetry as she can write." Mr. Conant said the same story had been told him by the strange gentleman aforesaid, but that the poem had reached him from Hillsdale, Michigan! It has been stated that an autograph letter from Carleton respecting the money paid is in the possession of Mrs. French; and pending its production by her for the settlement of this case of comparative veracity, the matter rests in profound mystery. We shall report further developments.

### Westward, Ho!

Our young friend, Cephas B. Lynn, started on another lecturing tour through the West last week. His address, for the present, will be Sturgis, Mich. Mr. Lynn will represent the Banner of Light at the forthcoming National Convention to be held in Troy, N. Y., in September. He is ready to answer calls to lecture in any part of the country. We trust he may be kept at work. Our young speakers should receive every encouragement.

### Denver, Col.

Warren Richardson sends us a few cheering words from Denver, Col., and four subscribers. Thanks, friend Richardson; may you prosper and be happy.

### Interesting Testimony.

All through the years we may discover the evidences of the existence of Spiritualism, throwing down its rays with more and more distinctness upon the human race. It is idle for unbelievers to fling at it, as but a revelation of yesterday; it has been making itself known just as fast as humanity was prepared for it, and blazes out with such brightness to-day simply because the time was come for its reception. Mortals were nearer to that state in which the unseen could make themselves known to the seen. We notice a remark of the taunting character in the New Church Independent, in the course of a lecture delivered at Fall River by P. K. Lovatt, on Mental Sexuality. The course of the argument conduces to a belief in the sexuality of souls, on which the lecturer dilates with interest, whether we assent to his positions or not. He even attempts to explain the connection of woman with modern Spiritualism, styling it "a delusion" in passing, and thinks to account for the larger number of mediums among females, by assuming that they are of comparatively feeble intellectual power, not being able to compete with Davis, Edmonds or Talmadge. This is a notion of Swedenborgianism, which is really only the half-way house to Spiritualism.

In reference to this almost unaccountable but always singular habit of the Swedenborgians and Quakers to underrate and deny Spiritualism, we find some very pat observations by Judge Edmonds himself, in the course of a letter recently received from that gentleman. He speaks of the same peculiarity, and proceeds to show the foolishness of such a denial on their part, when their whole history abounds with evidences of their close dependence upon Spiritualism as a basis and inspiration. But we will give the reader, without further comment,

### JUDGE EDMONDS'S LETTER.

EDITORS BANNER OF LIGHT—You are as well aware as I am that there are no more inflexible opponents to Spiritualism than are the Quakers and the Swedenborgians, both of whose sects are nevertheless founded on the same thing. In moving my library the other day, I came across a book which I had not looked into for several years, and in which I found a passage I had marked, and which, as it may interest your readers, I proceed to copy for you.

The book was published in London in 1712, and like the books of those times contains a long title, viz.: "A Journal of the Life, Labours, Travels and Sufferings (in and for the Gospel) of an Ancient Servant and Faithful Minister of JESUS CHRIST, JOHN BANKS, with a collection of his EPISTLES and PAPERS. Written in Testimony to the Truth, and published according to his desire in his Lifetime for future service."

The book has a preface by William Penn, which is dated "London, the 23d day of the 12th month, 1711;" and, among other manifestations, contains this:

"About this time (1677) a Pain struck into my Shoulder, which gradually fell down into my Arm and Hand, so that the Use thereof I was wholly deprived of; and not only so, but my Pain greatly increased both Day and Night; and for three or four days I could not put my clothes on nor off myself, and my Arm and Hand began to Withers, so that I did seek to some Physicians for Cure, but no Cure could I get by any of them; until at last, as I was asleep upon my Bed in the Nighttime, I saw in a Vision that I was with dear George Fox, and I thought I said unto him: 'George, my Faith is such that if thou seekest thy way to lay thy Hand upon my Shoulder, my Arm and Hand shall be whole throughout.' Which remained with me, after I Awakened, two Days and Nights, (that the thing was a true Vision,) and that I must go to G. F., until at last, through much Exercise of Mind, as a near and great Trial of my Faith, I was made willing to go to him; he being then at Swarthmore in Lancashire, where there was a meeting of Friends, being on the first Day of the Week. And sometime after the Meeting I called him aside into the Hall, and gave him a Relation of my Concern as aforesaid, shewing him my Arm and Hand. And in a little time we were walking together silent, he turned about and looked upon me, lifting up his Hand and laid it upon my Shoulder, and said: 'The Lord strengthen thee, both within and without. And so we parted, and I went to Thomas Lovers, of Marsh Grange, that Night; and when I was set down to Supper in his House, immediately, before I was aware, my Hand was lifted up to do its Office, which it could not do so long as I was awake; which struck me into a great Admiration, and my heart was broken into true tenderness before the Lord; and the next day I went home, with my Hand and Arm restored to its former use and strength without any Pain. And the next time that G. F. and I met, he readily said: 'John, thou minded about me, and looked on me, very well, in a little time. Well said he, Give God the Glory, to whom I was and still am bound in Duty so to do.' &c. Yours, &c., J. W. EDMONDS.

P. S.—On the fly-leaf of the book I find this written:

"HANNAH MARKS JUNNER,  
Her Book of Paris,  
Barton, in the County  
of Northampton,  
the 16th day of the 4th month,  
1750."

That fly-leaf has been mended by a piece of newspaper pasted on, on which I read this much:

"PROVIDENCE, Saturday, October 8, 1803.  
Sailed from Newport for New York on Sunday last, the sloop Aurora, Capt. Henry Cahoone. Passengers in the Aurora, the Hon. Christopher Elery, Samuel J. Potter and Nehemiah Knight, Esqrs. Members of Congress from this State, and the Hon. Phineas Bishop, Esq., Representative from Massachusetts. They—

### Rev. J. L. Hatch versus the Young Men's Christian Association.

This gentleman, who some time ago was arrested for distributing liberal tracts at the door of Tremont Temple, and who considered himself to be a member of the "Young Men's Christian Association," claimed to have been forcibly expelled from the rooms of that Association on the 15th of March last by L. P. Rowland and others, and proceeded to bring a suit for damages against them in the Municipal Court before Judge C. J. Bacon. On account of the absence from the city of some of the parties at the time it was brought up, the case was deferred, and was finally argued on the 14th of June—Edwin Morton for the plaintiff (or the Commonwealth), C. T. Russell and C. O. Read for the defendants.

After hearing the evidence, according to the daily press, the court held that Mr. Hatch, at the time of the alleged assault, had not become and was not a member of the Association, and was not entitled to visit the rooms—any license as to him by the notices he had received—and that no more force was used by the defendants than was necessary to eject him from the premises, and ordered the defendants to be discharged.

### "Boston Infidelity."

D. S. Snodgrass, of Jefferson, Texas, writes: "Please keep your Boston infidelity to yourselves." We can't do it, friend Snodgrass; it will spread among all thinking, intelligent people, and is especially prevalent in those communities where the credit is assumed the right to all do the thinking for others. "Boston infidelity" already holds in check the evangelical army of bigoted priests and laymen who are striving to gain Constitutional power to enforce acceptance of church dogmas or the walls of a prison.

### Superior Mental and Physical Manifestations.

We are pleased to know that opportunity now offers to witness a very superior class of spiritual manifestations, at the private residences of such of our citizens as desire to test for themselves, or exhibit to their friends, the remarkable phenomena, which have now passed through the stage of merely exciting wonder and astonishment, to that of challenging scientific attention and profound thought.

Mr. Henry Bastian is the medium, and we are pleased to introduce him here as a modest, quiet and intelligent gentleman, who commands respect for his own qualities, as well as interest in the manifestations which occur in his presence. He is accompanied by Mr. Ira Davenport, whose experience of varied physical manifestations is probably larger than that of any other one man, and who says of Mr. Bastian that he is every way qualified to give just that kind of evidence which to sincere investigators must prove conclusive.

At a private séance held on Tuesday evening last, at the residence of Charles Wing, Esq., in Charlestown, four voices, differing as much in all essential characteristics as would the speech of any four mortals, held intelligent and familiar conversation with the visitors, while the mouth of the medium was filled with water. Musical instruments floated about the room, being played upon softly at times, touching the visitors, and again bells, tambourine, guitar and harmonicon played in concert, while the medium was bound fast to his chair. While thus bound, chair and medium were both lifted upon the table. While firmly bound, hands and feet, paper being placed on the floor, and the position of his feet being determined by marking around them with a pencil—a coin being placed on the toe of each foot; also upon the top of each knee; also upon each hand, as the arms were tied across the breast; also upon the head—the guitar was instantly taken from the table, and while floating about the room most delicately vibrated by some exquisite touch, immediately succeeded by a loud clash of instruments, and a call for light, when a solid iron ring was found upon the medium's arm, but the position of the feet and the coins undisturbed. The séance occupied some two hours, and was entirely satisfactory to all present.

It is not the intention of these gentlemen to give public hall exhibitions, but rather to present to thoughtful and cultured persons, under the protection of their own private residences, opportunity for studying these phenomena. We commend their intention to the favor of our citizens.

### The Music Hall Meetings, Boston.

These Spiritualist meetings, under the efficient supervision of L. B. Wilson and others, have not only become a standing institution of Boston, but they are pushing their moral power outward toward every point of the compass. Not in this country alone is their healthful influence felt; but Spiritualists in England and upon the Continent, reading the reports of these Sunday meetings, are astonished in the manner of Light feet, strong arms, and like the apostles of old, "thank God and take courage." No voiced thought, if touched with the fires of inspiration, or published word, if rooted in the divine soil of the soul, is lost. Somewhere and somehow will their wakening echoes bless human hearts forever. But cannot be published in Mass. Hall, like those of the Unitarians in the morning, be made free? Bars of scrip are not just the invitations to call in the masses to angel feasts. Are there not plenty of noble, generous Spiritualists in Boston and vicinity to initiate and perfect such an arrangement? Surely, no genuine Spiritualist would "sponge" his Sunday's food. Subscriptions are better than admission fees. All should share the pleasure of subscribing. Pockets are good testers of sincerity. The music furnished by the quartette at these meetings is excellent. The practiced ear richly enjoys it—J. M. Peabody in the American Spiritualist.

We are gratified in being able to assure Bro. Peabody that next season the doors are to be thrown open free to the public. The subscription list to defray the expenses is being signed willingly by generous souls, who are ever ready to do what they can to help spread the light and truth of Spiritualism among the people. But the list is not full yet, and others can "share the pleasure of subscribing," by calling on Mr. Wilson, at this office, and adding their names to the list. All subscribers will have checks given them which will entitle them to reserved seats. Music will also be furnished by a quartette, not less proficient than the last. Those wishing to secure the seats previously occupied by them, or others desiring seats, should hand in their names at once. Checks for seats will be ready for delivery in September. The course of lectures will begin the first Sunday afternoon in October, with the renowned Emma Hardinge.

### Dr. H. F. Gardner's Plenic.

On Thursday, June 29th, the First Grand Union Plenic of the Spiritualists of Eastern Massachusetts for 1871 will occur at Island Grove, Abington, under the well known and popular management of H. F. Gardner, M.D., of Boston. In his announcement he calls upon all interested in Spiritualism or Radicalism to attend and participate in the festivities of the occasion. Prominent and able speakers will contribute of their best to increase the natural pleasures of the occasion by the presentation of a mental feast. Those fond of dancing will also have their share of that enjoyment.

Special trains will leave the Old Colony Depot, Boston, at 8:45 and 12 o'clock precisely for the Grove. Those on the line of the railroad outside the city, and all interested, are referred to the Doctor's advertisement for fare, &c., to be found on our fifth page. All who desire to pass a pleasant day amid the shades of one of the most beautiful groves, and by the shores of one of the finest sheets of water devoted to the public use for picnic purposes in the State, should make it a point to attend the proposed excursion.

### The Life Beyond.

One of the most interesting discourses—and upon an important subject—given in Music Hall last winter, was by Thomas Gales Forster, controlled by the spirit of Prof. Edgar C. Dayton. It was suggested by the remark of Rev. W. H. Alger, in his forenoon sermon in the same place, in regard to the possibility of a life hereafter: "What lies beyond the veil I know not." Mr. Forster announced for his text, "Spiritualism, or 'what lies beyond the veil'?" tested by the accepted rules of philosophic inquiry, and then proceeded, in a masterly manner, to remove Mr. Alger's thick veil, and give his hearers glimpses of the beyond. As the discourse is printed on our first page, we advise all to read it and judge for themselves.

### Appointed Justice of the Peace.

Gov. Claflin, with the advice and consent of the Council, has appointed Dr. H. F. Gardner, of Boston, Justice of the Peace for the counties of Middlesex, Norfolk and Plymouth, in addition to that of Suffolk, which position he previously held. This will accommodate Spiritualists living in those Counties, when they wish to be united in marriage, but desire to have the knot tied by one of their faith.

### Charles H. Foster, Test Medium.

This justly celebrated medium for the manifestation of spirit identity is at present in Boston, and is located at No. 18 Bulfinch street, where he is very successful in demonstrating the certainty of an after-life to the numerous applicants who fill his parlors, and one after another take their seats at the table by his side. Here is an opportunity for any skeptic who may honestly desire in his heart to be convinced, to investigate for himself, and we would earnestly recommend such to Mr. Foster. Those also who, firmly rooted in the faith, still take pleasure in direct communion with spirit-friends whenever to be obtained, will find in this medium a channel of communication surprisingly free from obstruction.

On Monday afternoon, June 19th, Mr. Foster was engaged in giving a private sitting for several gentlemen at the house above named. The falling rain and the still locality tended to bring a feeling of quiet over the spirit, but the medium was quick and active in his impressions and speech. A student of a neighboring Divinity School was occupied at the table with Mr. Foster. The medium asked the student what he especially desired. "An answer to this," replied he, drawing a letter from his pocket. Mr. Foster placed the missive against his forehead, and immediately said he could not answer it, as the letter had been written by another person than the student, which fact he immediately acknowledged. Scraps of paper—such as have been frequently described—were lying upon the table. Upon these the names of nine persons—living and dead—were written by the student—and then rolled tightly together and mixed up in apparently undisturbable confusion. Mr. Foster immediately selected the right one, though at the time of the preparation of the pellets he was some distance from the table engaged in lighting a cigar near the fire-place. The initials of the friend called for by the student then appeared in scarlet letters upon the palm of the medium's hand.

The tests of spirit presence given by the medium, as appealing directly to the personal history of the others were also remarkable. The initial letters of a mentally-desired name appeared correctly on the back of Mr. Foster's hand, a spirit wrote its name upon a piece of paper which was held, with a pencil, under the table, and many questions written on the slips and folded so that the medium could not read them, were rapidly and correctly answered. Those who desire to be astonished and surprised at the speed and regularity of the spiritual telegraph which our times have given us, should improve the opportunity to visit Mr. Foster before he leaves the city.

### Fall River, Mass.

The lecture season in Fall River closed June 11th, Cephas B. Lynn being the speaker. Meetings have been held regularly in Pocasset Hall since last October. Some of our best lecturers have spoken there. Public meetings will be resumed next November, for which month the services of Miss Nellie L. Davis, the popular young lecturer, have been secured.

Dr. E. S. Wilbur, a resident of Fall River for some years, is laboring earnestly for the upbuilding of Spiritualism. He possesses strong magnetic powers. Some of his cures have been really wonderful.

Arthur Hodges, the young test medium, has been doing the work of the spirit among the friends at Fall River. Testis! tests! how the masses call for them! Many people have been convinced of the truth of spirit communion through Mr. Hodges's mediumship. He is a reliable medium, and we recommend him to the public.

### "The Mental Cure."

This able work, from the pen of Rev. W. F. Evans, continues before the public as the clear exponent of a system of thought as applied to disease which is to revolutionize the medical systems in the future. It is a book of 364 pages, having for its object the demonstration of the power of the mind upon the body, and a plain statement of the psychological method of treatment for disease. Drs. J. R. Newton, the renowned healer, and A. S. Hayward, psychopathist, recommend it in the highest terms, as one which should be widely and carefully read.

We have only a few copies of the edition left, which we are selling at \$1.50, postage 20 cents. This book is undoubtedly doing as good a work for suffering humanity as anything of the kind ever published.

### Camp Meeting on Cape Cod.

Arrangements are already in progress for making the annual meeting at Harwich a profitable and delightful season of spiritual exercise and growth. The best speakers that can be obtained are always invited, and heretofore audience and speakers have alike contributed to fill the grove with the harmony of good feeling, so that, socially and intellectually, the Cape Cod Camp Meeting has a most enviable reputation. The meeting will commence on Tuesday, July 25th, and continue six days. The arrangements of the committee for the railroad fare, board, lodging, &c., will probably appear in our next paper.

### Going to Europe again.

Our co-laborer, J. M. Peabody, starts for Europe in a few days, on business matters. May success attend him. In the American Spiritualist of June 17th, he makes the following announcement:

"Over the waters. We sail for Liverpool about the 1st of July, not for the purpose of lecturing in England, but to gather facts for the Year-Book, 1872; to consult with the trans-Atlantic friends concerning a World's Convention of Spiritualists; to arrange for the publication of Higgins's Anaclypsis, and other business matters."

### Plenic and Camp-Meeting at Walden Pond, Concord.

Attention is called to the notice in another column of the proposed plenic by Dr. A. H. Richardson and James S. Dodge, at this grove, July 12th; also to the camp-meeting to commence Aug. 15th. Those who attended the plenic and camp-meeting of last year will hardly require a renewed invitation, and those who have not visited the pond and grove should do so without fail, as a good and profitable time may be expected.

### "Talks about Health."

By Dio Lewis, M.D., is one of the most valuable little books ever published; and what is more remarkable, considering its usefulness, it is already quite popular among all classes. Its low price places it within the reach of almost every one.

### New York City.

Thomas Gales Forster is lecturing Sundays in New York, with good success. "He is preaching Spiritualism," says a correspondent, "to the entire satisfaction of his audiences."

The second edition of "Bhagvat-Geeta" is now in press, the first being nearly exhausted.



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# Banner of Light.

## THE WEST.

Warren Chase, Corresponding Editor.  
Office at the Banner of Light, including back numbers and bound volumes, can always be had at this office.

### SWEDENBORG ON VISIBLE SPIRITS.

In the Adversaria of Swedenborg may be found his testimony—given partly in explanation of passages of Scripture, and partly from his own knowledge of facts occurring in his superior and highly illuminated condition—that spirits from the other life can assume temporarily, visible and tangible bodies, and that they have power, when permitted, to materialize part or all of their forms, so as to be seen and felt by us. Now, this is a fact which many of us know from our own experiences (unless our Advent brethren are right, and it is "the devil"); and when we can add as high and reliable Christian authority as Swedenborg, it certainly ought to give sufficient credit to induce our Christian brethren to examine the facts, and compare with the Bible testimony. Swedenborg says this is not miraculous, but done by a natural law and Divine permission. The Divine permission we consider the same as that which allows us to dance or sing or write, and not especial; but this eminent seer evidently had an idea of a strict and absolute monarchy in the spirit world, and hence required permission and especial messengers, such as he considered himself. Whatever may be said of this truly great and good man's mistakes or errors, he was certainly the most logical and rational Christian writer that the world had then produced, and gave a philosophy that covers nearly the entire ground of our present experiences in Spiritualism. We do not believe that the church which has been founded and built up on his teachings is as near his experiences and testimony as the Spiritualists are; and he certainly could not have designed his broad and comprehensive philosophical religion to be dressed up in the swaddling clothes of a narrow creed, and put out to sectarian nurses. The heavens were opened to him, and closed after him; so his followers built on his books, and not on his facts, many of which are as real to us as they were to him; and why we should take faith and ignore facts, we cannot understand, unless it is a part of the great Christian system, in which we have no confidence. That we have taken hold of spirits' hands, and carefully examined them, we know. That these hands cannot be long retained in tangible matter, we have the best of evidence; and so far as we have tested the matter, they cannot be as readily materialized in the light as in the dark, nor retained as long. Why this is so, we do not know, and have had no satisfactory reason given. Neither do we know why the artist cannot bring out his picture in the light as well as in the dark, nor why the rooster crows at about one o'clock at night, although the wise men have thoroughly discussed the subject, while ignoring entirely the materialization of spirit-forms, which the clergy generally join them in ridiculing.

### SENTENCES OF THE COURTS.

We clip the following from the sentence of Judge Prim to Patrick Duffee, who is to be hung for murder in St. Louis:

"Whatever may have induced you to commit this deed of horror is known to him who sees and knows all things; and if, as I hope and trust, conscience has still a hold and power over your heart, let not its voice remain unheeded, but devote your few remaining days to a review of your past career and to a contemplation of the great future; so that, when the supreme moment shall have arrived which is to unveil eternity, you may be prepared, by sincere repentance and contrition, to appear before your Maker, cleansed of your sins and washed of the blood with which your soul is stained."

It seems to us about time this gassy gammon of the old English laws and ceremonies was abandoned by our courts and improved jurisprudence. If God saw the act of murder, knew the motive and consequence, and could have prevented it, and did not, it would seem that he was accessory, and the judge should make note of that fact if he referred to God at all. "Unwell eternity"—what sense or meaning can there be to such words put together judicially? They may have a legal meaning, but have no literary or scientific meaning; and we suppose they are like some sentences used in the theological literature that are void of common sense. "Appear before your Maker"—what sense in this? Is he not before him all the time, as he was when he committed the crime which the judge intimates God saw? Appear before an omnipresent Being by going through the gallow's gate—nonsense! A soul stained with blood—figurative language, we suppose. If the person is cleansed, purified and forgiven, why hang him? Do we not need such pure people here? Why hang those God has forgiven? If a criminal can be converted and made into a saint, or fitted for a residence in heaven with the pure and good, why may we not keep him here with the Christians, who are no better than the saints with whom he is to associate as soon as he is hanged? Wash blood off a soul—what sense in using such language in a court record? The fact is, these old forms of striking terror into the hearts of criminals by such extravagant and absurd utterances, spoken with the dignity of a judge in court, are played out, and do not have the effect they once did. The victim in this case is said to have looked on and listened with cold indifference, and remarked, at the close, that it was all right, and if he must die, he would die like a man. Perhaps he will; but he acted like a brute, or worse, in the murder for which he was sentenced. Murder for murder, or, as Bro. W. H. says, cure evil with evil, is the law at present.

### AN UNJUST SYSTEM OF TRADE.

The traders in St. Louis, large and small, and even bucksters, market men and bar keepers, all repudiate the use of pennies and two and three cent pieces, and bring everything up to nickels and scrip. The consequence is that three cent daily papers have to be sold for five cents, a glass of soda or lemonade, for which one or two cents would pay a good profit, is sold for five cents, and not half as much is sold, and enormous profits taken from the poor and rich alike on what is sold. Apples and peaches must be sold for five cents or two or three for the nickel, according to quality, and the poor children are deprived of many a little taste they might get for a penny or two. But worst of all is in the markets, where you must get five cents' worth of lettuce or radishes or any little article, when one or two cents would pay for all needed. In the dry goods and groceries, also, the prices are all regulated by fives, as if that was our lowest coin. It works great injury to the poor, and is bad to all parties except those who sell what the people must have. Take, for instance, a soda fountain, where the liquid sold does not cost one cent per glass; if sold at three,

twice as much would be sold, and the profits be ample at two glasses for five cents. Lager beer sells enormously, especially on Sunday, at five cents, and would be sold at three if we had the currency; but it is doubtful if this would be any advantage to the poor, as there is enough of it drunk now. Meats in markets must be regulated by the five cent standard, with all other articles, greatly to the advantage of a few and disadvantage of the many. Whether we are to keep that system in the "future great city," we cannot tell, but if so, it will be at the expense of justice and a wrong to the poor, as they are mostly the parties that are compelled to buy in small quantities.

### THEORY AND FACTS.

A distant friend writes us his word of thanks for our brief notice of the Divining Rod, and says his own experience of many years proves the turning of the rod and its reliability, and that he knew an old man who followed locating wells and underground streams and springs successfully for many years, and made a handsome fortune from it. This friend thinks there is something of mediumship and something of magnetic and scientific attraction in the cases. Probably there is enough of the former to give it the ridicule of scientists, who never regard facts till they need them to prove some theory. The wise teachers must first make out a theory, and then they are ready to grasp facts to support it; but before they have a theory that requires the facts, they are worthless and only subjects of ridicule. Volcanoes and the increasing heat in boring artesian wells were readily grasped to prove the igneous theory, even though the deep sea soundings did not go in the same direction. Day and night and the seasons were soon seized by the advocates of the Copernican theory, although they had before been treated as special arrangements of God for man's convenience and his own rest from day's work and a week's work. The phenomena of the human body were readily brought in to support Harvey's system of the circulation of the blood, and they soon overthrew the ridiculous opposition. The haunted houses and a thousand other facts witnessed for ages and laughed at by those who had no theory to cover them, are now taken in and accounted for by Spiritualism. Dreams, visions, somnambulism, ghosts and ghost-seen are all in a line of facts covered by our new philosophy, and both the facts and philosophy are ignored by the wise savans, that hold the same relation to them that the Catholic Church and teachers of the flat earth theory did to Copernicus and Galileo, or the old physicians to Harvey and Hahnemann. Science, which has ever had to contend with the church and overcome it with its theories by calling in facts, in this case of Spiritualism—which sprung up outside the schools as well as the church—has now got the church at its back, and both are arrayed alike against the new discovery and its multitude of facts, but the Truth will conquer both church and college.

### CALL AND SEE US.

To the many Spiritualists and liberal-minded persons who visit St. Louis we desire to introduce the largest and best assortment of LIBERAL, SPIRITUAL, PHYSIOLOGICAL, PHRENOLOGICAL and REFORM books that can be found in any State west of New York, comprising many rare and valuable works that are not kept in any store in St. Louis. We have now been located and in the business here nearly two years, and long enough for the public who did not know us personally to learn that we are in a permanent and substantial business, and mean to deserve the western patronage as well as to supply a liberal community with the best books, pamphlets and papers that are in market, or, at least, such of them as are generally excluded from the counters of the popular booksellers for heretical sentiments. It must, however, be understood that we keep none of the vulgar, yellow-covered trash that can be found on the streets at the toy-stands.

We have just refitted our store and moved our shelves into the west room of the same building, 601 North 5th street, second floor, a larger and more convenient one than the other, and where we shall be glad to see and hear from all who are interested in the greatest work of this age—enlightening the public mind on the life beyond the grave. We are also prepared to assure the many who are alling that, on receipt of two dollars, with lock of hair from patients, and hand-writing, with age and sex, we will return clairvoyant examination and prescription, made by one of the oldest and best mediums in the country. Among our new works are the Hollow Globe, price \$2, postage 20 cents; Bhagvat Geeta, \$1.25, postage 20 cents; Bible in India, \$2, postage 20 cents; Descent of Man, Darwin, \$4, postage 40 cents; (two volumes); bound volumes of Banner of Light (two volumes in one), sent by express on receipt of \$5; Spence's and Storer's medicines, &c., &c. Give us a call.

### STILL ANOTHER GONE.

Our old and esteemed friend, N. E. Daggett, of Elgin, Ill., as we see by the Religio-Philosophical Journal, has lost his foothold on earth and gone up with the spirits. Many years ago we met this bold and faithful witness, who was brought out of the coldest and most negative condition of skepticism by the invincible proofs he obtained in his own family while trying to detect the tricks and prove there were no spirits. Like our own case, Bro. Daggett had no evidence of life after death, until it came through mediumship, and when he got that evidence he used it to the best advantage he could, as we did, fearless of the rabble or the persecutions of the churches, which we had both faced in the days of our infidelity to their authority. We had no thought of his going before us to the Summer-Land, but since he has, we hope to get some word from him on subjects about which we have so often conversed. As we so often chronicle the departure of our co-laborers, we wait our own transition, and never mourn as our Christian brethren do, nor fear as they do the trial.

### HEALING THE SICK.

We are glad to announce to our friends in and about St. Louis, that Dr. J. D. Stillman, of Memphis, one of the most faithful and successful healers in the West, is now in our city, where he will for a short time attend to all who call on him and need his services. His rooms are two doors west of our office, where he has secured the elegant parlors in the old Emancipation Institute of the United States, but recently occupied as a boarding house. The reputation of the Doctor in the South has given him a reputation there that cannot fail to bring him into notice in St. Louis, which is still largely Southern in the elements of its population. The Doctor is thoroughly posted in the Brinkley College ghost story, and can give those who desire them the facts in the case.

"The Science of Evil," by Joel Moody, has created more interest and comment from the public press than any other book of the season, except Darwin's "Descent of Man."

### PREACHING AGAINST SPIRITUALISM.

EDITORS BANNER OF LIGHT.—There seems to be a sort of panic among the Orthodox theologians, in relation to the "New Dispensation." They have hitherto affected to consider the subject as a delusion, and have paid but little attention to it in their pulpits. The steady and rapid strides made by the spiritualistic philosophy, however, have alarmed them, apparently, and the clergy men, all over the country, are hurling their dire anathemas at the bright heads of our angel friends. Dr. Caruthers, in Portland, denounces them as doctrines of demons, and now we find in the Omaha Tribune of the 5th inst. a lengthy report of a sermon preached on the evening of the 4th, by Rev. J. W. Daniels, pastor of the First Baptist church of that city, from Isaiah viii: 19-20.

We rejoice to see these evidences of awakening in the churches. It is a cheering sign of progress, and indicates that even in the bosom of Orthodoxy are elements of progression. The point now reached is, that even the saints do not dare deny the "work of spirits," but the step in advance which they have taken, is the assumption that these spirits are all evil. There is hope that when they shall have fairly investigated the matter they will no longer insult their own intelligence, and make a devil of their God, who, if omnipotent, is scarcely less than that, if he permits the spirits of wicked men to return to earth to lead us poor mortals down to hell, while the spirits of good men are not permitted to come too and try to lift us higher. Mr. Daniels, in his sermon, frankly admits the truth of spirit intercourse. We make the following extracts from his sermon:

"Many of the manifestations imputed to spirits are the results of mesmerism, sleight-of-hand and deceptive artifice. The clairvoyant state in which the so-called mediums hold their services, is often induced, not by the spirits, but by the secret use of drugs."

That some who claim to be mediums use deception, we freely admit, but we have never known an instance where the clairvoyant state was "induced by drugs." It matters little, however, whether that peculiar condition known as clairvoyance is induced by mesmerism, or drugs, or spirits, so that it is really induced, and the spirit vision of the subject be opened. Will the Reverend Divine tell his hearers what mesmerism, what clairvoyance is? Again he says:

"But in numerous instances, the wonders are, doubtless, the work of spirits. This is attested by thousands of credible witnesses in America and England. All of the theism and most of the history and religion of the heathen world is sustained by intercourse with finite spirits. \* \* \* The New Testament history of demoniacs is an incontrovertible evidence of the reality of spirit intercourse. Also the account of the descent out of which Paul cast the spirit of divination. All Pagan authors, poets, historians and philosophers express the opinion that the oracles, divining spirits and demons, were all spirits of dead men. Philo, the Jewish historian, says the souls of dead men are called demons."

Mr. Daniels, however, does not agree with the true definition of the word demon, which is simply "spirit, either angel or fiend," but assumes that the correct definition accepted by the early Christians, is that given by Josephus, that "Demons are the spirits of wicked men," and goes on to say: "These familiar spirits are represented as unclean, and in our version of the Scriptures, justly styled devils. Christ gave his apostles power over all of them, not to enable them to engage in the abominable work of the 'developing mediums'—getting spirits into human beings, but with the express command to cast them out."

Now let us see where this doctrine leads him. He says Christ gave his apostles power to cast out devils. True, and they did it, and Jesus himself after his death appeared as a spirit (will Mr. Daniels say "demon"?), to the eleven and gave them a charge:

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents, and if they drink any deadly thing it shall not hurt them: they shall lay their hands on the sick and they shall recover."

Mark, Jesus a spirit appeared to mortals and commanded them for all coming time to "preach the gospel to every creature," and the signs to follow were not only to follow these apostles, but also they who believe. They shall cast out devils, they, as well as the apostles or preachers, "shall lay their hands on the sick and they shall recover." And it is recorded that these signs did follow for several hundred years. Now our point is this: If these spirits are all devils, as assumed by Mr. Daniels and his associates, and not only the apostles, but they who believed, are given power by the "holy demon," Jesus Christ, to "cast them out," why in the name of Heaven does he not, if he preaches the gospel and believes it, exercise the power granted to him, prove the divinity of his mission, demonstrate to the world that "the Lord is working with him," AND CAST THEM OUT? If he does not, we commend to his prayerful consideration the text: "These signs shall not follow them that believe not, and he that believeth not shall be damned." Again he says, "If evil spirits held intercourse with men, why may not good spirits do the same?" I answer this by asking another question, If wicked men get drunk and commit trespass, assault and battery, why may not good men indulge in the same unlawful sport?

This is a pitiful evasion that did not satisfy the mind of the preacher, if it did his audience. Of course a good man can get drunk if he wants to, and a great many good men do. The law by which spirits commune with mortals is universal, and has no exception. If Moses and Elias (spirits) appeared to the disciples (mortals) on the Mount, were they "demons or spirits of wicked men"? If Jesus appeared to Mary Magdalene after he was murdered on the cross by the religious bigots of his time, was he a "spirit of a wicked man"? If good spirits appeared to mortals then, why not now? Mr. Daniels has admitted too much for his argument when he says "the history of the New Testament furnishes incontrovertible evidence of the reality of spirit intercourse"—for that proves that spirits, both good and evil, held intercourse with mortals then, just as they have done ever since, and do still. Why the command—"Try the spirits, and see whether they be of God," in other words, and see whether they be good or evil, if no good spirits were allowed to commune with mortals?

The reverend speaker closes with the following brilliant specimen of oratorical invective:

"Spiritualism is a terrible fact; I believe in it; I believe in it just as I believe in Beelzebub, the prince of devils. I believe it to be the work of evil and seducing spirits. I believe God condemns it; that it is radically anti-Christian in character, and that its tendency is evil and only evil; and that constantly for the last twenty years it has been causing insanity, ruining families, encouraging 'free love,' licentiousness and infidelity, and threatening a harvest of demagogues as terrible as ever inflicted the world. Our duty is to set our faces against it everywhere; to warn all to spurn it as they would a viper; to have nothing to do with it, and to let it alone before it is meddled with."

Our space will not permit a lengthy review of this remarkable confession of faith, as we would like. It sounds marvelously like the manner in

which the blessed Jesus was denounced by the scribes and pharisees of olden time, when he went about doing good. They accused him of "casting out devils by Beelzebub, the prince of devils"—of preaching sedition and error. They sought to slay him because he told a poor sick man to "take up his bed and walk" on the Sabbath, and persecuted him all the more bitterly because he mildly replied to them: "My Father worketh hitherto, and I work." The spirits come doing the work of our Father, and then that believe, not only cast out devils, but they raise them up; they preach to spirits in prison, as Christ is said to have done, and break their chains; they lay hands on the sick, and they recover; and yet this man dares to assume that God condemns them. They demonstrate immortality, and yet it is "anti-Christian in its character," for the last twenty years it has been ruining families, encouraging 'free love,' licentiousness and infidelity! Has it, indeed? Does the Church of Omaha "rule families and encourage free love, licentiousness and infidelity," when "families in it are ruined," and the practice of free love and licentiousness are exposed among its bright and shining lights? Is his church to be condemned because some of its members go astray? Is Spiritualism that terrible fact—to be indiscriminately condemned because, as in the church, some men and women assume the garb of heaven in which to better serve the devil or their own evil propensities?

We cannot enlarge faith. Let Mr. Daniels exorcise the power given by Christ to those who believe in the true Gospel and cast out these devils, nor let them alone to do their fearful work, or be a little careful lest he himself be found "fighting against God."

If he really feels as he talks, he must be willing to try and convince his fellowmen of their "terrible" error; and we are assured that there are those in Omaha who would like to meet him in fair discussion. Our good friend, GEN. ESTABROOK, we opine, would not refuse such an opportunity.

JOSEPH B. HALL.

Portland, Me., June 12th, 1871.

### Letter from E. S. Wheeler.

DEAR BANNER—June in Springfield gives plausibility to the name of this embowered city. Of late, the atmosphere has been serene and the fields a glory. You have my sympathy while you toil at Ixion, which must turn every week; but I will not add to the labors of Sisyphus the torments of Tantalus by any elaborate description of the natural beauties by which I am surrounded.

It may be interesting and cheering to say that the friends of Spiritualism have steadily supported meetings for some six months past. The work was set in motion by our zealous friend, Harvey Lyman. Previously, for some time, a free conference was maintained, but not largely attended. Now, fair and intelligent audiences gather to hear the lectures, and a considerable degree of general attention is created.

Susie Willis, Agnes Davis, E. S. Wheeler, I. P. Greenleaf and Jennie Leys have been here, and of late I am speaking again, and, as you are aware, am to finish the month in the place. And now, to come to the point, and use you, as so many have got in the habit of doing, I will say, although I had decided to favor myself by a vacation from the 25th of June to the 23d of July, (the first of my two Sunday engagements at Stafford Springs, Conn.) yet I find myself so well, and withal so poor, that I should be glad to speak the 23, 24 and 25th of July, within any moderate distance. Societies which depend on casual contributions to pay their speakers, and are unable to become responsible for a fixed compensation, need not address me. When they become poor as I am, I will go and speak for them gratuitously. To save trouble, I may remark that twenty-five dollars is the smallest sum I can or will speak for, with my accommodations; and must increase the demand where the journey is long and the engagement short.

Having been imposed upon quite enough by such people, I want to hear from no irresponsible, dishonest, self-constituted committees; but with honorable persons I have been and will be magnanimous as far as my ability allows. Believing the time has come for a reform in the way speakers are often treated, I make the above statement, not as a gauge for others, but as my terms and conditions for the year to come.

Sincerely yours, E. S. WHEELER.

Springfield, Mass., June 15, 1871.

### American Liberal Tract Society.

The annual meeting of this Society was held in Eliot Hall, June 2d, 1871, the President, William Denton, presiding. The records of the last meeting were read and approved. Resolutions for the year were adopted, legalizing the action of the Executive Committee in changing the name of the Society from Massachusetts to American; also changing the meetings of the Executive Committee from monthly, as heretofore held, to quarterly. The meetings of the Committee were held on the first Thursdays of January, April, July and October. The Treasurer, William A. Dinkley, presented a report showing the Society free from liabilities, and with a small balance in the treasury. The Secretary, Albert Morton, presented a report showing the work accomplished since the commencement in August, 1870, giving the number of papers published in that time as 707,795, which have been widely distributed, nearly every State in the Union, Nova Scotia, Canada, Mexico and Australia having sent orders. Remarks in relation to the work were made by Messrs. Denton, Dole, Williams, Richards and others. Albert E. Carpenter was appointed General Traveling Agent for the Society for the ensuing year. The Committee on Finance presented a report showing the work accomplished since the commencement in August, 1870, giving the number of papers published in that time as 707,795, which have been widely distributed, nearly every State in the Union, Nova Scotia, Canada, Mexico and Australia having sent orders. Remarks in relation to the work were made by Messrs. Denton, Dole, Williams, Richards and others. Albert E. Carpenter was appointed General Traveling Agent for the Society for the ensuing year. 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