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NO. 19.

Written for the Banner of Light. LOVE WHISPERS.

BY CORA L. V. TAPPAN, AUTHOR OF "HESPERIA."

Oh, the south wind that blows, And the west wind that blows. Can a secret disclose: For they bear in their breathings rare sweets To the slumbering rose, To the red rose that blows

Up from the warm earth they're springing, In manifold sweetness and power, On unseen soft pinions a-winging Their way to each woodland and bower;

For the south wind that blows, And the west wind that blows, Can the petals unclose-Can woo from the breast of earth rare sweets For the heart of the rose-Of the red rose that blows

Sweet Spring, the soft-footed, is nearing, Her silent yet passionate breath Speaketh low to the roses, a cheering. Filling, thrilling cold winter and death, And winning the stern heart of death;

Nor the north wind that blows-Nor the east wind that blows-They can nover enclose With their chill and their blight those sweets That the heart of the rose Can forever disclose.

Each heart hath its spring time a coming, Like a spirit it broodeth afar, And the soul like a birdling is humming, For the love that doth burn in you star; And the south wind that blows,

And the west wind that blows, Waft from Hesper the golden rare sweets To the spirit that glows With a love like the rose,

Like white wedded swans they 're seating On the waters of purple and gold; Like the loves of white doves they 're meeting In sweet raptures their lives to unfold; For the south wind that blows,

And the west wind that blows, Can a spirit disclose That doth brood and doth hover so sweet O'er the heart of the rose-Of the red rose that blows,

Of the white rose that blows, Of the orange that blows. Of the lily that blows By the streamlet that glows. Yes, the south wind that blows,

And the west wind that blows. Bear a secret for those Who are waiting and longing-rare sweets For the spirit that glows With a love like the rose.

> So still and so silently waiting For the love that doth fill. For the love that doth thrill. For the marriage that grows Like the star, Like the rose

Like the marriage of God with the great starry rose; The sun blossoms that move By the breath of his love, Each the glad secret knows: And they waft rare sounds to your hearts. On the breath of the rose, On the south wind that blows

> On the west wind that blows, THE OTHER WORLD.

BY HARRIET BESCHER STOWE.

It lies around us like a cloud-A world we do not see;
Yet the sweet closing of an eyo
May bring us there to be.

Its gentle breezes fan our cheek; Amid our worldly cares, Its gentle voices whisper love, And mingle with our prayers.

Sweet hearts around us throb and boat, Sweet helping hands are stirred, And palpitates the veil between With breathings almost heard. And in the hush of rest they bring

'T is easy now to see, How levely and how sweet a pass The hour of death may be:

To close the eye and close the ear, Wrapped in a trance of bliss, And gently laid in loving arms, To swoon to that—from this: Scarce knowing if we wake or sleep, Scarce asking where we are, To feel all evil sink away, All sorrow and all care.

Sweet souls around us, watch us still, Press nearer to our side; Into our thoughts, into our prayers, With gentle helpings glide.

Let death between us be as naught—A dried and vanished stream;
Your joy be the reality,
Our suffering life the dream.

Written for the Banner of Light. THE SEA. BY LIZZIE DENNY.

The sea, the sea, the cruel sea Hath stolen my darling away from me, And the days are dull and long: Oh, tell me not of its bright blue waves-I think of it but as a world of graves,

And pitiful is my song.

There may be pearls in its briny deep-But the bodies of loved ones often sleep Among the hungry waves; But God is God of the sea and land. And he will guide with a loving hand, And souls are not held in graves.

Oh, keep the heart of my darling strong, And guard his steps from the paths of wrong, And bring him back to me; Ye wind and wave, join heart and hand, And carry hope from the sunny land To my darling on the sea.

# Spiritualism.

From Tilton's Golden Age. OUR COMMUNION WITH SPIRITS.

BY E. D. BABBITT.

I perceive that the Golden Age advocates free discussion. But dare you print the exact truth on Spiritualism? There is not one paper in a hundred that speaks on this subject at all without perverting and distorting it. Countless facts, wonders, and seeming miracles are constantly taking place which the outside world is uncognizant of. Two causes conduce to this ignorance and perversion. 1st, The bigotry of the public, and 2dly, The absurd conduct of many so-called Spiritualists. But all transitions must for the time being cause some disasters, and the very storm that refreshes the earth will sweep away many good as well as bad things. Opening up the mind to a new freedom often intoxicates. What then? Shall we abandon a republican government because it sometimes merges into the violence of red republicanism? Shall we live in slavery, rather than cause trouble to slave-mas-

Let me here make a confession. My father and grandfather having been Presbyterian clergymen of excellent and Orthodox character, I have ever been an earnest and working member in the same church, which I do not regret, as I have learned many pure and excellent things therein. Though always fascinated by Beecher's eloquence and glowing sympathies, I was often troubled at his very free speech, and was n't quite sure it was best to make people laugh right out" in meeting," even if he did employ his scathing wit to cut up evil by the roots. Then the Independent under your charge, though so spicy, able and fearless as to make me feel that I must always read it, yet it excited my alarm at times, and with my subscriptions I would enclose a dose of protest in the following words: " Do n't make your paper too latitudinarian." May God and you and Beecher forgive me for this timidity. I have learned that truth is the only safety, and error the only danger, that there is a whole world of truth besides what we have been taught from childhood. "The more justice is done, the more the heavens won't fall." said Horace Mann, as an improvement on the old proverb.

Now, after fighting Spiritualism all my life, and attributing its pretended phenomena to magnetism, clairvoyance, electricity, imposition and superstition, all my theories have been scattered to the winds before indisputable facts. After visiting several mediums, and having my spirit friends minutely described, their names as well as my own given in their own hand-writing, and often circumstances of life recalled, although many of them had partly faded from my memory; and, best of all, after receiving the most exalted and ennobling sentiments, quite above the medium's power to give, I have no longer a single doubt left of the precious fact that our friends can come back to bless us and prove the immortal and glorious life of the soul hereafter. I procured Emma Hardinge's new work called "History of Modern American Spiritualism," and found that there had been thousands of wonderful events taking place all around me, with reference to which I was a Rip Van Winkle, just waking from a twenty years' sleep. I found that several millions of persons in this country alone, and multitudes in all other countries, are either open or secret believers in spirit communion.

On inquiring further, I learned that great numbers of members of our churches, professors in our colleges, governors, judges, and over onequarter of our members of Congress are Spiritualists, either outspoken or incognito. I find that the greatest reformers, heroes and geniuses of the world have generally been believers in spirit communion, or still more, have been conscious of the presence of spirit power with themselves. Let me mention a few out of many: Socraes, Plato, Luther, Goethe, Thackeray, Lord Brougham, Garibaldi, Gavazzi, Kossuth, Wm. Lloyd Garrison, Pierpont, Lord Byron, Lord Lyndhurst, Ruskin, Joan of Arc, Tennyson, Longfellow, William and Mary Howitt, Epes Sargent, Hiram Powers, Professors Varley, De Morgan, Mapes and Hare, Victor Hugo, Favre, Archbishop Whateley, the Wesleys, President Lincoln, Gov. Talmadge, Judge Edmonds, Harriet Beecher Stowe, the Emperor and Grand Dukes of Russia, the Emperor William of Germany, and a host of

Now, it is as unfair to attribute free love and many other miserable corruptions, follies and juggleries that have been associated with this cause to real and true Spiritualism as it would be to attribute all the abominations that have been performed in connection with different Christian sects to Christianity. The Catholic Church has slain millions for daring to choose a purer faith; the Greek Church has no very fine record, and the Mormons shield themselves under the polygamy of the Old Testament. Even the Protestant Church has slain many for opinion's sake, and still continues to be fierce against those who differ too much; still continues many severe interpretations of the Bible which it has received from the Catholics centuries ago.

But the question is constantly asked, What good is Spiritualism doing? If the common supnosition of the church is true, the world's existence thus far has been a great failure; for the mass of men are going straight down to an everlasting hell. Looking upon matters even with a cheerful view. "people are no better than they should be." Let us see if true Spiritualism cannot offer some suggestions by which the millenninm can be hastened.

I. It proves immortality. This is perhaps the very key-note of all morality. The Bible takes for granted the immortality of the soul, but, as

Materialism by the facts of Spiritualism!

revelations from digher sources now, they could cated to the sick. This spirit magnetism, which not in Bible times. God's laws are immutable. Is the very life-force itself, is much purer and Spiritualism shows how the prophets and aposties could be inspired with power to heal, to mineral magnetism, or even human magnetism. teach, to speak in unknown tongues, and is con- I have seen a small woman, by a mere touch of stantly doing the same things. It is fast driving her fingers, bring spasms to a strong man, cause from the church many of its absurd ideas of another to faint, and draw internal disease to the heaven and hell. It shows that heaven is not a surface by means of several kinds of blisters. A selfish and lazy state of existence, at an infinite battery of positive and negative spirits is formed distance from this earth, where the saints can go, around the healer, and just such magnetism in and at one inconceivable bound come into the quality and quantity as the patient needs is imfull glory of God; and there, with an everlasting parted. The spirits rejoice in this work, and are rest, sing the praises of the Creator, caring noth- as much benefited by it as are the mortals whom ing for the poor perishing millions of humanity they heal. they have left behind-caring nothing for the poor husband, or wife, or child, or parent who, away insanity, despondency, and those bodily according to their belief, may have already gone diseases which induce vice. The soul-power is to the world of endless torment. It proves that considered the central agency of both health and the glory and happiness of the human soul is to disease, of harmony and discord, of virtue and bless others, and that human spirits gradually vice. Vice is considered as coming from a dismature into angels by cultivating purity and love, by the development that comes from doing good other physical organs as well as from contact with to both those on earth and in the spirit-world. undeveloped spirits both in and out of the body, God could, no doubt, rule this and the spirit | while virtue consists in the harmonious balance world by his own direct power, leaving us noth- of all the powers of soul and body, aided by the ing to do here or hereafter; but it would be the pure and good spirits who come as ministering direct of calamities, as we should thus be left ut- angels from the kind Father. In treating disease terly weak and selfish. Already Spiritualism and vice, the medical and theological doctors deal has brought many new ideas into church literature, and especially into church songs. As one instance of this, notice a book called "Gates Ajar," which has been admired so much by of the sufferer. There is an invisible ocean church-members, although it represents an imperfect phase of Spiritualism.

III. It robs death of its sting in two ways, first hy showing, clairvoyantly or spiritually, how beautiful, especially to the good, is the process by which the spirit leaves the pain and darkness of earthly life, and enters upon the sweet serenity and purer light of the better life, exchanging the | Take all the Spiritualism from the Bible, and its tears on one side for joyous greetings on the soul and power are gone. Study the Bible. Drink other; and, secondly, it is most consoling to the in its real spirit, not merely the outward details bereaved ones left behind, that the departed dear | that apply to the dead past. Study also that ones can return and tell of their happiness, and other Bible, the Universe, million-leaved and glo-

IV. It proves progression to be the law of the universe. The accentific world seems to be coming more and more to this theory. Thus, as in Nature, the mineral world progressed into the vegeable, the vegetable into the animal, the animal into the human and spiritual, so shall the human soul ever go onward and upward, from glory to still higher glory, rising more and more into the neffable light of the Infinite Father. It believes in a punishment or a hell for the wicked, but with this vast difference from the popular hell of the churches, namely, that the soul in the former case goes upward eternally, while in the latter case, contrary to the universal constitution of things, it goes downward into infinite and endless misery, however much it might wish to repent and go tostruggling against many troubles and imperfec-Heavenly Father would thus, for the sins of a moment, pursue you with an everlasting vengeance and this on the poor plea of justice? God forgive us for ever having believed such blasphemy!

V. It shows that not only is God's eye upon us, but the eyes of all our spirit-friends, scanning our motives and deeds, smiling upon right actions and grieving when we do wrong. It proves that all our thoughts and actions are engraved upon the soul, the book of life, and these lineaments are open to the spiritual eyes of the universe while, even in this world, a class of persons, more and more in number, are being developed spiritually in the science of psychometry, or soul-reading. When men fully realize that spirits and men all around them can thus read them, what a blow will be struck to fraud and deception and

VI. It heals disease. The records of spiritual and magnetic bealing seem miraculous, diseases of years' standing sometimes being cured in a moment by a magnetic sbock. Over a million cases of this healing are already upon record, and many of these were totally beyond the reach of the ordinary physicians. Dr. Newton, of Boston, though subject at times to failure, often cures or relieves hundreds in a single day. One time, while in Philadelphia, he was brought before a court, through the hostility of a certain person, but was soon discharged from the fact that fifteen hundred persons came forward to testify of remarkable cures that had been wrought for themselves and families. He imitates Christ by laying on hands and by healing the poor without charge, "What I can do," says he, "others can do," and, thank God, many others are doing! "They are humbugs! quacks!" says the regular profession, and this is to be accounted for, first, because some pretenders and clairvoyants are humbugs; secondly, it is mortifying to professional men to have seemingly ignorant persons succeed where they fail. To them it seems like lunacy to pretend that the great physicians of the past, now in spirit-life, can return, and, with their keen spiritual insight and increased knowledge, give | Jesus of Nazareth, or imagines itself in commudiagnoses of diseases and the power to heal them. nion with a sort of condensed essence of holy But invincible facts are our support in this mat- spirit-something to cling to in its weakness, in

has at the start been scoffed at as visionary, or own selfish need. How small a part of worship is wicked, or dangerous. But how can spirits thus influence persons in the body? The theory is, that proportion of it is greed, hunger, selfish longing, when the soul leaves the earthly form, it still retains a spiritual body, armed with the same magnetic and spiritual forces as before. Now as a mesmeric operator can control the animal magnetism or odic force of a clairvoyant subject so as to make him see what he sees, feel what he feels, consciousness whatever of any personal Being, and and say what he dictates, so can a spirit control knows that to conceive of God is to set up in the Beecher admits, does not prove it. What multi- a proper human subject, making him say or feel finite mind a Being less than infinite, and so not

tudes have been converted from Atheism and this own thoughts, or for purposes of healing, making the healer's body a reservoir of spirit magnet-II. It reveals eternity. If we cannot receive ism which, by laying on hands, can be communisofter and more penetrating than electricity, or

VII. It heals and regulates the soul, driving eased condition of the brain, liver, nerves, and too much with effects. The spirit method is to trace out causes, reaching to the causes of causes, and often to the ante-natal existence of influences around every human soul, which true Spiritualism is teaching us to understand and regulate.

In closing let me say that the Bible does not represent that no further revelations shall ever be made to us, and does not say that man must forever remain ignorant of his immortal destiny. breathe kind influences upon their earthly friends. | rious with the harmonies of the Infinite. "Try the spirits." "Despise not prophesying," and Prove all things," " being sure to hold fast that which is good." So, dear reader, may you "work out your own salvation," and hasten the millennial glory.

Chicago, June, 1871.

# free Thought.

SUPERSTITION AND PHILOSOPHY.

BYE M.

not spring from hard logic, but are induced by the and sweet astonishment forevermore awaits him. ward purity and God. If only one soul should organ of marvelousness, or the aptitude of the hube condemned to this ever-increasing torment, the | man mind to believe either what facts it needs to whole universe should mourn, and Heaven itself believe at each stage of its development or those should be in tears. My poor, dear brother man, it likes to believe as pleasant and consoling. Such facts never will constitute ultimate truth. Absotions in this world, can it be possible that our lute truth can only be reached through philosophy. While evil needs a positive opponent in the world. so that civilization may get a fair start, people will believe in absolute free will, and "buckle to" the contest with courage and faith. By-and by, when the world gets out of its childhood into its first youth, it will remember that the best philosopher on good and evil said, "Resist not evil," a precent which, like all others, will be seized only in the fullness of times, when society is ripe for its application.

So long as society needed a more powerful restraint than the affections, people believed in eternal punishment. The mind of man is adapted to the development of human life. The child, before conscience and the affections are strong enough to sway his whole nature, needs some discipline to make him human and not merely animal. So with the world in its childhood. But is not this period always comparatively the longest, not only in years but in conceptions, which constitute time to our consciousness? After the life gets all ready to start, gets innate force enough, it moves swift and keen, and its elements take care of themselves. But each life seizes, as it goes along, instinctively what its growth requires.

Superstition is a good prop for weak existences. and wherever we find a strong one, we flud it l flinging off some one of its props and rearing itself erect and firm and brave, though perhaps with mighty suffering. The perfected human being will fling aside all props, and find everything within itself. It will be its own god, its own devil; its meditations will be its prayer, philosophy its religion, ultimate truth its grand aim and soul's desire. In the grandeur of this high desire it will forget its one narrow, petty existence, and scorn to seek weakly for any comforting props.

Superstition prays to a personal God. Philosophy says there is no personality to the Infinite. Superstition materializes the idea of the Infinite, reduces it to form and substance, has idols in one age, many Deities in another, if the national mind happens to be poetic; or, recoiling from grossness in such high matters, it sets up a human God in by case-something which it can conceive of as Every grand discovery in the world's history near its own level, and to which it can bring its pure adoration of the all-lovely! How great a whether of the body or the spirit!

Philosophy holds to the idea of a Spirit of the Universe, a nature of things, a law of harmony and fitness-inflexible, irresistible, eternal. It is conscious of this all-pervading Spirit, but has no

God. But the Methodist, with his morbid nerves will say: "We have been conscious of God's presence, have felt him in our midst when we met for prayer." The philosopher answers: " How do you know it to be God? Another sect, just as sincere as you are, believes that same sensation to be the presence of departed spirits, while others call it odyllic force—the magnetism of a crowd, whose thoughts all concentre on one point. We see clearly thus far, but that there is anything behind this force you do not prove; you only assert it, The results of your praying are only such as always flow from united effort, fixed determination, persistency and concentred thought."

But, says the lonely and sorrow-stricken soul. Upon whom, then, can I lean-to whom go for redress for wrong?" The philosopher replies: "Hug then your dreams for yet awhile longer. Oh Philosophy, pure, unselfish and high! The world is not ready for you yet-not pure or brave enough. The weak, those of little faith, whose sickly souls hunger for something less than the Eternal Right, in which they cannot yet wholly believe, and which they cannot worship above all other gods-these yet need something nearer their own level to lean upon, to find consolation in. They cannot so revel in a conception of a perfect universe, and so exult in the harmony of the Whole, as to forget their own individual lives and offer them a willing sacrifice. Self-pity is their religion, selfish need holds them to the dream of a God who from his infinity stoops to sympathize with their narrow lives. But this weakness has its use. Suffering, self pity, ought to teach sympathy for others, and all this is part and parcel of the world's childhood; the child's often foolish suffering cultivates the finer side of its nature."

The true philosopher is his own God, His ideal is God enough, Saviour enough, Comforter enough; his conception of and faith in eternal right upholds, comforts, and leads him to the highest purity. He is brave, constant, hopeful and true. To idealize is to idelize. The only God ever really worshiped by those whose Deity is a spiritual being, is their ideal. No one can conceive a God beyond that. But only the philosopher perceives this fact, and respects himself and holds his life high and pure accordingly. He alone perceives that he has not reached ultimate truth and stopped short, with nothing more to attain. He sees before him an endless pathway and etornal youth, in which the glorious heights of knowledge and the radiance of spiritual greatness will dawn continually upon his soul, calling out from it depths of joy and beauty which mortals never dreamed of. There are those on earth who from one intensity of delight which they thought could not be surpassed, have stepped on and on into greater and greater joys. There are faces we have watched grow glorified from year to year, though we thought at each stage they could not grow more lovely. Just so does the philosopher learn Superstition includes all those beliefs which do that there is no end to joy, and that some new And if suffering waits also, it will never be of a sort which he has not power to transmute into the golden ore of spiritual greatness.

While humanity is weak and needs to lean, and increases suffering by preying upon itself, superstition comes to keep the balance even and answer that need. Those who perceive the truths of philosophy before they are strong enough to find support within their own soul, suffer from their knowledge, as an infant suffers when fed with too substantial focd. Hence so-called infidels and atheists have been thought to prove, by their mental suffering, the necessity of belief in old forms of superstition. It is as if one should judge all solid food unhealthy, because an infant cannot digest it, and should condemn mankind to a milk diet forever. Superstition is the heat diet while the world is young, but philosophy is the ultimate method of thought.

It is from the partially felt truths of philosophy, mingled with the weakness left from the long depending on superstition, that modern Spiritualism has sprung. Prop after prop has been knocked away, and the weaking toddles along but feebly, with frequent recurrence to the old helps. If the Infinite Spirit of the universe marches inflexibly onward, and a human life, more or less, crushed out, matters nothing, so that the myriad worlds roll on, and the balance of things is kept, the human soul feels borne down by a sense of its own helplessness, its own inconsequence in the face of deatiny. Not strong enough to accept its suf-fering and evolve from it its highest good, it looks eagerly about for some aid more than human, and yet not too high to meet it on its own level, to pity and sympathize. The spirits of the departed are at least finite, and can be conceived of and grasped by the imagination. They have personality; they are human, and probably see the universe from the human being's standpoint. Finite like us they are in part, and therefore can feel for our pain and comprehend our woe. Theirs is a love we have known and proved; from them will we seek comfort. But sweet and holy as these ministrations are, they are only means of education to the spirit. The perfected soul will find such joys as the unperfected one never dreamed of. Nor need the soul feel adrift at the thought that the religion of to-day will be the superstition of to morrow. There is nothing absolutely true to a finite being. All truth, to human consciousness, is merely relative. Only an infinite intelligence can grasp absolute and ultimate truth. But this, far from causing sorrow, should cause joy. To reach the end of knowledge ever, would be to run against a stone wall. A blank would follow. Life would be sickly, dim, uninteresting. To know all things, and to look forward to an eternity of life without a fresh idea, would be the drearlest hell a soul could be condemned to. But to feel there is no end, that nov-elty shall succeed novelty, joy follow joy, experience crowd upon experience, and knowledge never become exhausted, and to know that the infinite universe forever holds something in reserve for us—that is the highest heaven. The spirit cannot be dreary then; it bounds onward with the imatnous anthusiasm of the fullness of its nowers. tis all hope and expectation. Superstition is un-easy and anxious. It is determined that the in-fant world shall walk early, and ties on the lead-ing strings and bids it trot from prop to prop. But philosophy can afford to wait and calmly hide its time. It never forces itself, but says continually, "Many things have I to say unto you, but you cannot bear them now. My reign is in the fullness of times."

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#### VERMONT.

#### Quarterly Convention of Spiritualists.

Reported for the Banner of Light.

Convention met in Stowe, June 22d. Meeting called to order by Dr. M Henry Houghton, who is speaking for the society of Spiritualists in that town. Mr. Sabin Scott, of Eden, and Mrs. M. S. Townsend Hoadley were chosen as Chairman and Secretary, to serve until the arrival of the legitimate officers of the Association, Dr. M. Henry Houghton, Mr. Atwood, and Chas. Crane, of Hyde Park, were chosen as a Business Committee; Mrs. M. S. T. Hoadley, Mrs. Chas, Crane, Mrs. Houghton, Wm. B. Parish and Mrs. Geo. Wilkins as Pinance Committee: Mrs. Fanule Davis Smith, Wm. B. Parish and Albert E. Stanley, Committee on Resolutions. Remarks were made by Mr. B. F. Kuights, of Middlebury, Wm. B. Parish, Mrs. M. S. T. Hoadley, Chas. Orane, of Hyde Park, Dr. Nath Randall of Woodstock, Dr. Houghton, Dr. Lawrence and others, after

which the choir sang, and the meeting adjourned. Afternoon Session .- Conference of an hour. Speakers in conference: Dr. Houghton-giving a kind and cordial greeting to the speakers and friends - Mrs. S. A. Jesmer, Dr. Randall, A. E. Carpenter—giving ideas of reform—Mr. Knight, Mr. Wilde, from Wolcott, and Mr. Crane. A fine friendly feeling was manifest, and doubtless these good souls felt relieved. Mrs. S. E. Warner, from Illinois, then gave a most earnest and fitting address, in her own style which seemed to please the audience well-full of grand truths, warming and inspiring her hearers to nobler and better purposes and lives. She was unanimously applauded. Afternoon meeting closed with music from the

Evening Session .- Order of exercises: music from the choir; speeches from Mrs. M. S. Townsend Hondley and A. E. Carnenter. Mr. Slocum having arrived, and occupying the chair, advised that, as Mrs. Hoadley was to speak before the Convention, a secretary be chosen to occupy the chair pro tem. Mr. A. E. Stanley was so chosen, and served. In the absence of one of the Committee on Finance Sabin Scott was elected to fill the vacancy. The matter of visiting Mt. Mansfleld was taken up, and discussed by Dr. Houghton, Mr. Thos. Middleton, Geo A. Bacon. of Boston, Dr. E. A. Smith, of Brandon, and others. It was voted unanimously to visit the mountain on Friday, 23d. Before the addresses, Mrs. Fannie Davis Smith gave utterance to one of the most beautiful prayers ever proceeding from human lips. Harmony pervaded the meeting, and people were made better for the work.

Priday morning 23d, a large and happy party proceeded to the mountain, and, although the air was chill and somewhat windy, had a most glorious time. A little congregation who did not feel equal to the twenty miles' ride were gathered in the church, and listened to remarks from Mrs Hoadley of about an hour and a half in length. The party returning from the mountain were in good condition for supper, and full of wonder at the grandeur of the mountain. Mesers, Keeler (with his lovely wife) and Bingham, two of the proprietors of the Mansfield House, gave their undivided attention to the comfort of their guests.

Evening Session.-The Committee on Resolutions pre sented the resolution concerning mediums, which was discussed by the conference. Mrs. Helen Slocum, Dr. Houghton, Dr. Stoter and A. E. Carpenter made earnest tematks. Music from the choir preceded an eloquent lecture from Dr H. B. Storer upon the leading features of Spiritualism, and

Saturday Morning Session .- William B. Parish presented a good resolution, which served as a subject of discussion for some time. Dr. Honghton then spoke well upon the subject of education and providing a means for liberal advancement, also the need of Spiritualists opening their nurses and doing something respectable at least to provide for their speakers. Thomas Middleton, Jabez Willie and A. E. Carpenter all spoke upon the same subject. Put theology out of all the remools, and make them equally free to all. Let education be for the brain and religion for the heart, was the sentiment of all. Dr. J. M. Holt, of Bridgewater, said he believed there was good in all, and we were made happier by being friendly and kind to all. Mrs. S. A Jeamer told something of her experiences. Mrs. Slocum spoke of the good work of E. B. Holden, of No. Clarendon in a school in his vicinity. Mr. Williams, of Boston, secretary of the Massachusetts Association of Spiritualists, made glorious remarks upon the question of education. Mrs. Dr. Lawrence followed, speaking from her woman soul. Mr. George A. Bacon proposed to continue a conference, grant ing but five minutes to each speaker, as so many were desirous of speaking. Dr. H. B. Storer quoted Henry C Wright. Repry said, "I never saw such collision of brain with such union of heart." It was said by some one that Miles Grant said he had received a beautiful communication from a spirit purporting to be his own mother, but it was the "devil." Dr. Storer thought it a very inconsistent saying. G. R. Forest, of Winooski, spoke upon temperance. ultrage, and the idea of freeing schools from the ology. Harmonious conclusion of the conference, freighted with profound thoughts. Music from the choir, followed by a speech from Mrs. M. A. Heath, of Middlesex. Spiritualists had been gathering the lesser good from their experiences, while the greater awaits us in the future. Causes of failure-all desiring to be leaders, and, as such, manifesting mulish and unyielding dispositions, preventing the establishment of harmony. Mrs. Sophia Wood, of Burlington, followed Mrs. Heath with a good discourse, giving a fine figure of the oak as a type of growth amidst the cold, chilly winds and heavy storms, constantly strengthening by virtue of interior resistance. Mr. George A. Bacon followed, and was undecided what to bring from the great storchouse of thought to satisfy the mental appetite, as a good housewife is undecided what to provide from her ample store for dinner. "I have to thank you, my good brother, who ministers from this deak, for striking the key note of music that rang through the warm hearts of these people this morning upon the subject of education-a subject which should agitate every Spiritualist and free-thinker of Vermont and every man and woman upon the broad face of the earth, and we should become united to act upon the all-important matter, carrying the sure means of gaining knowledge before the world. Spiritualism is revolutionizing all sources of thought. It is revolutionizing science, and such men as Huxley, Spencer and Tyndall are criven to the wall, and they stand in awe before this master teacher of the world. Spiritualism is greatest because it demolishes on the one hand and builds up on the other, building upon natural laws that cannot be violated or changed. Humanity, like a great ship in full rig and well freighted, is passing on over the mad waves of the ocean, regardless of storms and shouls, guided by the undimmed star of eternal truth."

Afternoon Session. - Conference. Resolutions discussed and adopted. Speakers, Wm. B. Parish, Dr. Luwrence, S. B. Nichols, of New York, Dr. Houghton, Dr. Storer, A. E. Carpenter, Thomas Middleton, Mr. Williams, Mrs. Slocum, and Mr. Dodge. After an inspirational song from Mrs. Manchester, she offered a fine prayer and gave an excellent discourse on "Revelations as compared with Science," purporting to come from our sainted Henry C. Wright. Many of his expressions characterized the speech, which was full of earnest appeals for obedience to the God of the soul Mrs. M. is a noble woman. Music from the choir, followed by Mrs. Paul. Spiritualism came into the world to minister, not to be ministered unto, and many seem willing to let it minister without giving even a response. To reform the world, educate souls. The theory of Spiritualism is beautiful, but the practice of its precepts more beautiful. We must go forth not to destroy old institutions, only as their builders tear them down, because of the sad contrast with our more beautiful ones. Mrs. Paul is a beautiful woman and a good speaker.

Evening Conference .- Speakers, Dr. Houghton, Thomas Middleton, Sabin Scott, of Eden, S. B. Nichols, Dr. Smith, Mr. Gould, Mr. Crane, and Newman Weeks. Subject of discussion, "The best means of raising money," Song from Dr. and Mrs. Lawrence. Lecture by A. E. Stanley. Beautiful soul-utterances pervaded his speech. Subject, "Is the probability of spirit intercourse and the character of its believers such as to entitle the same to the respectful consideration of the world?" Were we to visit a man's fruitery with the view of reporting to the public the quality of his fruit, would common fairness and justice dictate the selection of gnarly, rotten-hearted specimens, as a sample unon which to base a report? If indeed the windows of heaven have not been opened, if the light which to millions has dispelled the darkness of the grave, and the damps of the tomb, is but an ignis fatuus, then would the world seem but a bubble, and life a myth. Song by Mrs. Manchester. Address by Mrs. Slocum. Reform the world through, making mothers fitted to give birth to and rear children. What compen sation do mothers get now for all their pain and labor? Thanks to George Fox, who first placed woman upon a higher platform. Her elevation to that position has not proved a

failure. Her discourse was elequent with maternul feeling. her, and that Spiritualism should be held responsible for what Meeting adjourned. Meeting adjourned.

Sunday morning, 25th, was bright and beautiful. Conference. Speakers, Sabin Scott, Thomas Middleton, Mrs. Slo um, Mrs. Hoadley, A. E. Carpenter, Dr. Houghton, Dr. J. M. Holt, Charles Crane, Daniel Parbell, Mrs. Lawrence, Mrs. leamer, and the President, Volney Slocum. Music. Speech from Samuel Nichols. Benjamin Franklin once purported to come to him, assuring him that he could perform some great work, but he told Dr. Franklin he wanted nothing to do with him; had rather have some of his own loving friends Had pever been troubled with great names since. A beauti ful song from Miss Mina Gregory, one of Vermont's fairest noblest daughters. Prayer; and address by George A. Bacon. Subject, "Evidences of Spiritualism." A scholarly work, and well delivered. The meeting closed with music

Afternoon Meeting -Dr. Houghton urged the necessity of Spiritualists having relief boxes, for the purpose of raising money, which was the topic for the Conference. Prayer by Mrs. Fannie D. Smith, full of beautiful utterances, as her prayers ever are, followed by one of her soul-reaching disjuncts all and conserve all truths taught by former instructional conserve all truths taught by former instructions. courses. Our best thoughts and feelings can never be utered. The higher we climb, spiritually, the more a c we highe tered. The higher we climb, spiritually, the more are we higher life, carry with them a degree of spirit force calculated isolated, and caused to feel alone, though hand in hand with each in its sphere to increase the power and significance of those around us. We seem to be lesing the beauty of our the spiritual movement, while dwarfed and deformed souls earlier faith, when eyes were dimmed with tears, welling up to or out of the body, tend to returd every true reform, benez rom souls of gratitude, because of this sweet and hely communion. We are becoming warriors, using the sword of the spirit, undipped in the pure fountain of love. She gave beautiful description of the spirit-world, as being full of oll realities, of which this world gives but faint and imperfeet type. Song by Mes. Manchester. Address by Dr. M. Henry Houghton. The way to build is, so that our buildings can be moved, as the waves of progress carry us on. If a man or woman were going to start for Europe to-morrow, would be or she not begin to pack goods for the journey? So as we are going to the other life, we should begin to pack our spiritual goods.

Evening Session .- Dr. and Mrs. Lawrence sang. Dr. Lawence then gave an excellent address. He described the nanifestation of letters arising upon the arm of Mrs. Carcenter. Had seen the name Daniel S Fox upon her arm at he hotel, the name of a lady's husband who was present. It was seen by many. Song from Mrs. Manchester: Address from H. B. Storer, full of his great, generous, charitable heart, baptizing the audience with a holy influence to carry to their homes, and it is to be hoped all will be better men and women, dealing more as they would be done by, for having listened to so many good things. Miss Mina Gregory recited "The Creeds of the Bells," and was loudly applauded. Mrs. Hoadley read the following communication from H. C.

"Dear, dear Melvina-Greatly do I rejoice to be able to say a word to you with the hand of my own child. Julia of whom you have heard so much from me. Do you want to know how I feel, now I 'vo got 't' other side Jordan.' Well, I feel like Henry, and nobody else. I do n't want to be anybody else, and could not if I wanted to so I won't fret about it, but just go along as Henry, and do my work as well as I can. Melvina, dear child, I found just such a heaven as I expected to find. I found what I took with me,

Now when my spirit is gentle and harmonious, and I am in 'condition,' as you mediums tell about, when I am REAL good, then I have a good, beautiful, sweet heaven and see angels, i. e., men and women who have outgrown selfishness and hate, and envy and malice, and have become clothed in white robes, i. c. purity, love and charity. And I shake hands with them, and we sing 'glory hallelulah,' and shout and dance and have a good time generally. So, prepare to join me when you have preached your last sermon in the body, come to me and let me give to you a good heart welcome.

How is it with thee, dear child? I see the clouds and darkness have begun to gather around you; but be not cast down. Do as I once bade you, tshake a spiritual fist at the clouds, and say, I won't be crushed,' (The same words used by H. C. Wright, embodied, to me a number of years ago.) Be strong, be true to the God that lives within you. and all will be well. Be true, be fearless in speaking the words given you to speak, for the emancipation and uplifting of thousands and millions of human beings, still bound and suffering. You will have the support of carnest noble men and women, embodied and disembodied, and the day is near at hand when the work you are doing will be appreclated by men and women around you. Melvina dear, no ble friend! I am with you most heartily in the work you are doing. My soul responds amen to the words wour lips are made to utter; and, so far as I can, I shall be with you to inspire, bless and cheer you on your weary way. Well do I know what it is to be a wanderer, tempest tost and driven, but there is a home for me, for you, and for all, and we are sure to find it. I am interested in your meetings that are being held, so far as your efforts go to make men and women better, nobler, truer, as husbands and wives, parents and children, brothers and sisters. I am with you at its foundation. All instructions, all influences coming from our life that point toward that end, should be carefully treasured. Judge of all that comes from us by your reason and common sense, and make such use of it as there faculties direct. Melvina, I see many here whom I knew welldear, noble friends, whose hearts and homes have been open to me many a time. I wish to be most lovingly remembered to them all.

I shall always be with you to guide you, and to do what ! an to aid and bless you. Dear love to all at home.

Thine. HENRY C. WRIGHT." A. E. Carpenter stated some things communicated to him

from Henry, this afternoon, mentioning Volney and Helen Slocum, Thomas Middleton and other friends, After the usual vote of thanks to the railroad, hotel keep-

ers and speakers, with remarks from the President, the Con vention adjourned.

RESOLUTIONS ADOPTED BY THE CONVENTION. 1. Whereas, Humanity has long suffered from the infliction 1. Thereas, Humanity has long suffered from the infliction or enforcement of unjust human enactments, such as taking interest on money, and by the monopoly of lands and the avails of labor, and that we consider lawyers and money-loaners, as such, (not as men, for there are some noble men among them, but in and by their practical professions,) are the least to be respected of any class of people among us. as he former will take from one man the result of his honest toil, giving it to others, reserving the lion's share for him self, thereby engendering hatred and revenge among the people, and the latter, by taking interest on money, are fed, clothed and housed and literally supported by the labor of other men, rendering back no equivalent whatever. Such practices we consider as cruel and unjust a theft and a robbery, producing nothing for humanity but poverty, wretch-ciness, want and woe; therefore, Resolved, That as Spiritualists and reformers, we consider

it our duty, yea, more, to do all we can to rectly this great-infliction upon human rights and happiness as speedily as

2. Whereas, A portion of our legislators, at their last session, for some ungiven reason, vetord and defeated by their votes a bill presented for their consideration and acceptance,

th refore,

Resolved, That we consider such act unkind, ungenerous and unjust—an insult to all women thus concerned; and re-derful spiritual manifestations, in his house, at solved, that we deem it our right and sacred duty to do all. Aventham Mass, some rease, before the "Rochwe can to secure, as soon as possible, not only the right of suffrage to woman in school districts, but that she shall re-Surreas, Our sensibilities are often shocked with the

unkind and cruel treatment of animals, at the hands of men who have them in care, use and keeping; therefore,

Resolved, That we esteem it our duty, and an obligation we owe to ourselves, to humanity and to the animal king-lom, to remonstrate in emphatic terms against all such source as come under our observation.

4. Thereas. Certain evangelical Christians of the more su-

perstitious and unintelligent class are industriously engaged in efforts to obtain an amendment to the Constitution of the United States, by which the Jewish Jehovah and the Chris-tian religion shall be recognized as factors in the organic recognized as factors in the organ

law of the republic; be it

Resolved. That the members of this Convention, commiserating the infatuation which thus attempts the subjugation of religious liberty and the progress of free thought and unof rengious interry and the progress of free thought and un-obstructed development, will argue at all proper times and places the entire independence of the American government of the favor or disfavor of the Jewish Jehovah and the eccle-siastical system known as Christianity, and will strengously resist every such effort to prostitute the ægis of the Ameri-

resist every such effort to prostitute the ægis of the American Republic to the protection of sectarian bigoty.

5. Whereas. The Vermont Legislature, in their assembled wisdom and usual conformity to sectarianism and popular dogmatism, rejected the sphiltonation to incorporate the State Spiritualists' Association; therefore, Resolved, That as consistent Spiritualists, having some self-respect, we will not cust our votes for any men as representatives to the State Legislature who will thus degrade themselves and insult so many of the noblest men and women in Vermont.

6. Resolved. That it is the sense of the majority of this Convention now assembled, that the use of intoxicating drinks as a beverage, and as communion service, is injurious to the spiritual well-being of all who partake of them, and we there ore approve of both persuasiveness and legal measures to

the adherents.

7 Resolved, That true marriage is perfect fidelity to the

onlying at relation between one man and one women, and no noise; that obedience to this natural law is required to unrily and reform society all over the world.

8. Resolved, That while Spiritualism would develop the

5. Resorted, That while Spiritualish would develop the principles of love among men, thus unling the human family in one common brutherhood, it does not includente principles that have a tendency to weaken the obligations which rest upon members of society to sacredly maintain the sanctity of the family relations, in the absence of which society deprived of its most holy safeguard.

9 Resolved. That as our mediums are of en developed

by desorted. That as our mediums are of an unversioned through great trials and privations and as they are often unfit for any manual labor, and as we are to so great an extent dependent upon them for the glad tidings of great joy which we receive from our dear ones over the river, it is due to our-elves to see that they are provided—ith—uch material aid as we think their condition deserves; and it is preemlantly due to them they are provided by the provided as lader. nently due to them that we make their thorny road, so laden with difficulties, as smooth as possible, by contributing to

11. Resolved. That souls of the good, when called to the we may expect "greater works," until all error is overcome.

12. Resolved, That a belief in the miraculous and super-

natural comes mainly from ignorance, while knowledge pro-claims and declares that all natural laws and principles are eternal; that, like matter and spirit, time and space, they have ever been and must continue to exist from everlasting

have ever been and must continue to exist from ever assume to everlasting.

13. Resolved. That man-ordained teachers and popular preachers, who still adhere to "the letter which killeth," while rejecting "the spirit which riveth life," are "the blind leaders of the blind," who, with their followers, without the light of truth are destined to grope in the gloom of bigotry and sup-r-tition.

14. Resolved. That the principle of justice precludes the leastificity of one nerven being sayed upon the merits of possibility of one purson being awed upon the merits of another; therefore, no son of God or man, no child of earth or heaven, ever did or can save another from the inevitable consequences of sin. "Whatsoover.man soweth, that must

he rean."

15. Resolved, That while we regard Spiritualism as the 15. Resolved. That while we regard Spiritualism as the substance of all religious past and present, we find it to be perfectly scientific and reformatory. Its advocates are the bodies and impart vitality to all great means of reform, including that which begins in the individual, bringing to the battlefield of life the ministering angels, who are ever ready, when devoutly invoked, to assist in overcoming a lacquired and inherited perversities, giving greater self-control by imparting a modified omipotence to the human will, proving how truly "heaven helps those who help themselves."

M. S. Townsend Hoadlet, Serving for Dr. George Dutton, resular Secretary.

Secretary serving for Dr. George Dutton, regular Secretary

# At Lurge.

SPIRITUAL EXPERIENCES IN NEW YORK.

BY A. E. CARPENTER.

DEAR BANNER-I feel like giving to your readers some account of my wanderings in the State of New York, where I have been traveling and lecturing for about a month past. First, I made a brief stop at Albany, being kindly entertained at the home of our Bro. G. L. Ditson. M. D., so well and favorably known by your readers through the valuable contributions from his pen that have appeared quite often for some

years past. The Doctor is a hard student, and his digests from foreign spiritual papers are prepared only at the expense of much time and labor. In going over so much matter, extracting the valuable portions, translating them into English, and putting them into readable form, much energy and patience are required.

He is a stanch and uncompromising Spiritualist, and, with his high culture and profound erudition, he becomes one of the most able advocates of the Spiritual Philosophy that we have. I rejoice to learn that Wm. White & Co. are about to publish a story from his pen in book form. I predict a large sale for it, as I know the Doctor has prepared a rich treat for the reading public.

I visited the Children's Lyceum, under the conductorship of that true and earnest worker in the cause of Spiritualism, Binjamin Starbuck, I want to say that the Troy Lyceum is one of the best I have ever seen. In point of order and most heartily. I care not one straw for any religion or any | quiet demeanor, as well as in answering of quesbelief that has not the highest practical good of humanity tions, this Lyceum is first-class. The marching also was excellent. This organization has quite a large attendance, and seems in every way to be prospering finely. I thought of the Boston Lycoum, which has been my pride, and it seemed to me that we must look well to our laurels, or Bro. Starbuck, with his able corps of assistants, would

On the day I visited them, the announcement was made that the National Convention was to be held there this fall. This arrangement seemed to he agreeable to all, and I feel sure that they will give the friends who visit them at that time a hearty welcome, and make their stay as agreeable as possible.

They have a new hall in process of construction, which will be ready for the use of the Convention, and will no doubt be a capital place for the meeting. This hall is built expressly for the use of the Spiritualists—a principal part of the stock being owned by them. Their arrangements for meetings for the coming season are already perfected; and, judging by the names of their speakers engaged, they are to have some of the best the cause affords: J. M. Peebles, three months; Thomas G. Forster, three months; Nellie T. Brigham, three months. The Troy Lyceum Society of Spiritualists are probably in as good condition, with as fair prospects, as any society in the country.

BALLSTON SPA.

Here I spent a few days, and lectured on Sunday to a fair audience. There are quite a number of live Spiritualists here, although they are not just at present having many lectures. Here they were required to pay taxes for the support of schools; I found Dr. Larkin, the person that E nma Hardinge speaks of in her book, who had such won-Wrentham, Mass., some years before the "Rochester knockings." He told me of the persecutions he received at the hands of the church, because of these phenomena, which were bordering in character upon the Spanish Inquisition. The Doctor is a devoted and earnest Spiritualist, and seems to be equal to a good many more hard battles for the truth he knows.

While in Billston Spa, I made my home for a few days in the family of Bro. Isaac Nash, where I was very kindly and hospitably entertained.

Medicinal springs seem to be about the only subject thought of or talked of in Ballston. The character of the water seems to be nearly the same as that obtained at Saratoga, seven miles above, and there is considerable rivalry of feeling between the two towns. Saratoga, however, continues to be the great place of fashionable resort, although, of late, more people are coming to Ballston than for a long time before. For invalids who desire rest and quiet, together with the benefit of mineral water, it seems to me that Ballston is much the best place to visit.

The Franklin Springs at Ballston were located by spirit direction, and it is said that their quality is superior to any in the country. Hyde and Mitchell, the proprietors, are strong Spiritualists. I made the acquaintance of Mrs. Frier, who has been the medium for some of the most wonderful Resolved. That while words are cheap and easy things, not always representing the man behind them, the practical life of the individual is the true test of his sincerity and character in the medium, and has only given sittings in the

influenced to execute pencil drawings of beautiful wreaths of flowers. These drawings are usu ally done in sections, requiring four pieces of paper for each wreath. One quarter of the wreath is drawn upon one piece of paper, and then taken away and kept out of the medium's sight, then another is drawn and also taken away, and so on until the four quarter sections are fluished, then. on putting the four square pieces of paper togethpencil stroke joining exactly as if the drawing four parts. The section drawing of this medium tate by exposers.

DEANSVILLE,

A quiet, sequestered little town in the southern Here I found quite a society of Spiritualists, who are having meetings twice a mouth, Mrs. E. A. Williams being their regular speaker now, as she has been for more than a year past. I gave three lectures in this town, all of which were well broad daylight. Hundreds of letters were written in Brown's Hall. by the spirits themselves, many of them answers to mental questions made by some person in the house. These letters would appear suddenly in various unexpected places, and be addressed 'From Spirit-Land" to ---. One of these letters I saw, which contained a prophecy that came to pass some three months afterwards. It was written in a beautiful hand, and read back wards from right to left. These manifestations continued, with more or less power, for eight or ten years, and were witnessed by thousands of people.

ORISKANY FALLS.

Here I lectured one evening. In this place there are a few Spiritualists, and they are ministered to twice a month through the instrumentality of haired police officer, realizing that they see in Mrs. Williams, whom the friends speak of in high terms as a lecturer. At

EARLVILLE

I spent a Sunday, and delivered two lectures to good audiences. While stopping here I was kindly entertained at the home of Bro. Culberth Potter. He gave me some interesting accounts of the experience he had had as a healing medium-being a farmer, and never making any professional use of his healing powers. Some of the cures he has performed are fully equal to any that have ever been accomplished. He says that an audible voice would speak to him, telling him to go and see such a person, quite often a stranger living a long distance away, and he would go and find the person sick, and, aided by the power directing him, he would restore the sufferer. These audible voices directed him on many missions of mercy to the poor and sick about him, and he says that this work of love made him one of the happiest men living. On several occasions—so the family all testify—the melodeon in the house was played upon by a spirit, in open daylight, while several persons were looking at it. At one time a tune was played through, most beautifully, in the forenoon, the room being perfectly light, in the presence of nine witnesses.

Thus, everywhere I go, I meet with overwhelm ing testimony that ministering spirits are engaged in demonstrating immortality to man.

BROWN'S SPIRITUAL HALL.

During my labors in New York, I visited Georgetown, Madison Co., where I delivered a lecture in are very extensive, covering a vast distance of a hall, the building of which constitutes one of rolling prairie; consequently neighbors are "few the most remarkable evidences of spirit-control on record. It seems that Timothy Brown, a citizen of that town, and a Spiritualist, had occasion ally engaged lecturers to come and speak in Georgetown. Finally the church people go afraid to have the truth spoken in town, and they refused to let him have the old church which he had hired several times, and also shut the schoolhouse against him. Soon after this the spirits came to him and said, "Go and build a place of your own." Just before this he had lost all of his property, consisting of one of the best farms in town, and was so reduced that he had scarcely a dollar to help himself with; so when the spirits told him to build a hall, he said he had nothing to do it with. They told him to do the work himself, and they would see that he did not fail. Having faith in what they told him, he commenced the work something more than seven years ago. and now the building is finished, and I have had the pleasure of speaking in the hall.

It is one of the most singular and beautiful buildings I ever saw. The style of finish is entirely different from any other in the United States, and, in my opinion, would do credit to any architect in the country. The building is thirtytwo feet square and two stories high, with an L One peculiarity of its structure is the roof, which slopes inward, coming to a focus in the centre, the water flowing from it through a conductor that passes off on one side. This arrangement af-Tords support for the heavy mouldings and ornamental work which fall from the rafters on either side. The corners and sides are ornamented with pilasters that are carved in a curious and unique style, producing a very pleasing effect, so that, in passing the building, it presents a charge of apnearance at different points of observation. • All this work could only have been made by a prodigious amount of labor, and yet it was all done by Mr. Brown, with the exception of the doors and windows. He never had worked at anything but farming, not having any experience as a carpenter whatever.

Without any money, with no knowledge of building, he commenced his work, following implicitly the directions of his spirit friends, who had shown him a plan of the building he was to erect. All alone he labored on day after day, year after year, working all the time, Sundays not excepted, for seven years. His neighbors the second and third Sundays in the month, I am laughed and jeered him, and, when the frame was ready to be raised, refused to assist him, saying it years ago I first entered the ranks of Spiritualism would never come together properly in the world, for Brown was no carpenter. Finally he got a in receipt of invitations to lecture, but from such good joiner to help him, and the frame was raised, not one single stick of which but fitted exactly. der it difficult to make up my route. Permit me, The church people said Brown would die of hard | therefore, to say to your readers that I am auxwork before the building was done, yet every day | ious to make an engagement for six months or a they saw him there, working away, regardless of their sneers and epithets, until by and by the I do not wish to argue the respective advantages work was done, to their discomfiture, and the of itinerant over settled speakers, or vice versa, poor, despised and crazy Spiritualist had by far for both are needed, but simply am persuaded the best and handsomest house in town, with as | that I, at least, can give better satisfaction where good a hall for lectures as there is in the country, I have time and opportunity to learn the needs of and the best part of it was, he did not owe a single dollar when it was finished.

But I must not forget to speak of Mrs. Timothy Brown, and the most efficient help she rendered

presence of her husband and a few invited friends, her husband in building this beautiful hall. When for the purpose of satisfying them of the truth of they lost their hard earned property and found spirit communion. In these séances she has had themselves entirely destitute, she did not sit almost every phase of physical manifestation yet down and mourn over their misfortunes, but, like known, such as rope-tying, showing of spirit a true and noble woman, she went cheerfully hands, independent spirit writing and drawing, and bravely to work with her own hands, and etc. Among other wonderful things she has been | labored to sustain herself and assist her husband, who was in rather feeble health. I am told by their neighbors that Mrs. Brown was as much interested in the work of building a hall as her hus. hand, and that she contributed quite a sum of money toward it, earned and saved by hard labor and rigid economy.

While viewing the great amount of labor that must have been necessary to erect and finish such a huilding in such a style, it does not seem poser, it is found that the wreath is perfect, every sible that one man could have done it in the time. even if he had been the best mechanic living, in. had been done first and then the paper cut into stead of a farmer fifty years or more of age.  $m H_{0}$ says, "While I was at work, if I started to make is very remarkable, and somewhat difficult to imi- a mark in the wrong direction my elbow would be jogged by my unseen guide, and my hand directed aright."

I regard Timothy Brown's spiritual hall as one part of Oneida Co., was my next stopping place. of the greatest monuments of spirit-influence and power which is to be found in this country, and will well repay a journey of a long distance to visit it. Spiritualists everywhere, who so often say that "we can do nothing—no hall can be had for our meetings," etc., think of Timothy Brown, attended. I called at the house of Mr. Ely, where and what he has done alone without one word of for many years they had most convincing and in- encouragement from any one in the body, and teresting physical manifestations, some of them amid the strongest opposition, and take courage. very closely resembling the Stratford, Conn., mys. | Pictures of the hall can be procured by addressteries. For eight years there was an audible spirit ing Timothy Brown, Georgetown, N. Y. Lecturvoice that talked with the members of the family ers, give him a call when you pass that way. It -sometimes in the dark, at other times in the will bantize you with a new inspiration to speak

#### Thoughts by the Way.

DEAR BANNER-In my last letter I omitted to nention among the active workers in our cause in Omaha the name of Capt. Paine, formerly chief of the city police, and now occupying the same position at the depot, on the arrival and departure of trains, greatly to the comfort of perplexed or unprotected travelers. I am particular to mention this for the benefit of Spiritualists passing through Omaha, who can receive from Cant. Paine all information they may desire with regard to matters spiritual and temporal in that city; therefore let them look out for the whitehim a brother in the faith.

During our sojourn in Omaha, I lectured in several of the adjoining towns, speaking in Calhoun on temperance, at the request of the Good Templars' Lodge in that place, and afterwards on Spiritualism. At Blair I found no one belong. ing to our faith, but lectured on "Woman in the Home, the Church and the State." I then visited Belle Creek, at the invitation of Mr. Unthank. a devoted friend of progress, who, with his family, resides on a large farm in the lovely Elkhorn Valley. He, with others, has established a Lyceum, and in a quiet way is doing much to introduce liberal ideas among old and young. Mr. H. Whittier, whose post office address is Belle Creek, is very earnest in the good work, and divides his labors between Belle Creek and Fontenelle, one of the oldest towns in Nebraska. At this lastnamed place I was welcomed by my brother-inlaw, Mr. John Cuppy, who has become permanently settled in its neighborhood, and is not afraid to identify himself with the best interests of Spiritualism. Mr. and Mrs. Hancock, of Fontenelle, entertained me with great hospitality during my stay, and the trustees of the Congregational Church opened its doors for our use for three evenings.

During my visit to this valley, I was also the guest of Mr. and Mrs. Hamilton, free-thinkers and influential farmers, whose address is Fontenelle. I consider my experience on these broad prairies as full of interest, and among the most cherished memories of a busy life. The farms and far between," and they think nothing of driving six and even eight miles to and from meeting." I was deeply interested by the recital of the difficulties and hardships of their pioneer experience; but I fancied that I could discern that the trace of all these struggles and privations had left a deeper and more painful impress upon the wives of these enduring pioneers than upon themselves; and I was sometimes tempted to wonder whether all these broad acres were worth the sacrifice of endearing association. opportunities for culture and improvement that these women had relinquished; and in many a toil-worn sister's face I read a history of patient heroism and self-renunciation that touched my heart to tears. Again, it was soul-cheering and hope-inspiring to note, in many instances, the determination to secure mental food and intellectual culture amid all impediments; and under one hospitable roof I found not only the Religio-Philosophical Journal and Banner of Light always welcome, but the New York Tribune, Boston Investigator, papers for the young and on agriculture, and several magazines; and my host and hostess were ready to converse upon all the leading subjects of interest contained in any and all of these, while the latter, in the intervals of baking, cooking, sewing, knitting, and bringing up a family of eight or nine children amid all the discouragements of pioneer life, had found time to study medicine, and had finally settled upon the eclectic system as the most desirable, and, without money and without price, ministered to the sick for miles around, differing only from our most successful male practitioners in the fact that, up to this time, she has not killed any of her patients.

CHICAGO, ILL. The Children's Lyceum here seems to have gained new life and vigor since its removal into the new hall. It has an able and efficient corps of workers, who are very earnest and sanguine of success. I rent their hall for my Sunday lectures, and am holding free meetings. Mrs. Hyzer is to speak here through August, having been engaged some months ago, and I promise myself a whole Sunday's rest and the rare pleasure of listening to this dear sister on the first Sunday in August, hoping to realize the long cherished wish of my heart in making her personal acquaintance. On to lecture in Port Huron, Michigan, where eleven as one of the world's workers. I am constantly entirely opposite points of the compass as to renyear, and would have no objection to going South.

those to whom I minister. Yours for truth, LAURA CUPPY SMITH. 306 South Clark street, Chicago, Ill., ] July 4, 1871.

## Banner Correspondence.

Indiana Alive-A Word to her Spiritualists. DEAR BANNER - Another State Convention has passed off in Indiana, and with a manifestahas passed off it Indians, and with a manifestation of some life and zeal for the good cause. Nearly all parts of the State were represented where there are any disciples of the spiritual faith. About lifty delegates, I believe, were in attendance, some of whom manifested a warm zeal for the cause. Dr. Halleck informed the Convention that Robert Dale Owen had notified him of his intention and determination to be with the convention of the little cause. us and work with us for the interest of the cause. ns and work with us for the interest of the cause. But for some cause he did not reach the Convention. His new work, "The Dehatable Ground hetween the two Worlds," we were informed will be out in September. The Barnes will case occupied the attention of the Society, and measures were adopted to carry its provisions into practical exerction. But it is not my purpose to exist. cal operation. But it is not my purpose to write with respect to what the Convention did do, so much as what it did not do, and what I was auxmuch as what to do not do and what I was anxious it should do. As Chairman of the Committee on Resolutions, I prepared and reported a resolution instructing the Executive B and to write to each local society and ascertain what aid they are willing to render to support at least one lecturer in the State during the coming year. I intended to have made an earnest speech in support of the resolution; but being called away, I am informed that little was done in the case. And now as an atonement for this omi-sion, I wish to appeal through the Bauner to each and all of its readers in the State to present to the Executive Board some practical evidence of their interest in the cause by writing to the Secretary, J. R. Buell, of Indianapolis, informing him of the condition of things in their immediate locality—the demand, interest and facilities for lectures. I know the demand is loud and earnest in many parts of the State. I have now several letters lying before me inviting me to parts of the State where no lecture has ever been heard on the subject of Spiritualism, or any of its collateral or corporate the parts of the State where heard on the subject of Spiritualism, or any of its collateral or corporate the parts of the state where heard or the subject of Spiritualism, or any of its collateral or corporate the parts of the state where the sta relative branches. In responding to these calls, I have thus far required only my traveling and local expenses paid, as a condition, which in most cases is freely guaranteed, and I expect to be in the field as soon as the lecturing season rolls round again. In the mean time I most earnestly desire that something shall be done to resuscitate the slumbering energies of the spiritual fraternity of this State, and to send, if possible, other laborers into the field to reap and gather the golden harvest now white with ripeness. I am willing to throw in my mite proportioned to my small means to aid in supporting other laborers, who, though not more needy, may require more aid than myself. Spiritualists of Indiana, shall this appeal reach you in valu? Did you know the small amount of effort required to bring the glad tidings of our gospel of peace and immortality to thou-sands of hungry souls now crying for the bread of life, and who would rejoice with tears in their eyes to have an opportunity to listen to the grand truths of the New Dispensation, you would re-spond with uplified hands. "A word to the wise spond with uplifted hands. A word to the is sufficient" Do something, at least, or "your not doing will be set down amongst your darkest deeds" K. GRAVES. Richmond, Ind., July 1st, 1871.

Michigan.

GRAND BLANC .- U. S. Thompson, sending for Spiritualist literature, under date of June 12th, refers to many questions of interest as con-cerning Spiritualists and their faith. He says he coming Spiritualists and their faith. He says he has been a confirmed Spiritualist for fifty-five years—made so by spirits of departed friends. The unfoldments made to him by the unseen intelligences have all been corroborated as he advanced in life, He opposes the opinion held by some of the liberal-minded as to the existence of "evil spirits." He believes mankind as a whole has more good than evil in it; and as "error is mortal and cannot live," but "truth is eternal and cannot die," he thinks it very easy to conceive of sufficient reform soon after the spirit has entered the other life to keep it from gross evils at least. He objects to the localizing of God, as conveyed in the phrase so often used, "Our Father who art in heaven." He believes that Spiritualists should avoid, as far as possible, all the clingling crudenesses and errors of the past, and let their Orthodox friends have the monopoly of let their Orthodox friends have the monopoly of such things. He is much pleased with the poem published in the Banner of Light some time since, purporting to come from Robert Burus through the mediumship of Mrs. F. O Hyzer and thinks it a proof of immortal life which it is hard to gainsay. Illinois.

JERSEYVILLE.—J. T Rouse writes: "Since the first of January last, I have been in Jersey and Calboun Counties, breaking up the fallow ground and sowing seed for the future harvest time. I have been in the field something more than fourteen years, and ten years of that time have been devoted to work in localities where our gospel had no foothold. I love the ploneer's work, but sometimes strength will fail, and oft. ener still pecuniary resources will fail. I should like to say to those friends of Spiritualism who like to say to those friends of Spiritualism who have both means and a disposition to aid in car rying forward the good work, that any sums of money which they feel disposed to appropriate in that direction will be religiously devoted to the ploneer labor. Persons desiring to aid can for-ward their contributions to J. T. Rouse, Box 419, Jersey ville, III. I am also ready to answer calls Jerseyville, Ill. I am also ready to answer calls to lecture in Kentucky, Indiana, Michigan, Ohio and the Eastern States, Persons desiring my services should write early, addressing me as bove, as I wish to complete my arrangements by the first of Semember."

Massachusetts. SPRINGFIELD .- A. B. Manley writes, June 26th: "The Spiritualists have had preaching here every Sunday for some time past, and the meetings are very well attended. Mrs. Nellie J. T. Brigham was here during the month of March, Miss Jennie Leys spoke through May, and is engaged for September. If we could have such preaching all the time, there would be no question of the permanency of Spiritualism in Spring-

WESTFORD -M. H. Fletcher writes, July 21: "Mrs. Clara A. Field spoke in Westford, after noon and evening, the first Sunday in June Mrs. Agues M. Davis also lectured here, after noon and evening, June 25th, and was much liked. Mrs. N. J. Willis will speak here the last Sunday in July; Mrs. Emma Hardinge the last Sunday in September; and Mrs. Agnes M. Davis the last Sunday in October."

Indiana. EVANSVILLE.-O. F. Harrison sends an account of the recent wonderful manifestations through Mrs. Jennie Ferris, physical and test medium in that city. He says: "At her séances, large electric lights appear, illuminating the whole room so that faces are seen and recognized." The movement of musical instruments in the air, and the ring test heretofore described as in the case of other mediums, occur also in her presence. "During the past two years, Mrs. Ferris has labored in Colorado and in most of the principal cities of the South, and has done a great amount of good for the cause." At the time of writing, our correspondent informed us, Mrs. Ferris was to visit, in her mediumistic capacity, St. Louis and Chicago.

West Virginia. SANDY, JACKSON CO. - M. Morris writes informing us that "Spiritualism is a new thing in this county, and of course, as yet, has but few believers; but with a little light thrown on the subject the cause would begin to grow, and a good work might be done." Though young in a knowledge of our faith, our correspondent says he is doing what he can in its dissemination, and is always ready to account for his belief whenever asked by opponents. Orthodoxy, however, experiences of our brother since his first acquaint e with Spiritualism, through the ministrations the friends of progress of West Grove, Ind. of the friends of progress of

have, he states, been pleasant and soul-cheering. Iowa. PELLA, MARION CO -Nancy Brown writes that this town of some three thousand inhabitauts contains ten or eleven churches, " mostly Orthodox," with many outsiders; but the Spiritualists are as yet few in numbers. A great deal of curiosity exists there on the subject, and if a medium could be found to whit the place, much good might be done; but such an one would have to depend for remuneration upon what could be obtained from all parties, as there is no one able to advance anything toward the journey. While

her husband lived, the two found great pleasure in the knowledge of spirit communion; and in full faith of its truth he passed on, in 1868. The weekly visits of the Banner of Light do much to cheer her old age-she being now nearly three

LINDEN, DAVIS CO.—Alex. King writes, June 18th, as follows: It has got to be such a difficult matter of late in getting money orders transmitted safely through the n alls without being interfered with, that I have thought of a plan which I think, if adopted by the Post Office Department, would put a stop to this difficulty entirely. It is to have all letters containing money orders stamp-ed by the post-master where the order is obtained, with a stamp showing that the letter contained a money order. Will not the Post Office Depart ment adopt this method, and thus save a great deal of time and trouble to parties sending money orders through the mails?

New York.

New York.

SOUTH BARRE — M. B. De Lano writes thus:

"Mr. M. Milleson, the spirit artist for portraits, has spent several mouths at my house in South Barre, N. Y., and has left a number of thoroughly recognized portraits, that are continuing to excite a general interest in this soul-stirring philosophy. From a personal acquaintance with Mr. Milleson, and his success in drawing spirit-faces that are tully identified here we confidently faces that are fully identified here, we confidently recommend all who are in earnest to give him a trial. His work is artistic, and would ornament any hall, office or partor."

Missouri.

JONESBURG.—J. W. Woodworth writes that he has located as ab eve, and will devote his time to healing the afficted. He says: "Spiritualists or lecturers passing or repassing this place on the North Missouri Raitroad, sixty-five miles northwest of St. Louis, Mo., we shall be most happy to see. From present annearances, there will be a

For the Banner of Light. POST MORTEM. BY THADDEUS WARSAW.

" Death is another life."-Bailey. "Ye winged spirits how ing round me here, Death's awul secret whisper in mine car "-Anon.

[The writer of these lines being ill, fell into a death-like rance, which, although it could have lasted but a few minutes, seemed like a long period of time. The spirit appeared to leave the body, and its post mortem experience is given in the lines below.]

The damp and gloomy pall of night had fallen on the world. And round about the starry spheres dim wreathes ethereal curled:

Out from the sable caverns where, upon her chon throne, Eternal Night in silence reigns in cheerless gloom alone, The powers of darkness slowly stole, and wrapped the earth in shade-

Fell darkly o'er the homes of men, by stream and hill and Upon my bed, in lingering pain, as day's last moments

went. I seemed to sigh away my soul until my breath was spent; No longer then my bosom heaved, nor tortures racked my breast:

At last 't was over-I was dead, and calmly lay at rest! Was dead !-but still I lived !-with thought and conscious-

ness the same No faculty of mind impaired-ah, Death is but a name !

'T is hard for words like ours to paint the soul's immortal The life we live beyond the grave-though dead, still ani-

matel I found I could remember still; there was no blank or No passion, friend or foe in life, to death that was forgot!

And yet, although the senses of the body still remained, 'T was in remembrance only, like impressions long retained.

I knew how thirst, how hunger felt-how pleasure and how How cold, how heat-but felt them not, and never would

again. No flends infernal ready stood to hurl me down below; No kindred spirits met me there, in joy, nor yet in wee. was not happy, nor yet sad; there was no change of

was alone, but in the world, amidst my friends in tears. Could see those friends as when I lived, and hear each word

spheres:

they said; Joined in a funeral throng, at first unconscious I was dead! Nor realized that they my form or essence could not see. I spoke in solemn, warning tones, they seemed to hear and

"So live," my soul had said, "that when your time shall come to die, No sorrow or regret upon your spiritual life may lie!"

The living, and so upward rose, and slowly took my flight. The power of motion I possessed, yet not by limb or wing; But pendulous I through the air went with a zigzag swing And as I wandered o'er the earth, and at its scenery gazed 'T was one to me though midnight fell or noonday round me blazed.

And this is Death? the dread estate from which in life we Bhrink,

Whose shadow darkens all our days and dims each joy we drinkt And vet I would return to life and to my friends again, To this estate preferring it, with all its toil and pain;

For here existence is to be-no power to act we bring. And, without organs to respond, our passions to us cling !"

As thus I mused, a something bright, but without form or shape, Approached me, and a voice replied: "For you there's still escape;

To life you will return again, your days are not yet spent : But learn this solomn truth while here: it is the punishment Of fleshly lusts that after death remains the vain desire, The worm of conscience dieth not, nor's quenched its

smould'ring fire !" Then onward still I swung at will, now swaying near the

Now rising high above the realms where storm-clouds have their birth ;

Now skimming o'er the verdant fields, now by some river's brluk

I paused to watch the minnows play, or thirsty cattle drink; Now lingered in a harvest field, just o'er a reaper's head, And thought, if he could see me there, of his wild fear and dread. .

I rose into the empyrean blue and gazed upon the world. Descended through a thunder-cloud from which Jove's bolts were hurled;

perched upon a mountain peak where human foot ne'er strayed,

And land and sea for many a league with curious eye survoved: Then o'er the ocean's briny waste with tireless speed I flit, Now dipped beneath the rolling waves, or on green islands

O'er many climes and lands I passed, o'er cities and tall spires.

O'er ice-bound polar zones, and through the desert's sandbullt fires ;

How vain to me then seemed the pomp and pageantry of Its fevered dreams and mad pursuits, its emptiness and strife! Through all my wanderings, though alone, around on every

saw great bands of spirits troop, and lonely phantoms glide.

At length a little cotorie of spirits met my eye Among which many well-known forms I gla lly could descry; As hast'ning forth to join the group, their faces to me turned Upon them smiles of welcome played, and all the old love

But suddenly I felt a shock of terror and of pain-The spirits vanished, and I woke to life and care again. Milwaukes, Wis.

The following short rules for the care of furniture are from an article in the Technologist: "Keep water away from everything porous, alcohol from varnish, and acids from marble."

#### The Inquisition Restored.

A high-handed outrage upon personal liberty took place recently at Memphis, Tenn., where a respectable invalid lady, of some fity years of age, Miss Margaret Carter, dressmaker, carrying on the business at 190 Main street, was lured from her home by false representations, and lodged in a common jail—with poor food and exposure for above account is read. The lady denies the charge her companions-under pretence that she was insane. The Sun, published in Memphis, has given accounts of the matter in several issues, from which we extract our information. The case as at first stated was substantially as follows: that ization and temperament led her to give way to Miss Carter had been a regular attendant at the cances which were held at Cochran Hall by Mrs. Nourse and a Mr. Miller, and was one of the leading mediums;[1] that she became possessed with the idea that the spirits would do her some deadly harm, and was, by her fear in this regard, led into a condition amounting to that of a ray ing mantac,[2] In view of this state of the mat- its palings. How was she received when she reter, says the Sun, "Justice R. B. Miller sent her to the county jall, on account of her not being of Oh, no; the Reverend Doctor who was her nastor. sane mind. The complaint was made by an eminent divine, of whose church Miss Carter is a preaching, and fearing-unnecessarily it seemsmember."

But the case does not seem to have rested confined. Dr. R. H. Taylor, the jail physician, after diagnosing her case, informed the Sun's reporter that "there was nothing about her to indicate insanity, and that he in mediately ordered her release, saying it was an outrage to have con fined Miss Carter on this charge, the instigator of which deserved the censure of the community."

Dr. Hewitt, on similar examination, correlarated Dr. Taylor, and said that "The jail was not the place to which Miss Carter should have been sent. The Hospital or Church Home would have been the places for ber, not to the jail among felons."

We print below the lady's statement of the matter, as furnished by the Sun. After prefacing it with a brief review of the circumstances above narrated, and the statement that the lady was, at the time of visiting her, at the St. Joseph's Infirmary, the reporter proceeds to give

MISS CARTER'S STORY. Last Chrismas, Mrs. Nourse, whom I had known previously, but never as a Spiritualist, came to my rooms, No. 190 Main street, and as I was alone, remained with me for three weeks. A day or two after she came, the subject of Spiritu alism was introduced by her, and she gave me ome idea of what it meant, and often during tible move and other things. This was my first insight into Spiritualism. Since then, there have been several meetings at my house, which were attended be several ladies and gentlemen. I have never attended the scances which were held ran Hall and was never in a trance [1] For some time past I have felt that the influence of this Spiritualism was gaining too great a hold on me and for the purpose of throwing this influence of [2] I went to the church of Dr White corner of Ad-ams and Second s reets, of which I am a member, and have been for the past three years; this was last Wednesday a week ago. I saw Dr White in church, and told him that I desired to see him at my house on very important matters. He tole me that as soon as services were over, he would come. I remained until the conclusion of the ser vices, when Dr. White came to me and told me to eli him then what was wanted I told him that like for him to come to my house and pray with me. I asked for a religious book, which he gave me, and promised to call on me the next day. I eeut for him again and again, but the only thing that I could learn was, that he would call on each

succeeding day [3]

Last Wednesday the young lady who works for me, at my solicitation, went for Dr. White, who came about ten o'clock in the morning. On his entering my house, he said that he had "come to the conclusion that this thing must be attended to at once."[4] After remaining a few minutes be sent out, but soon returned with E-quire R. B. Miller, who proffered to take me to his house for a little reareation, and, upon my consenting to go, went and brought a carriage. Dr. White asked me if I had any money I told him I had a small amount. He then said: "You have enough to pay for the carriage hire?" I replied, "Oh, yes." He then took his departure. When the carriage came, in company with E-quire Miller and the young lady who works with me, I got into the carriage, thinking I was going to Miller's home The carriage drove up Main street, and soon entered a large yard, the gate of which was open. Soutre Mitter told me that we would drive in here to hear some singing. I never dreamed that I was being conveyed to jail. After remaining there for a short time the carriage drove off leav there for a short time the carriage drove off, teaving me alone. I was told by the young man at the jail that I had better go up to a room, which I did. There was some water there, and I washed myself. A ter this I came down stairs and wanted to go out, and was then for the first time informed that I was a prisoner. When I went to the room at night I was shocked at the idea that I was compelled to remain in the room, which was locked on me from the outside. There was a small cot in the room with only a mattrass on it no pillows or sheets; and though I was taken to the jail at noon on Wednesday, I did not get anything to est until Thursday morning, when a negro girl brought me up a tin cup, which contained some coffee, a small piece of meat, some potatoes and a piece of corp bread. There was no fork or spoon, and the coffee had no sugar or milk in it. The same fare was given me at dinuer, with the exception of the coffee. They did

not end me any supper, only a cup of coffee.

That night a lady friend of mine came to see
me. She brought me some provisions, and went back for a pillow. She stayed all night with me. Dr. Taylor came to see me Thursday morning. He asked me if my name was not Lawrence? told him no, that my name was Carter. It was a very strange proceeding on the part of Dr. White, and soon left me. An hour after, Dr. Hewitt came. He questioned me as if I was insane, asking me the same questions over and over

Friday morning Dr. Taylor and Mr. Sutherland came to see me. Shortly afterwards, Mr. Simpson and Dr. Hewitt came, and brought me here, where I have been ever since.

The Sun appends to this narrative the follow-

ing comments:

"The above is a true statement of facts, as re lated by Miss Carter. She felt deeply the incar-ceration she had undergone, placed in a room where the singing and shouling of the pegro pris oners k-pt her awake all night, and the rough ac-commodations which the jail afforded but ill compared with the luxuries of her home, for Mis-Carier has been an invalid for some time. She said Dr. White never called to see her while she

sim so long, she refused to receive him As further bearing on the case, we publish the llowing extracts from a letter written us by a prominent merchant of Memphis, under date of June 21st, in which, after referring to the reports in the newspaper above mentioned, he says of the St. Joseph's Infirmary, the place where Miss

Carter was taken after leaving the jail: "It is a Catholic institution, which, by the way, is a credit to our city. It is charming to the eye without—having been thickly set with the magnolia and other shade trees, also climbing vines and beautiful flowers; and within is well arranged and managed for the comfort of invalids. The facts connected with Miss Carter's cruel and contract across the common interest the rest terms. tojust incarceration in the common jail are faith fully set forth in the published interview; but the reverend doctor seems as yet oblivious to the drift of public sentiment concerning the injured lady. It does seem that he owes it to himself and the position he holds, to come out and try either to make a defence of his conduct, or apology make some amends for his diabolical persecution of a refined and virtuous lady. Dr. Wm. Hewitt, who is a gentleman of culture and liberal views, volunteered his services as physi-

cian to Miss C., which she accepted, and is doing well. Miss Carter is not only of same mind, but quite intelligent, being well known and highly respected in this community."

The statement of Miss Carter is vouched for, in every respect, by Miss Bridget Mahar, who was working for her at the time of her arrest. There are several points arising in the mind, as the [1] that she was a "regular attendant" of the Cochran hall scances. It is not clear that she considered herself in any degree a Spiritualist, but only an investigator for truth; and her nervous organthe fearful denouncements of the priesthood against those church members who deserted the faith. So, filled with fear-born of early religious education-that she was losing her hold on that church, she bastened back to its lurid atmosphere, [2] psychologized with a nightmare horror that she should be damned for daring to look outside turned? with open arms, like the prodigal son? either alarmed at the legitimate fruits of his own that she would become violent, thus exposing the church to the scandal of another crazed brain addthere; for two doctors, being summoned, imme- ed to its already long list of victims; or enraged at diately gave their opinion that she was unjustly her frequent and case-disturbing calls on him for religious consolation" [3]-which, by the way, she never received-determined that "this thing must be attended to at once," [4] and so invoked the strong arm of the law, and the lady was inveigled within the limits of a prison. But here cience and common sense proved too much for theology, and the physicians summoned refused to become accomplices, properly stigmatizing the act and its instigator as "worthy the censure of the whole community."

#### Resolutions OF THE WOMAN'S EDUCATIONAL ASSOCIATION OF VINE-

. LAND, N. J. Whereas, Certain journals and prominent persons have spoken disparagingly of Victoria C. Woodhull, apparently endeavoring to turn from her the patronage she is gaining by carnest labor in the woman suffrage movement; there-

fore,

Resolved. That this Association publicly express its disapprobation of the effort to injure her reportation and suppress her energies, and its determination to sustain her, as an efficient worker in the Equal Rights Gause.

Deploring the action of some sister associations, in regard to Mrs Woodbull, deeming the treatment unworthy the womanhood of the nineteenth century, and reverencing the spirit that holds its purity amid any sins and vices; therefore.

re. Resolved. That we will not ask anew the big d's question, "Can any good come out of Nazareth?" but, seeing in her an able advocate of woman's freedom and human reformaan ade acceated woman's recommendation to the control of generally, whether her pathway has been through thorns and mangers or flowers and palaces, we cordially extend her the band of sympathy and fellowship in the great and noble work she is inspired to do.

Adopted by a unanimous vote of the Association, June 9th, 1871.

#### LIST OF LECTURERS. PUBLISHED EVERY OTHER WERK.

[To be useful, this list should be reliable. It therefore chooves Societies and Lecturers to promptly notify as of appointments, or changes of appointments, whonever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so in-

A MADISON ALLEN EAST Bridgewater, We desire to be so informed.]

J. Madison Allen East Bridgewater, Mass.

Mary A. Amphast, implicational, care Dr. C. Bunkley, Dayton. O.

Wis N. K. Andross, trance speaker, Delton. Wis
C. Fannik Allyn wil. speak in Plymouth, July 23 and 30; in Stoneom during August. Adverse, Stoneham, Mass.

Miss. M. A. Adam, trance speaker, Brattleboro', Vt.
Harrison Vegik, Charice City, Iowa.

Rev. J. O. Barrytt, Gleinbeutah, Wis.

Liff Brown, Mis-tonery of the Amelican Association of philipathists, will answer calls to organize L. ceums or to lectore address, Basten, O., until August.

Mrs. H. F. M. Brown will answer calls to lecture and receive subscriptions for the Barner of Light. Address, Chicago, Itl., care L. c. u. Panner.

Mess. Rarah A. Byrnke, Wolleston Hel its Mass.

Mrs. Nallik J. T. Bridham's address. Eim Grove, Colerain Mass.

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Cal., Charles, Inspirational speaker, Berlin, Mich. was in jail, but that on Friday he called for her at the S sters, but since she had been neglected by

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E. S. WHEELER will speak in Stafford Sarines. Conn., July 23 and 39 and Ass., 6 and 13. Address, 6 Gloucester place, Boston; perimanent address, care American Sprittalist, Cieverland O.

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and O. F. L. H. Willis, M. D., Willimantic, Conn. Mas Lois Waisbrooken, 457 Milwaukte street, Milwau-Mgs Lois Waishroorer, 457 amwangte street, and was kee, Wis J. G. Whitner, inspirational speaker, Rock Grove City. Floyd Co., lowa.

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MR. & MRS, WM. J. YOUNG, Bolse City, Idaho Territory.

### Passed to Spirit-Life:

From Antwerp, Ohio, thy consumption,) June 11th, Nirum Stront, Esq., (son-in-law of the writer,) in the 57th year of

Mis age.

Mr. Stront was born in Jay, Me., Nov. 15, 1814, and removed with his father's family (Josech Stront) to Orbo in the fall of 1825. Fee was respected by the community, and howered with the most important offices in the gift of the township and corporation in which he lived.

In the early doys of Self-tinalism he become a trance and calivros and medium, and would frequently see and converce with his spirit, friends. We frequently had address a twomabilism that we be deved come from a high sorce of intelligence. Our him that we be deved come from a high sorce of intelligence, Ourling his seckness he frequently remarked and regrets of that he had no spirit vivous, antit I eday before he passed away, when, in an cestatic a smer, he exclaimed that he "saw his home and his children in the spirit word, but hat they are not child en now." After taking leave of his family individually, he remarked that, could they see things as he saw them, they would put on a smilling face rather than a satone. There days before his change in requested my seen to cibibilish to all our neby aborest hat the sentiments they had heard him expression our acholodous, he now reterated he all their force with interface and control of the last, but for a considerable time it had been very difficult for him to concerse. His devotion to his family was very remarkable.

From Waterfown, N. Y. June lith, Leonard De Lang, agent

From Watertown, N. Y., June 19th, Leonard Delano, ageo

From Watertown, N. Y., June 10th, Leonard Dellano, aged 78 years and 8 months.

He was an carrest and consistent worker in the cause of Spiritualism for twenty years, and during the past eight years, wille paralyzed and week from filmes, its to autiful truths and frequent interenties with loved ones gone before we genore than near and drink to burn, and shen a line, or tight and pence over his bearge counts natice, teaching a losson of patience and truth to all who came with an is a fluence.

The functal was an occasion of interest and profit to all present. The house was arressed with flowers and evergicens, and no shad wo of gloom allowed to er as the thresh let. Mr. and Mrs. R. B. Phelps sang heal tital selections from the "Spiritual Happ," and our god brother EA mothers gove a very instructive and scientific address, closing with a highly inspirational poem.

From Louisville, Ky., June 24th, 1871, David Herbert Hav kes,

in his 43d year.

Bro, Hawkes was a firm believer in spirit-communion. He often teht converse with his friends "heyona the river;" through the me lumbly of his whe and other mediums who issted him during his liness. By their ministrations he was prepared to make the "change of hi mo e of existence" without fear of the result. His only anxiety was awout his family, a which and two children, which he leaves to buffer the hard-nips of earth life. He was shown his spirit house by the a set has two weeks before he "crossed the level." He has last words were, "Everything is bright before me." He was ringing the level of Lynn, Mass. Rev. 3. If Heywood, Unitarian minister, officiated at the funeral. Hes remarks were very flooration an minister, and appropriate for the occasion.

K. The section of the last of the content of Leving. In his 43d year.

From Boston, June 30th, Mr. William Greenleaf, of Lexington, Mass., at the Consumptive's Home, axed 44 years and F

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

It is a truth that "a man who has no enemies is a mere drone in the great hive of created intel-

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SMITH.

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This paper is issued every Saturday Morn ing, 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 for the expression of free thought, when not too personal; but of course we cannot undertake to endorse the varied shades of opinion to which

# our correspondents give utterance. Bunner of Light

BOSTON, SATURDAY, JULY 22, 1871.

Office in the "Parker Building," No. 158 WASHINGTON STREET. ROOM No. 3, UP STAIRS. AGENCY IN NEW YORK

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LEWIS B. WILSON.....

Business connected with the cdiforial department of his paper is under the exclusive control of LUTHER COLBY, whom all letters and communications must be addressed.

#### "Warrington" on Spiritualism.

The Bosson correspondent of the Springfield Republican makes an article from the Golden Age, (which we publish elsewhere in the present number,) the text for a prolonged and shallow paragraph, in a late letter to that paper, on the truth and respectability of Spiritualism. Its style is the same in which he regularly indulges for the sake of attracting attention and creating remark, and which has, by dint of many years' practice, finally mastered his mind and manners. We are sure we have no disposition to speak harshly of a critic who is said to be really warm at heart when not under the influence of his inkstand, and who must in secret wish for a great many more and surer evidences of the basis of his spiritual faith than he at present enjoys. It is only too apparent that he rakes together all the smartish and sharpish phrases within his industrious reach, to let off a July squib at a religion that he, unhappily, does not yet know in its simplest principles and laws. He calls a good deal of what "is recognized as Spiritualism" a "very disgusting superstition." He professes to speak of spiritual literature from actual acquaintance; and, while he concedes a certain degree of merit and ability to it, he patronizingly affirms that it shows "a gradual improvement," which is, we fear, rather more than can be conscientiously said of the epistolary literature on which his own reputation depends.

He affects to treat the Message Department of the Banner of Light as a body of "scandalous communications," which he is positively certain are published to the "infinite disgust of thousands of the relatives and acquaintances of the libeled dead." Now, this flippant and reckless assertion, flung out for mere effect, as a boy would crack his toy whip, is made without the slightest personal acquaintance with the results of this weekly publication of spirit messages. We can assure Mr. "Warrington" that there are thousands of persons in this country who not only are not disgusted with these communications addressed them by relatives and friends, but eagerly and gratefully accept them as timely and precious gifts, which they readily identify by facts, signs and tokens, of whose existence none but themselves could be cognizant. Many of these friends and relatives voluntarily verify the communications given; and we have printed, from time to time, hundreds of letters from such persons, containing expressions of sincere thanks for the transmission of intelligence from unseen spirits, whose unexpected receipt has both proved of great comfort and spiritual profit. It is evident that "Warrington" is not acquainted with the facts concerning these messages; and, of course what he says of them is without knowl edge; and that is the same as saving that he has no right to speak at all, especially untruthfully.

The article we republish this week from the Golden Age is the real point of his attack. It sets about proving the benefit of Spiritualism to the race. We only ask the reader to peruse that with thoughtful care, and judge for himself if the writer has made out his case or "Warrington" has made good his vapid criticisms. We much prefer to leave it to the reader than to "Warrington." The latter exclaims-"I thought it was claimed that the Christian religion, as represented by all the churches, Catholic and Protestant, established and dissenting, had done everything here enumerated (in the article), time out of mind." He of course knows what the churches have claimed to do as well as we do; but it is a little singular that if they have been claiming to do what Spiritualism has really done these twenty years past, they are now, and for years have been, combating Spiritualism as a "work of the Devil," a "humbug,""blasphemy," and everything in the vocabulary that is bad. "Warrington" will do well to nib his pen before he goes at this branch of the subject again. It is plain enough that he cannot reason, whatever may be his talent as a ready writer of blackguard. It is not very likely that the churches would on a sudden kick out their own claims in the style he ventures to suggest.

"Warrington" evidently would rather enjoy the reputation of being sharp than of being an humble and sincere searcher after truth. He is indebted to his temperament and general make-up for the most of this, but to the necessities of his occupation for more. Doubtless if he had never been compelled to handle the pen for the purpose of making out the margin of his living, he might have been mellowed by surrounding influences into a sympathetic and natural style of being. As it is, he finds himself a follower of Ishmael, and will come to the end of his career with a heart full of the sourestland most unsavory reflections. As for his judgments, so called, they are heeded by nobody; people read his letters to the Springfield Republican only to see what is the flow of his bile for that week. To play his limited part, he assumes the predatory character, and makes his forays right and left. When he falls foul of Spiritualism, however, he is entirely out of his depth. The alphabet of faith is yet to be studied by him. The presumption that assails large bodies of men and women for their faith, as if they were all fools before him, or if not that, then knaves, is characteristic of a rash and shallow mind; and although he may patronizingly term all Spiritualists creed-breakers and protesters against current ecclesiastical superstitions, he nevertheless affects to describe and direct an influence of whose elements and aims he knows nothing. When he receives a message from the invisible world himself, he will most likely feel the truth he now so flippantly denies.

"Manual of Transcendental Philosophy," by C. L. James, is the title of a new and valuable pamphlet just issued by William White & Co. It should have a large sale. See advertisement in another column.

#### Departed Spirits.

One by one the clergy of what goes by the name of the "established" faith come out plain and square for the doctrine of spirit-communion, though they would make haste to deny the fact if they were confronted with it under such a title. We have just seen a report of a regular discourse, printed in the Rochester, New York, Express, by the Rev. Wm. Lloyd, pastor of the First Methodist Episcopal Church, of that city, on the following theme: "Departed Souls-Are they acquainted with and interested in the affairs of this earth?" The very nature of the topic filled the church with eager listeners, which of itself shows in what direction the popular mind instinctively turns. The text on which the discourse was based was from Hebrews xii: 1: "Compassed about with so great a cloud of witnesses." After rambling among the generalities with which such speakers usually seek to hide the road to the point they aim at, he got through his talk about delusion, Spiritualism, vagaries, corruption, and all that sort of ministerial chaff, and approached his subject by remarking that it appealed to the deepest sympathies of Then he proceeded as follows:

"All who are here to night have laid away some in the solemn city of their dead. The questions that arise in our minds are these: Where are What are they doing? Can they be interested in us still? These are vital questions to the soul. Fine writers step over these questions to the soul. Fine writers step over these questions like a school-boy going through a grave-yard, re-joicing when he reaches the further fence. Being afraid of appearing wise above what is written, they ignore what is written. Revelations given by this book are few. The light is only scattered rays. The knowledge is negative, rather than rays. The knowledge is negative, rather than positive. We are told there is no sorrow, no pain no hunger, no thirst, no death. The sparseness of the revelations deter people from their researches in this direction. Others are deterred from timidity."

His own opinion of the matter he could no longer withhold. It was precisely what the people had come to hear him express. "We believe," said he, that we are treading on the verge of the spirit-world: that our departed friends do influence us, and are deeply interested in us." He then laid before his Saviour had been here so long, and I had not hearers the scripture argument for his belief, in the known it. Were we not told that he would come following style, which we reproduce from the collike a thief in the night? Were we not told that umns of the Express itself. Every believer in Spiritualism will peruse such outside pulpit testi-

nony with genuine satisfaction: "These scriptural arguments are two-fold: 1st, Inferential; 2d, Explicit.

1st, Inferential. The scriptures teach us that we are living in close contact with the spirit-world; that the inhabitants of that world are in our midst and that it only needs the eye of the soul to be opened for us to see that

'Angels now are hovering 'round us, Unperceived amid the throng.

This divine clairvoyance was not rare in the primitive world. The cases of Jacob, Elisha's servant and others were given from the scriptures, in which spirits were made visible to men. Then, again, scripture shows that communication with spiritual beings is possible. By these the preache referred to the angelic, the diabolical and departed

The projection of one spirit upon another among men was then noted by the speaker. Then the fact that the strongest temptations and the highest oys came not through the bodily organs, but

hrough spiritual impressions.

The next position was then taken up, viz: that the lible shows that spirits did in ancient times communicate with mortals. Abraham talking with the angel, Jacob wrestling with one, the Hebrew children walking with one in the flery furnace, and John in Patmos baving a revelation of the opened heavens. The third position was that the Bible teaches us that spiritual beings are deeply interested in the affairs of this earth. The angels are God's messengers, and do his bidding. So with the lost spirits, especially after this earth became the theatre of God's manifestations for redeeming the race. So Christ encountered Satan in the wilderness. So we every day hold conflict with these forces. So the inference is that if angels and lost spirits can reach us and hold intercourse, our friends can also, as they have so much

in common with us.

This is inferential—now for the explicit. The text is clearly so. The Grecian games were then used as an illustration, in which the audience came from every quarter, and were ranged tier on tier to witness the race. So all the worthies from

Then considerations apart from the Scripture were taken. First—This earth was the hirthplace of those de-

parted spirits. The strength of attachment to a native place is well-known. Second-It is the scene of their spiritual con-

Third-The earth is the residence of their relatives and friends. Do they the moment they cross the line lose all their interest in mother and father

The departed good take a great interest in the The departed good take a great interest in the career of a Christian. If angels rejoice over the salvation of a profligate boy, does not his departed mother? She would rather lead the anthem of the heavenly choir, and the angels would yield

Then the sympathy of the departed good with Jesus would lead them to be interested in his work. Bishop Simpson said, after he lost his boy, that it seemed as though he was walking on one side of the veil and his son on the other. It is only a veil. These friends will be the first to greet you; their faces the first to flash upon you as you pass into the invisible world. This takes away the fear of death. Departed spirits are not far away above the earth in some distant clime. but right upon the confines of the world.

### Mrs. Fair's Case.

As there have been no petitions presented to Governor Haight on behalf of the murderess, Mrs. Laura D. Fair, whose execution has been fixed strong and unbroken current against her not only but to be expected that she will expiate her offence on the scaffold at the date fixed in the sentence. The Governor, as we understand, has no power to commute a death sentence, being empowered only to pardon outright; and as there could be no possible chance for her on a petition for absolute pardon, and commutation is out of the question, nothing evidently remains but to execute the sentence. It is a sentence, however, pronounced on the strength of a verdict wrongfully obtained; and on that ground we think, if we may credit respectable authority and evidence, she is entitled to a new trial and another chance for her life. For of what moral value and effect is a sentence that is based on a vicious verdict? As soon as execution is done, and after the public mind has unbent from its excitement sufficiently to warrant it in reviewing the matter conscientiously, it will unquestionably be found that preindice and haste have ruled the day in her case. and that it is too late to undo a wrong that there is still time to prevent.

The trial is denounced by the San José Mercury, edited by Judge Owen, as "an infamous wrong," and on the following grounds: that the positive testimony of two medical experts touching her condition of mind, at the time she committed the fatal act, was never controverted; that two of the jurors who tried her case denied, on their examination, that they were prejudiced against her, when it was subsequently shown that they had expressed positive convictions of her guilt, and one of them had avowed a determination to hang bug," according to their status; but to us it apher; and that there was a visible and irresistible | pears more like a new phase in the spiritual phebias of the Court, the press, and the general public against her. The editor justifies her in noth- to appeal to the general public, in order to prove

tim nor in her act of killing; he merely demands for her, as he would for any individual accused of murder, and especially a woman, that she should have a fair trial, and have the benefit of every reasonable doubt respecting her moral accountability which the law in all similar cases allows She was, undoubtedly, frenzied with jealousy at the time she committed the act. It was likewise possible that she was at that critical moment passing through one of those critical periods of mental and physical depression to which her sex is subject. And it is to be kept in mind that she exclaimed, as soon as she came to herself, that he whom she had killed was the one she loved test on earth. If she could not have a fair trial at the time, the reasons are now urgent for her having one before her life is past rescue.

#### Spirit-Communion-Verification of a Spirit-Message.

In the Special Department of the Banner of Light, May 13th, (No. 9,) was published a message from Deacon George Howland, which was so strongly marked, as to characteristics, as to call out almost immediately two letters verifying the truth of the same. We give them below, and also renew the request so often made, that any one knowing to the facts concerning any message will send us a word in confirmation, as hy it we are given just so much power in our efforts to overcome the self-satisfied opposition of the old-time creeds, and to let in the new light upon the struggling soul of humanity.

As the message is too long for us to reprint, we will give a few extracts from it, and refer the reader to the file of back numbers. The Deacon says, in commencing:

"Blessed be God, I say, for the power of re-turning. I lived in this life seventy-five years, and departed from it the Friday before Christ-mas, 1870, from my home in Topsham, Maine.

For more than thirty years, I was looking daily for the coming of our Lord and Saviour, Jesus Christ. I lived in that faith, and I died in it. he would come to his own, and his own would re-ceive him not? and that he would be attended by begions of angels? And is it not true? Your beautiful faith demonstrates the second advent of Jesus the Christ. But I did not know it. I persecuted my Lord, and I did not know it

He then refers to Miller, the apostle of his ormer creed, and says he was inspired by a great truth; "he intuitively apprehended the comng of the angels in attendance upon the Christspirit of truth. But he gave a wrong signification to it." After calling Miller the "John the Baptist" of Spiritualism, the deacon warns his family against denying this Lord and Saviour of the human race.

" For so sure as they sin against the light which I have brought them to day, so sure will they regret it when they come to the spirit-world; for this same Jesus will say to them, as he said to me, Ithis same Jesus will say to them, as he said to me, My brother, I have been on the earth ministering through my angels all these twenty years, and yet you did not know me; you did not clothe me nor my naked; you did not feed me nor my starving little ones. Now weeds of remorse, of repentance must grow for awhile in the garden of your goal and you must get the hitter fruits thereof. soul, and you must eat the bitter fruits thereof, until you are redeemed from ignorance, and thereby saved from further sin.'

In verification of the above, we received the following letters:

EDITORS BANNER OF LIGHT—In the last Banner (No. 9) was a message purporting to be given by Deacon George Howland, of Topsham, Me., I was quite interested in the message, as we were brought up together, i.e., in the same vicinity, and were acquainted in childhood days, as we were connected through marriage in the two families. It is only a few weeks since I heard of his demise, so, although some one may have written you before me, yet I feel that I must give my testimony to the helief that the message was from George Howland: and I sincerely hope it may have the desired effect, not only in his family but through-out the town of Topsham, for I do not know of one the following the race. So all the worthies from Abel down to the present time see every effort we make. This is shown in the chapter of the text.

Spiritualist in the town. There are a few in Brunswick. The Androscoggin River divides the two villages. When I became interested in the philosophy of Spiritualism the people in Topsham called me insane, and one good deacon asked a niece of mine if I was capable of taking care of myself. I did not live in Topsham, but in Bath, eight miles from there. I very well knew about George's becoming what was called a Millerite; and before he was a member of the Calvinist Baptist Church. ANNIE L. DAVIS.

Vineland, N. J., May 10, 1871. MESSRS, EDITORS—In your Banner of May 13th was a message from Deacon George Howland, of Topsham, Me., which is correct on all points. He speaks of his Millerite religion, which was true, and the message is characteristic of him throughout. The date of his death and years of his age are given correctly. It is a great test to many. If you wish to use this for verification, do so.

Mrs. J. M. Foster.

Lynn, Mass., May 22, 1871.

#### Pictures on Window Panes-How Produced?

This phenomenon seems to be on the increase Nearly every day accounts reach us of a great and general interest kindled in one or another locality, on account of well-defined pictures of human faces, or of other scenes, upon the windows of private residences, or business houses alike. We are informed that the people of our neighboring city of Chelsen have recently been considerably interested on account of the discovery of what resembles a human face on a pane of glass for the 28th inst., and as popular feeling sets in a in the window of an unoccupied house on Pearl street. Crowds have collected from all quarters in San Francisco but throughout the State, it is to view the phenomenon, and all sorts of stories have been set afloat respecting it. On Wednesday, July 5th, the owner of the building became alarmed, and caused the glass to be removed and replaced by a new pane.

But a few weeks ago we published an account copied from the special correspondence of the Chicago Times, wherein Milan, O., was the scene of excited curiosity in this regard. According to that account, upon the glass of certain windows, came the appearance of pictures of human faces that looked some like daguerreotypes that were taken twenty years ago, before the art was brought to its present high state of perfection. From a stony steel color on the glass, the development would proceed, until it required no stretch of the imagination in order to see the well-defined features of an individual, who appeared to be looking out of the window from the room within. Among the pictures that appeared in Milan, were one on a window at Andrew's Hall, one on that of a jeweler, and two at the Exchange hotel.

A correspondent writing from Oberlin, O., informs us that the same remarkable appearances are to be traced there on the windows of both old and new dwellings, and even on one at the Town Hall, which has been built only a few months, and asks to know what they mean, and what are the causes producing them.

We would reply that the would-be scientific are ready to account for them on the theory of "the sun's chemical action on the glass;" the rigidly theological cry "devil," "imagination," or "humnomena, by which the spirits endeavor more fully ing, neither in her former relations with her vic- their presence and power.

### Spiritualism in Troy, N. Y.

The Troy Budget of a recent date devotes over column to a detailed account of "The Rise and Progress of Spiritualism" in that city, "What the Spiritualists Believe," "Local Status of Spiritualsm in Troy," "The New Hall," and so forth. The editor boldly asserts that "there is no questioning the fact that the Spiritualists have turned the corner in their existence, which henceforth puts passed away in all localities where education and research have been brought to bear in investigating their theories, and they now stand out a powerful, rapidly-growing body, abundantly able to any arguments or derision which may or can be brought to bear against them."

He then proceeds to give some account of the rise and progress of Spiritualism, from its inception to the present time, which we regret we have not room to print in full. Among other matters, the account states that, soon after the Rochester developments, a little ten-year-old child of Anson Atwood, of Troy, was developed as a medium, and séances were held in Mr. Atwood's house, where many of our citizens were convinced of the truth of the phenomena. In 1850, public spiritual meetings were held in the old Tabernacle, then standing on the corner of Fifth and Fulton streets, and addresses were delivered by Judge Edmonds, T. L. Harris, R. P. Ambler, Gov. Talmadge, and many others. After the Tabernacle was torn down, the meetings were held on the third floor of E. Waters's building, opposite the Museum, where a business organization was formed. In 1856, the numbers of believers and attendants became so numerous that Harmony Hall was secured. Here, for a time, the hall was crowded to repletion, and it was thought the society would speedily require a large meetinghouse of its own, if not two of them. But the church and the press attacked the new institution so vigorously that many who were but partially converted dropped off, leaving a comparatively few to bear the stigma and to do the work; but this few struggled on bravely, and worked with all their might for the truth. Meetings were continued regularly at Harmony Hall until the fall of 1869, when the Spiritualists effected a lease of Apollo Hall, where they now enjoy their religious and social meetings.

The Children's Progressive Lyceum, corresponding to the Sunday schools of other denominations, was instituted in the year 1866, and has been a successful and flourishing institution since. Most of the adult members of the society and the elder of the scholars are connected with the Lyceum Social Club, which, during the winter, devotes one evening per week to terpsichorean exercises. The society has recently effected a lease from W D. Van Arnum of the fine new hall just being completed in the Opera House block, into which it will move on the first of August. This hall is the finest at present in the city with the exception of Harmony Hall, and certainly it is the best calculated for the Sunday schools and sociables of the Spiritualists.

The directors of the Troy Progressive Spiritual Association are: B. Starbuck, A. McCoy, W. H. Tibbits, H. L. Barnes, J. M. Brophy, Charles Kelsey, E. F. Rogers, W. K. Lewis, Mrs. J. J. Mc-Gowan, Mrs. J. Brown, B. G. Barto, J. Skinner and E. Waters.

The account concludes with this strong state-

ment: The writer of this has held intercourse with his spirit friends through many and all kinds of mediums during the past twenty-two years, and the teachings have been without exception of the highest, purest possible nature, with not one word in any way calculated to encourage sin of any description, but uniformly urging to a pure and holy life. Has not the time come when it is safe to treat Spiritualists with as much respect as is shown those who advocate eternal punishment in the life beyond this?'

### Indian General Council at Ocmulgee.

This yearly gathering, under the auspices of the Cherokee Nation, for the canvassing of future prospects and the hoped-for righting of the wrongs suffered by the Indians, has dissolved, to meet again the first Monday in June, 1872. The results are, however, undecisive, and we are told by the daily press that "the red men are very anxious to discover a clue to their prospective treatment at the hands of the General Government," Looking in a somewhat gloomy frame of mind upon the rapid increase of the whites, and their own rapid decadence, a sense of helplessness comes over many of the leaders, and they would be glad to establish a settled policy, by which they would be enabled to recuperate from the desolating effects of the late war. The ravages of the soldiers of the two contending armies were committed through the whole extent of their territory, and when peace returned they found their homes destroyed, their farms desolated and their magnificent herds of cattle and ponies entirely gone. This waste they are now engaged in repairing, and their energy cannot but be somewhat paralyzed by a want of confidence in the permanency of their homes and political institutions. In the face of bare facts, oft repeated, how can it be otherwise that such a want should exist?

The Indian delegates were unanimous in their action, as far as such could be of any service. Indians from the plains were represented, delegates annearing from the Caddos. Wichatas, and their affiliated bands; also the Arrapahoes and Chevennes. The speeches brought forth by the presence of these men were equaled in interest during the Council only by those of General Sherman and General Marcy. Big Mouth (who represented the Arrapahoes) and Warloope (from the Caddos) were listened to with special attention—the former on account of the earnest desire he uttered for the settlement and civilization of his people, and his own determination to lead the way in industry and improvement. He appeared to be an earnest man, uttering earnest convictions, and finally resolved upon their execution. Warloope wanted only some guarantee for protection and security in his home, and schools for his children; as for the rest, he would not beg for rations from the Government, but obtain his subsistence by the sweat of his brow and the strength of his hands.

The Cherokee Advocate, published weekly in English and Cherokee at Talequah, has given full and succinct reports of the sessions, and furnishes ample of what we are receiving, we give the folin itself an evidence of the capability of civilization on the part of the Indian, if time and opportunity be given him. Let us hope that justice—in city: "We are forming an organization here now, a higher degree than in the past—may characterize the treatment of the nation's "wards."

### In Press.

William White & Co. have in press, and will issue early in September, a new volume of poems by the popular author, Lizzie Doten. Her first volume has attained a world-wide reputation, and the poems are pronounced by some critics as the best in the English language. The new volume will be eagerly sought for.

issue. There is much there of interest.

A "Haunted House" in Nashua, N. H. Under this heading we notice a "special despatch to the Boston Herald" of July 11th, which tells its own story. The troubles reverted to are not confined to any geographic limit, but kindred phenomena may be traced everywhere. We have frequently given our views as to what Spiritualists assert are the causes of these occurrences. Wherever such things exist, a careful inquiry into their them prominently among the religious societies history will show some definite purpose in the noises of the world. Their days of persecution have produced, or acts committed. In many cases, however, those who offer their services as interpreters between the frightened inmates and the unseen agents are rudely rebuffed. "Mysteries" of the kind below treated of, will continue to octake care of themselves, and to prosper in spite of cur till mankind, as a whole, learns to cultivate science and common sense, and abandons the craven fear which an overstrung supernaturalism has forced upon it, concerning death and the after

life: "A well-known citizen of Nashua, after enduring the unpleasantness of living in a 'haunted house' for three years, has related the mysterious circumstances that surround him and created considerable wonderment. A strange noise has been repeated at frequent intervals down to last Bridey picht. At times the noise is like that probeen repeated at frequent intervals down to last Friday night. At times the noise is like that pro-Friday night. At times the noise is like that produced by chopping wood, and continues for an hour at a time. It has been heard many times by the entire family. At other times there is a noise of moving chairs and tables in the kitchen. There is also the noise of conversation between two men in the caller. Sometimes there is the clatter of in the cellar. Sometimes there is the clatter of hoofs on the roof. At other times there is the noise of pick and shovel in active use. These strange and inexplicable noises have at last determined the owner of the house to send his family away, while he will try and ferret out the mystery.

#### The Church Stealing Theatrical Thunder.

After listening to the repeated denunciations of the theatre from the pulpit, year after year, one would hardly believe, if he did not read it in the papers, that the Presbyterians of Philadelphia had been making use of theatrical display as a means of religious teaching. But such appears to be the case. A few evenings since they had a mass celebration of their Sunday schools, the chief feature of which was a dramatic representation of all the good things taught from the catechism. First there appeared the four Seasons, in appropriate costume, beneath an arch on which lamed the name "Jesus" in gas-jets. Then Faith and Hope came on in fancy dresses, a little girl folded her hands and declaimed a prayer, the lights were turned down and a tableau formed epresenting a mother and children at their devotions. But the "mockery" did not end here for in the closing scene the "entire company" formed in the attitude of prayer, colored fires were lighted, and the "Holy Spirit," represented as a white dove, fluttered over their heads and finally disappeared in a blaze of pyrotechnics. To a frequenter of the "unhallowed" temples of the drama, this " profanation of the most holy things of religion" would seem little else than sacrilege, even when given under the sanction of a dozen Sunday schools; and it is no matter of doubt that the purely secular artistic displays of the muchabused spectacular drama are healthier food for young imaginations than this tawdry tinseling of the great mysteries of Christianity.

### A Good Example.

Joseph Sanderson, writing us recently from Newport, Campbell County, Ky., encloses one dollar to assist in keeping up the Public Free Circles at the Banner of Light Rooms, and sends his good wishes for the success of this paper. Although now sixty-seven years of age, the ardor of our friend for the cause prompts him to great activity, as he says: "I must do all I can before I pass away from this stage of existence. I will send the same amount next year for the same purpose if I am on this side the river Jordan-if not, I hope to return and pay you a visit at your circle." He further says that during the past year he has sent one hundred copies—current series and back numbers—of the Banner of Light as missionary tracts to enlighten those who have not yet become aware of the new dispensation. We wish others would imitate the example of this earnest laborer. Only by untiring efforts, according to their means, can the disciples of any truth enlarge the borders of its usefulness.

### "Indians" versus the Internal

Revenue. The Daily Press informs us that a new excuse is found in Arizona and Dakota for delays and irregularities in the collection of the Internal Revenue, which will undoubtedly serve the officials in that honest latitude a good turn. The Indians, it is reported by the collectors, are rendering travel insecure and the transportation of funds unsafe, so that much must remain uncollected, and much more be retained in the collector's hands for safe keeping. There will be no occasion to complain of slack returns, of deficits and defalcations, or of any remissness of duty in that quarter. There is no reason why squatters, mining adventurers and speculators should monopolize the advantage of such a convenient stalking-horse as the Indians.

#### Brooklyn, Williamsburgh District. The meetings in Williamsburgh having been

suspended for one year, and as no one person or committee has yet moved in the matter of their renewal, we learn that our modest and quiet friend, Henry Witt, has volunteered his services to make arrangements for a course of lectures to last three months, from Sept. 20th, and perhaps longer, if a sufficient number of friends to the cause will aid him financially. We certainly hope they will not let such a good project go by default for a few needed dollars. Friends, call on him at once, at 179 South 4th street, and strengthen his hands. The new and elegant Phonix Hall would be a nice place for the meet-

### Spiritualism in Memphis, Tenn.

Our cause seems to be advancing in various parts of the South. Each day brings us cheering assurances of the fact. The surest proof of its active presence is local preparation for work in disseminating the new-found truth. As an exlowing extract from a recent private note written by a well-known merchant of the above-named and during next fall and winter are determined to have the spiritual bread broken to us by some of the ablest lecturers in America, beginning with Bro. J. M. Peebles."

D. C. Sterry, 2d, of Norwich, Ct. This gentleman, formerly an "elder" in the church, having embraced the "new light," is

about to take the field as a lecturer on Spiritualism. Writing to us under date of July 1st, he informs us that he will deliver a course of lectures at Mystic, Ct., on "Spiritualism and Christian-Read the Message Department in this ity." He is ready to make engagements with any societies desiring his services.

#### A New Paper in Portland.

Our old friend, J. B. Hall, Esq., in connection with A. W. Hall, has again embarked in the newspaper business, and become editor of a new weekly, called "The Monitor." It is a largesized folio sheet, printed on large, clear type, and makes a very neat appearance. Mr. Hall is well known in Maine, having been an editor for some time, and Secretary of State. He is very liberal and unflinching in his devotion to the cause of truth and the general elevation of the human family, and we wish him complete success. The editor speaks of the enterprise thus:

We have been induced to engage in this enterprise, partly from a desire again to enter upon the editorial profession, from which we have been several years absent in this State, yet more from an honest belief that there is ample room for another independent, high-toned paper that shall be untrammeled by cliques and parties in the free expression of its own convictions, and fear-less and uncompromising in its defence of the rights and liberties of the people-one that shall be a welcome visitant in the family circle."

The first number of the paper is the best advertisement it can have, for it is really the most readable and spicy weekly we have seen for a long

#### Hampton Beach.

What a luxury, this hot weather, is a visit to the seashore! And one of the most delightful and coolest retreats in New England is that of Hampton Beach, N. H. It is about three miles from the Eastern Railroad depot at Hampton, over a smooth carriage road. Hampton is reached after two hours' ride from Boston, over the Eastern Railroad-the freest from dust of any road in the country. The popular Ocean House has been enlarged, refitted and furnished in good style since the last season. Mr. Philip Yeaton the favorite landlord, was so overrun with visitors last year, that he found it necessary to take into partnership two accomplished gentlemen, Messrs. Chas. R. and Eugene J. Mason, whose assistance in the management of the house will be highly appreciated by the many frequenters of the Ocean House. We are pleased to note the fact that the charge for hoard at this excellent establishment is very moderate, considering the good fare provided.

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#### Movements of Lecturers and Mediums.

N. Frank White, having returned from his laborious efforts in Texas, is ready to accept calls of cologne and two teaspoonfuls of fine salt; mix to lecture during July in Connecticut; August them together in a small bottle; every time you and September, in Massachusetts. For the fall, have an acute affection of a facial nerve, or neuwinter and spring months, he will go wherever | ralgia, simply breathe the fumes in your nose called. He finds it necessary to keep at work from the bottle, and you will be immediately reduring the hot season, as his Southern trip was lieved." not remunerative financially, although he had a vast amount of mental labor to perform.

Mrs. E. A. Blair, the spirit artist, is and has been for some time laboring in Maine. She will visit Bangor soon. She is meeting with good success. Her permanent address is 34 Atlantic street, Lawrence, Mass. Letters sent to that address will be forwarded to her. From specimens of her paintings sent us, we see quite an improvement in the style of execution.

#### Mr. Milleson's Spirit Pictures.

M. Milleson, the spirit artist for portraits, will be in Birmingham, Mich., during July. He is producing genuine spirit portraits of those who have been in spirit-life ten, twenty and thirty years, and whom he never saw or knew anything about. Many of those who have received portraits of spirit-friends are no doubt willing to attest to the fact. At least, we know the followingnamed highly respectable persons will give such information as a skeptical mind would naturally seek, if applied to, namely: Henry Link, Little Falls, N. Y., M. B. DeLano, South Barre, N. Y., and Dr. Andrew Stone, Troy, N. Y. These parties all received excellent and satisfactory portraits of members of their families who had become residents in the spirit-world.

# Free Spiritual Meetings in Chicago.

alludes to airs. Laura Cuppy Smith's lectures and free meetings, as follows:

"Mrs. Smith has delivered several lectures be-"Mrs. Smith has delivered several fectures before the First Society of Spiritualists in this city,
and has awakened new interest in their ranks.
She is one of our most gifted and highly inspired
lecturers, and is capable of holding the attention
of any audience. On last Sabbath evening, for
the first time, no admittance fee was charged; we
hope this arrangement will be continued. There
are in this city hundreds of Spiritualists, who, if
called upon would contribute freely to add in decalled upon, would contribute freely to aid in de-fraying the necessary expenses for hall and lec-tures, and by this means be instrumental in disseminating the truths of our philosophy. Under the ministrations of Mrs. Smith, if no admittance fee is charged at the door, the hall would be crowded. Shall Chicago remain behind Boston in the grand march of progress?"

### Melbourne, Australia.

We are pleased to learn that our enterprising friend, W. H. Terry, is fast getting his new monthly, "The Harbinger of Light," on a paying and permanent basis. As a respectable local organ of the Spiritual Philosophy, it is spoken of very favorably by opponents as well as friends. Each number is richly laden with the grandest truths of the age. Bro. Terry also keeps a bookstore, at which can be found the spiritual and liberal publications of the day, thus making it conof the planet to supply themselves with the printed live thoughts of the progressive world.

### A Good Word Well Deserved.

The Phrenological Journal, of New York, for June, speaking of Mrs. Cora L. V. Tappan's new book, "Hesperia: An Epic of the Past and Future of America," says of it:

"If a painter, sculptor or composer puts him-self into his picture, statue or music, so an author puts himself into his book. In the volume before us, we have the poetical, imaginative, lively, loving, emotional, impressive nature of the ethereal Cora Scott Tappan in this, her book. She deifies the old Indian chiefs, and sings proans to great rivers. She exalts all she breathes upon. It is a singularly interesting work—echo of the author's

## Resting for Awhile.

Mrs. Jennette J. Clark, in a brief note, informs us that she is now enjoying a season of rest till the first of September, when she will again commence her efforts in the field of mediumship. Her recent labors in Stoneham and Worcester were lightened by the appreciative kindness of the friends in those places, to whom she desires to return thanks.

### New Music.

Oliver Ditson & Co. have just published the following named pieces of new music: "When will Papa Come?" by Harry Percy; "Yes or No," words and music by M. W. Hackelton; "Waiting for Papa," music by Frank Wilder, with a fine lithographic title-page representing a six-yearold boy and his little sister; "Jubilate," a sacred song, by J. R. Thomas; "Mignonne Fantasie," by J. Concone, a compo-Bition for four hands.

tongue when in company.

### ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. First page: Poems-"Love Whispers," by Cora L. V. Tappan; "The Other World," by Harriet Beecher Stowe; "The Sea," by Lizzle Denney; Our Communion with Spirits," by E. D. Babbitt (from Tilton's Golden Age); Free Thought—" Superstition and Philosophy," by "E. M." Second: Quarterly Convention of the Vermont Spiritualists; At Large-" Spiritual Experiences in New York," by A. E. Carpenter; "Thoughts by the Way," by Laura Cuppy Smith. Third: Banner Correspondence from Indiana, Michigan, Illinois, Massachusetts, West Virginia, Iowa, Texas, New York and Missouri; Poem-" Post Mortem," by Thaddeus Warsaw; "The Inquisition Restored"; "Resolutions of the Woman's Educational Association of Vineland"; "List of Spiritualist Lectures"; Obituaries. Fourth and Fifth: Leading articles on matters of importance, items of progress. Sixth: Message Department: Picnic and Convention Notices from Cleveland, O., Troy and Albion, N. Y., and Harwich, Mass.; Prospectus. Seventh: Business Announcements, Eighth: Warren Chase's Correspondence; Report of Minnesota Spiritualist Quarterly Convention.

NEWSPAPORIAL.-R. E. Hoyt, Esq., has become proprietor and editor of the Chicago Ledger. Mr. Hoyt is a gentleman of long experience in the newspaper business, and has editorial talent of high order. As one of the editors of the Chicago Journal, he has made a good reputation in this city, and is well qualified to continue with success, in a somewhat different sphere, his efforts in the same field. The Ledger is already a success, but will improve under his management.

For the first time in the world's history an ecclesiastic has been brought before a tribunal of the justice of the country at Rome. He is a monk, who killed one of his brethren, and it is likely to fare hard with him. A jury is now in session in a building which was occupied as a convent but a few months ago.

Miss Amanda Sandford, M. D., is the first woman graduate of the Michigan University, Medical Department. She is practicing at Auburn,

TO RELIEVE NEURALGIA.-A New Hampshire gentleman says: "Take two large tablespoonfuls

> Two lives the meanest of us live: One which the world beholds, and one Whose hidden history none may give But he who lives it.

Mrs. J. F. Ripley has gained the first prize for Greek scholarship in the State University of Missouri. Women would carry off the prizes in many of our colleges if they could be admitted to them.

TWO THOUSAND MEN AND WOMEN WANTED to act as salesmen and saleswomen for Johns's great work, "The Guardian Angel," noticed a number of times in this paper. Read advertisement elsewhere, wherein is a brief, graphic and true description of the great Art Work of the year.

The human body might well be regarded as a mere simulacrum; but it envelopes our reality, it cankers our light, and broadens the shadow in which we live. The soul is the reality of our existence. To speak accurately, the human visage is a mask. The true man is that which exists under what is called man. If that being which thus exists sheltered and secreted behind that illusion, which we call the flesh, could be approached, more than one strange revelation would The vulgar error is to mistake the out ward husk for the living spirit .- Victor Hugo.

"How can I expand my chest?" asked a stingy fellow of a physician. "By carrying a larger heart in it," the doctor replied.

So necessary is fun to the mind, that a late philosopher says that if you should build schools The Religio-Philosophical Journal of July 8th, without playgrounds, nobody would get beyond

The favorite pitcher of the coming season-icenitcher.

"Why do n't you hold up your head as I do?" said an aristocrat to a sterling old farmer. "Squire," was the reply, "look at that field of grain. You see that all the valuable heads are bowed down, while those heads that have nothing in them stand unright."

Jennie June says it is easy to discover which fashion magazine is taken in a Boston household by the way the help "does" her hair.

Henry Houston was hung at Winnsboro, S. C., for murder, last week. The sheriff gave his body to his friends, and they took it home, went to work at the vital spark, rekindled it, and set Mr. Houston on his taps again. Before the next morning, Mr. Houston started to look after some urgent beginning in another part of the country and his business in another part of the country, and his family is preparing to follow him.—Religio-Philosonhical Journal

Lyceums and all spiritual gatherings which need appropriate music should get the "Songs of Life," price only 20 cents, postage 2 cents, or \$2,00 per dozen.

"Shadows," in sketching for the Commonwealth the Framingham Woman's Suffrage meetvenient for the liberal-minded people on that side ing on the Fourth, alluding to "the speech of Rev. Mr. Jones," makes a very suggestive hint. He Bays:

"This reverend, however, did interest the audience, and I was agreeably disappointed. His point, that Jesus originated the woman suffrage movement, was better sustained than his other point, that woman's rights rested on the New Testament. With all respect to the Bible—Old Testament and New-it is a he hook, from centre to circumference; and the new testament, which shall make God our mother as well as our father. and shall put woman by the side of, and not after, man, is yet to be written. If it be not profane to say it, I think the New Testament is now being written, or the material for it is preparing

in this our day.' THE GUARDIAN ANGEL, the beautiful engraving heretofore noticed in this paper, is sold exclusively by agents. Ladies and gentlemen are wanted to engage in its sale. Notice the advertisement, and the truthful and graphic description connected therewith.

A well-known English lord is said to have given the following instruction to his steward: We are coming down, a large party, in a day or two, to eat strawberries and cream. We shall want plenty of the latter, so do n't let any of the cows be milked meanwhile." Lucky for the cows that the servant was wiser than the lord!

The Richmond Whig says that a gentleman living in Wilkes Co., S. C., sold land to a neighbor for one thousand dollars. Business calling him away soon after, he left the money with his wife. On returning, he stopped over night with a friend, ten miles from his home. He dreamed that men had entered his house, murdered his wife and two children, stolen his money and de-Govern your thoughts when alone, and your stroyed his property. He asked a peddler to accompany him at once to his home. On arriving,

he found his wife murdered, and two men counting out the money he had left with her. He and the peddler, being armed, fired upon the men and killed them. They turned out to be the man to

whom he had sold the land, and his son. A carpenter is seldom as handsome as his wife, because he is generally a deal-planer.

A "class-leader" recently asked a scientific student what profession he intended to follow. 'Civil engineering," was the reply. "Well," remarked the class-leader, "I suppose when a man gets a good engine, he becomes very much attached to it." This intelligent "class-leader" is one of the theological teachers who are auxious to unite Church and State, by having a religious dogma clause inserted in the constitution of the United States, so bigots can better crush out free thought and religious liberty.

A National Convention of the Educators of the Blind will be held at Indianapolis on the 8th of August. Dr. Howe, of Boston, and other distinguished men will be present.

Boarder - "This tea seems very weak, Mrs. Skimp." Landlady-"Well, I guess it must be the warm weather. I feel weak, myself; in fact, everybody complaine."

All aping of simplicity or pretension to a hildish state, which it is impossible we should really possess, is so far either from simplicity or humility that it is downright duplicity.

Peterson's Counterfeit Detector is what every business man wants by him, now that there is so much bogus money in circulation.

FILES OF THE HERALD OF PROGRESS FOR SALE, -A gen. leman has left for sale at this office a complete unbour file of the "Herald of Progress," (edited by Andrew Jack son Davis,) from the first number, dated Feb. 4th, 1860, to the last, dated Jan. 30th, 1864, making four yearly volmes—or 203 papers.

This is a rare chance to obtain some of Mr. Davis's best houghts, to be found only in these volumes, as well as those of other eminent writers. The owner is necessitated to disnose of these volumes, which he will sell for the moderate sum of \$10. Bent by express free on receipt of money.

#### Letter from New York.

[From a Special Correspondent.] NEW YORK, July 3, 1871.

DEAR BANNER-Two capital lectures were delivered vesterday at Lyric Hall, in this city, by Thomas Gales Forster. In the morning the subject was, "The Union of Church and State." Mr. Forster was entranced, and the spirit that controlled his organs of speech took occasion, during the discourse, to bestow a sharp and, I think, deserved rebuke upon that class of Spiritualists, who perhaps abound more in New York than anvwhere else, who seldom, if ever, attend public spiritual lectures and seinces themselves, and, by their carping and fault-finding natures, probably do more to discourage houest investigation of the subject than all the openly avowed enemies of the glorious cause combined. The effect of this is apparent to the most superficial observer. I think Judge Edmonds estimated the Spiritualists in the whole United States, some years ago to amount to eleven millions, or, at the then census, about one person in three of the whole nonulation, while he put down only one hundred thousand in New York, or about one in nine. This is a very great disparity.

### The Psychopathic Institution.

MESSES. EDITORS-In behalf of the sufferers from mental disturbance, I must express my ob- Mass. ligation for the very earnest appeals which you have made. The response has not been as prompt and generous as we had reason to anticipate, after the numerous examples of munificence that we have had from the sectarians in similar cases. The need is great. Already more applications have been made for the admission of patients than would have filled an institution of the capacity that it was intended to provide at the beginning; and undoubtedly they will continue to be made as rapidly as accommodations cap has to be made as rapidly as accommodations can be prepared. There is a prospect of arrangements ing completed in a very short time of which the public will be duly advised.

Truly yours, EDWARD MEAD.

### From Portland.

DEAR BANNER-Last Sabbath we had the pleasure of listening to an excellent and instructive discourse pronounced by Miss Helen Grover, of Boston. It was a plain and practical address, strong and distinct, appealing directly to the judgment and common sense of her hearers, and unmarred by those flowery and unmeaning platitudes which too often weaken the efforts of speakers. We seldom hear a better discourse, and cheerfully commend her to the favorable notice of associations and others requiring the services of a good reliable speaker.

Yours in haste. JOSEPH B. HALL. Portland, Me., July 10th, 1871.

#### The Late John Pierpont and his Eulogists.

The last number of the National Temperance Advocate contains a biographical sketch (with portrait) of the late Rev. John Pierpont, written by George W. Bungay. The writer pays a glowing tribute to the illustrious departed, and speaks in detail of his many able efforts, with the pen, in the pulpit and on the rostrum, in behalf of temperature and other moral programs. But he care perance and other moral reforms. But he says never a word about Pierpont's belief in Spiritual ism, nor makes the faintest allusion to his having been one of the ablest, boldest and most influen-tial exponents of the Spiritual Philosophy. The last time John Pierpout ever addressed a public audience was at a meeting of Spiritualists. And audience was at a meeting of Spiritualists. And yet such biographers as Bungay—poor, narrow-minded bigots—in writing sketches of his life, character and public services, studiously avoid any allusion to his belief in and promulgation of the grand philosophy of Spiritualism. Bungay is not the first eulogist of Pierpont who has done this shabby little trick. Let us hope, however, that he may be the last.—Present Age.

### Spiritualist Lyceums and Lectures.

BOSTON.-Eliot Hall,-Answers to questions and the usual vercises consumed the time during the Sunday morning session (July 9th) of the Children's Progressive Lyceum. A fine attendance, both of members and spectators, was a very encouraging feature of the meeting. In the afternoon Mrs. Bowditch lectured, as announced, at this hall.

John A. Andrew Hall .- Abbie N. Burnham reports : "Bunday, July 9th, morning, circle conducted by Mrs. M. Carlisle; closing invocation by Mrs. Abby N. Burnham. Afternoon address by Mrs. S. A. Floyd. She spoke of the needs of progression, and the vast amount of good yet to be accomplished, also of the importance of educating ourselves. She also gave a number of tests, through writing. The beautiful singing and playing by Miss Minnie Prouty add much to the interest of these meetings."

Temple Hall .- Spiritualist meetings are still held at this place during the day and evening of each Sabbath. The atendance is good, and the interest unabated. The Children's Progressive Lyceum is doing a good work at this hall.

CAMBRIDGEPORT .- Harmony Hall .- The sessions of the Lycoum regularly meeting at this hall are continued, and, on several occasions, have been varied by pleasant visits from considerable numbers of the members and officers of the Charlestown Lyceum, which school is taking its summe vacation. Circles are also held Sunday and Tuesday evenings, at which mediums are invited to be present.

### Matters in Europe.

The most satisfactory classification of the new French defluties yet made seemate be the following: One Bonapartist, two legitimists, three Orleanists, thirteen radicals, eighty-six moderate republicans. Up to our going to press, the Veresilies Government had not goine to Parls.

The vote of the French army was almost a unit for the republic, which proves a sai disappointment to the imperialists.

General McMahon has been created commander-in-chief of the armics of France. Jules Ducatel (communist), who betrayed the St. Cloud gate to Gen. Donal, has received from the Government the cross of the legion of honor.

The Count de Chambord (Bourbon) becoming impatient of delay, issued, in his own behalf, a call to the people of France to raily round the "white-figs of Henry the Fourth and Joan of Arc," but it has only resulted, as yel-in stirring up some excitement and much donunciation, and the legitimist parly are said to have dissolved—the majority of the mist party are said to have dissolved-the majority of the

members joining the republicans.
France is reimbursing Bwitzerland for expenses incurred during the war, and has, aided by the success of the new loan, been able to pay the installment of the war indemnity due to Granay.

loan, been able to pay the installment of the war indemnity due to Germany.

Sixteen thousand Communist prisoners are yet in the hands of the Government, and trials are progressing, commencing with the leaders, but intended to extend to "sympathizers with the revolt."

Thiers has written to the Pope, asking him not to come to France to live. Elections for the councils general will be held on the 23d of August.

England is engaged in showing the Crown Prince of Prussia and the Emperor of Brazil what she knows about war, by mammoth reviews at Aldershot and Wimbleton.

#### The Banner of Light for Three Mouths on Trial.

On receipt of seventy-five cents we will send the Banner of Light three months, on trial, to all new subscribers who remit the above sum; and will also mail to their address, free of charge, one copy of Warren Sumner Barlow's grand poem, entitled The Voice of Prayer." The book contains thirty nages, is elegantly printed in large, clear type, on fine tinted paper, and bound in white enameled overs.

We are impelled to offer these accommodating terms to meet the generally-expressed desire on the part of many who wish to take the Banner a short time on trial. We give the book as an additional inducement to subscribe for the oldest established paper in the world advocating and demonstrating the Spiritual Philosophy.

Friends, now is the time to lend the Banner a helping hand, and spread broadcast the great truth of spirit communion and a general knowledge of Spiritualism.

P. S.-Be particular in writing plainly your name, the town, county and State where you wish the paper sent. Address Banner of Light, Bos-

#### Notice to Subscribers.

Patrons of the Banner, when renewing their subscriptions, should be careful to always state the place to which the paper is mailed; and the same care should be exercised when a change of location is desired. By particularly attending to this, our mailing clerk will be relieved of a great amount of extra labor in hunting through the thousands of names upon our books before the name required can be found and the alteration made; whereas, if the full address is given, he has only to consult his alphabet of towns to turn direct to the name upon the subscription book, A little care saves much labor.

#### To Western Master-Printers.

A lad sixteen years of age, who has been ac quiring an education up to the present time, desires to learn the printing business in some establishment in New York State or further West. He is very intelligent and energetic, of good moral character, and bids fair to make an excellent practical printer—as he has a special desire to learn that trade. Master printers of either a newspaper and job office, or book office, wishing an apprentice, will please address a line to WM. an apprentice, will please address a massion and White & Co., Banner of Light office, Boston,

Spiritualist Mass Meeting. A Grand Mass Meeting of Spiritualists will be held at Island Grove, Abington, on Sunday, August 6th, 1871, to consider the present aspect and wants of the spiritualistic movement, and to take measures to spread information in

### Spiritualist Meetings.

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

John A. Andrew Hall (formerly Dr. Adams's Church).—
Test circle in forenoon at 10% o'clock, by Mrs. Mary Carlisle, medlum. Speaking in the afternoon at 2% o'clock, by Mrs. S. A. Floyd; music by Miss Minnio Prouty. Seats free.

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs,) each Sunday. Circle morning and afternoon; evening, lecture.

Hampshire Hall. 538 Washington street.—Free progressive meetings, Sundays, at 3 r. M. Miss Helen Grover, Conductor.

# Spiritual Periodicals for Sale at this

THE SPIRITUAL AWALYST AND SCIENTIFIC RECORD. Published in Boston. Price 20 cents.
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HUMAN NATURE: A MONTHLY JOURNAL OF ZOISTE SCIENCE and Intelligence. Published in London. Price 25 cents.
THE MEDIUM AND DAYBERAK. A weekly paper published in London. Price 5 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 8 cents.

ualism. Published in Chicago, Ili., by S. S. Jones, Esq. Price 8 cents. The Present Age. Published in Chicago, Ili. Price 8

THE LYCEUM BANNER. Published in Chicago, Ill. Price S conts.
THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

THE CRUCIBLE. Published in Baltimore. Price 5 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

### BUSINESS MATTERS.

JAMES V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 361 Sixth avenue, New York. Terms, \$5 and four three cent stamps. Jy1.

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#### ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and offices cents for every subsequent insection.

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It has been favorably noticed a number of times by the Banner of Light, and is adoired and patronized his raily on heilevers in the soul's immortality. Not "sectarian." Book 1911 Engraving Agents that desire to self the most rapidly selfing work before the public, and do great goot, should drop their dry, grosy, southers works, and self-his beautiful, touching and rublime art-production, tall of spiritual inspiration of the highest character.

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July 22—1w\*

### SPANISH MAGIC SALVE.

A 8K for it at the Druggists'. If they have not got it, address C. Wildalid SIMMONS, South Boston, Mass. Price 25 cents. Agents wanted 3mis\*-May 20. PATENTS. HOW TO OBTAIN PAT-Trademark Patents, Assignments, etc. Instructions free, MUNN & O.O., 31 Park Roy, New York, Solicitors of Ameri-can and Foreign Patents; twenty four years' experience; publishers of the Scientific American. 3mis—July 1.

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# Message Pepartment.

EACH Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears sbrough the instrumentality of

Mrs. J. H. Conant, while in an abnormal condition called the trance. These Messages indicate that spirits carry with them, the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We sak the render to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive

#### Special Notice.

The Ranner of Light Public Free Circles closed Thursday, June 29th, in order to allow Mrs. Comant her usual vacation heated term. They will be resumed the first Monday in September.

#### Bonations in Aid of our Public Free Circles.

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#### Invocation.

Oh thou who doth speak to thy children in other places than amid the thunders of Sinai, and doth write the law upon all things and in all places, thou Holy One of the Past, the Present and the Future, we, thy children, would that thou Shouldst abide in our consciousness this hour, for we would worship thee. We have builded here thine altar, and we have inscribed it, To the living God. Come, then, oh Infinite Spirit of all Love and Wisdom and Truth, and abide with us; inspire us to better deeds, to holler thoughts, to diviner aspirations, and open our consciousness to higher inspirations, and thus lead us nearer to March 13.

#### Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, Mr Chairman, I will answer them.

QUES-(From a correspondent--S M. Smith.) Why does the same spirit-friend answer the same uestion differently through different mediums?

ANS.-Toat question has been answered again and again; and yet it is due to each one of the questioners that they should receive an answer for themselves. First, then, it should be under stood by your correspondent that there are no two living souls organized alike; that each one is conjoined to matter differently from every other; and therefore the returning spirit manifesting through different media may be obliged by the law of necessity, which is the law of God, to be conformed to the law governing organic and spiritual in the case of the media. Thus it becomes that the same idea will be differently dressed through different media; but I think if the media be properly untolded in spiritual things, then the receiver will be able to detect the same iden; the same line of truth under the clothing of each. At first they appear entirely different, because, forsooth! your physical senses take in and appropriate more largely of form than they do of the life that dwells in the form; and thus it is that ninery-nine hundredths of all mankind worship God through symbols, through ceremonials; for it is the only method through which their senses can grasp the idea.

Q .- Is there such a thing as spiritual telegraphing (in earth-life)?-or when we have strong desire that our distant friends shall know that we are thinking of them, do they know it?

A-Tuts branch of spiritual or soul science is at present but imperfectly developed upon earth. There are records of perfect manifestations in spiritual telegraphy even upon earth, but these are the exceptions, and not the rule.

Q .- What is the magnetic thrill often felt when not thinking of distant ones (in earth life), and they come to our minds instantaneously? Are

they thinking of us then? A .- Ti oughts always possess a material covering; thus, by some scientists, they are called strictly material. Well, so far as we know anything about them, they are material; and when we analyze them, we find they are material substances-to be composed of the positive and negative forces of matter, namely: magnetism and electricity-known as such to you. Now, then, if your absent friend constantly thinks of you, or not constantly, as the case may be, if his will, intensely active at that, instantly projects that from himself upon the wings of a power more subtle than the lightning you know nothing about, it is quickly conveyed to its proper destination; and when it enters the sphere magnetic and electric of that person, it produces commotion analogous to that which cold air produces

when it rushes into a heated room, or the reverse. Q - (From the ancience.) If God is not a tangible being, and there is no personal God, of what avail is prayer?

A .- In the first place, then, God is a tangible being. I deny the intangibility of God. Since all Nature and all mind give tangible manifesta tions with all their power and their presence. what proof have we that God is an intangible nothing? To set aside the personality of God, so far as human figure or form is concerned, does not rob this God of its taugibility-by no means. You may as well say that the atmosphere you breathe is intangible because you cannot see it. The real truth is, it contains within itself all the powers of being, whether of soul or mind, and of all universes. Prayer is of use to us-of none to God. Prayer changes us, but not God. Prayer may be called the golden key that unlocks the door of the citadel of the soul, and admits those presences that we seek for to aid us. Prayer elevates us to the position that it is necessary for us to be elevated upon in order to gain an answer to prayer or to obtain what we wish for. There are many kinds of prayer. A simple exercise of the will is prayer; the sending out of a good thought is prayer. Every wish is a prayer, every aspiration is a prayer; and all Nature is constantly praying. The little flower prays when it turns its bright cup to the sunlight-prays for light, for magnetic power, for the sources it knows exist in Nature, that it may perfect itself in beauty in its own sphere. Prayer, then, is of use to us and Nature, but not to Nature's God.

Q-Is any human being so organized as to make him peculiarly liable to accident and death? A-Yes; there are those who are so organized, and who dwell under such conditions of law as to render them peculiarly liable to what you call accident; but in reality there are no accidents.

Q.-When a railroad car runs off the track, does it so happen that all the passengers are pecultarly liable to that accident? A .- It certainly so happens, because of the ne-

cessity-not by any chance of Nature. QR-I have noticed that some people pass

through great dauger, and never meet with an accident; others are very liable,

A .- There are those with you and with us who it is; who believe that the heavenly bodies exert | pecting to see?] He said a gentleman who lived [rect?

that when harmony rules within them, harmony rules with those who are born under their power; but when disharmony exists in their sphere, corresponding disharmony exists in the sphere of the individuals born under their power. Future ages and future scientists will demonstrate this to be a truth beyond cavil. It goes very far to prove the doctrine of foreordination, or destiny, if you please; for it seems to say, "I hold your destiny in my keeping, oh puny mortals! and you have no control over it," But there is another power, and that is knowledge, which is the power of powers. When the soul, in conjunction with the body, becomes wise enough to understand the laws of Nature as related to these heavenly bodies, it will be able to guard against these evil influences upon itself. The earlier races of men did not know how to protect themselves from the elements. Civilization and the advance of intelligence have made a great change in this respect; that you are as yet in a semi-barbarous state. When you shall have gone beyond that, and shall have entered the purely civilized state you will know your relationship to these heavenly bodies; you will understand the law governing them and yourselves against the evil influences, as you call them, that from time to time fall upon you.

Q-Have spirits the power to call us mortals from earth-life to the spirit-life?

A -They have, Q - Is there communication between living pirita?

Q - Which can communicate the most readilyspirits in the body, or spirits that have left the

body? A -Disembodied spirits certainly can communicate with the most power, for they are freed from the clog of flash. March 13.

### John Rogerson.

I died in the West End workhouse in London, John Rogerson, was my name. I had been there a little over two months. I had consumption I was sixty nine years old. I was once in fair circlaimed all my family but one. He lives in London, but had forgotten to respect his father in his matter; I read all I could get of spiritual matter, but I received a great deal more from the angels' world; and I told them at the workhouse that I would come back, and that I should come back. so soon that they would hardly doubt my identity. was buried this morning. (13 h of March ) stayed to see the old body cared for, and then I came to America. In thy happy earth-times I have been here twice before. To my son that remains, my Robert, I would say, were you to come to the spirit-world to-day, you would be poor indeed. You would be obliged to rely upon charity, for you have never deposited a farthing's worth in the bank of Heaven. It is time you began. [Is your son in fair circumstances?] Fair? More than that, according to the reckoning of this March 13

### Lena Morris.

My name is Lena Morris. I used to live in New York City, but my father and mother have gone now to Baltimore, because my father's business has gone there. My father says there is no other life. My mother says, "Lena, if there is, come back," and I have come as fast as ever I could, but I have been gone six weeks. First of all, I want father to know that I can come. I saw him when he took that bunch of mignonnette from my casket, and carry it away to be preserved. But he did n't want mother to know anything about it, so he never told her or anybody, because he thought others would think it was foolish, because he has always said so much against such things. Yes, I saw him do it, and it was me made the lady spoil it, because I didn't want mother to have it, because it would always be a and reminder to her: I made her spoil it, And I don't think my father had better go to Mr. Tavlor's any more; he will be sorry if he does. Mother do n't know anything about it, but she will, even if I had not come and told about it. And he had betrer not go any more. It is a place where they gamble. Now you see, father knows that I never was there when I was in the body, but I have been there since I have died, and I have been with him, and I don't want him to go anywhere where I should be ashamed to go if I was alive And I want my mother, my dear, precious mother, to know there is another life, and that I live in it, and that she will live in it when she dies, and that I will come for her when it is time for her to go. And she won't he at all afraid, for it is not dark, and she won't suffer. They said I did, but I did n't. They said I was suffering dreadfully, but I wasn't at all. And I didn't want them to do anything to keep me, because if they had only just let me go, I should have felt better. [It was natural for them to hold on to you.] Yes, but they would n't if they had known enough. [How old are you? | Eight years. Good-by, mister. March 13.

## Nancy Clark.

I said if Spiritualism was true, I would come back. It is true, and I have joined those who went years before me. I have a happy homewould not return. And I would say to those who have never informed themselves of these truths, Seek, if you would find a pearl of great price; seek earnestly and constantly." I am Nancy Clark. I died at the Old Ladies' Home last week March 13. in Boston.

(A spirit here attempted to communicate, but being unable to speak English, withdrew.)

### Johnnie Joice.

I come round once in a while, you see. [Johnnie, I presume?] I am not here on my own ac- to remain in the background; she forces them on count just now; I was present, and pretty soon I always; that is her business. So, then, in the fusaw you could not understand the old chap. So ture the science of astronomy will be better un-I thought I would give in an explanation. He is derstood than it is to-day, and past theories, that an Arab, and he expected to meet an American have answered very well for past ages, will be friend from home. [A gentleman?] Yes, sir, a laid upon the shelf, and new ones will take their gentleman whose acquaintance he made in his place; and then the fragments we have thrown own country. And he expected to meet him here, out here to day, and at other times, will be some-He spoke to you in Arabic. He understood the thing more than assertions. language, but he could not talk it very well, and he was afraid to trust himself. The guide here belong to astronomy. It is a fact to be demontold him be could do better with it than with his strated. A vessel sails from this port, and after a own, but they could not make him try. He said certain number of days returns to the same port; he tried to speak your language, but his own came its course has been measured, and is a demonout. What he said here was, he greeted you, and then he said he expected to meet one here whom he met in his own country. He said this gentleman told him about the spirits returning when he was in his country, and so now he is gone, he sought him out. And he was anxious to let him know that he had learned that he had told him to reach any desired point. Does not this prove believe in the science of astrology-tor a science | the truth. [Was it not Mr. Peebles he was ex | that the science of navigation is absolutely cor-

an influence, either for good or evil, upon every in this land, a gentleman who was expected here human being, and that all are ushered into this soon. [Perhaps he will have an opportunity to life under the guidance or the ruling power of come again; how did he know the gentleman was some one or more of these heavenly bodies; and | coming home? | I suppose he has been following him, and saw in his mind that he intended to come here. I think he would have been glad to have met the gentleman, as he went away disappointed that nobody could under tand him.

March 13. Séance conducted by Father Henry Fitz James;

### Invocation.

letters answered by William Berry.

Oh thou who hast hallowed those blossoms, (referring to a bouquet of flowers on the table) and hath made them beautiful in thy sight, and hath pronounced them very good, we thy children in the higher life, wandering as we still are amid the darkness of our ignorance, would grasp thy right hand, and be lifted up and strengthened. Peering through the mists and fogs of the ages, striving to decipher the rude inscriptions which we find upon countless altars, we from but there is much more to be done, for it is a truth time to time are led to despair of ever being reconciled to our ignorance concerning thee. Therefore it is that at this hour, we would pray for humility, for patience, for strength to endure all the seeming ills of life; for light, and wisdom, and power to overcome seeming trials, and to rise as you, and you will then be better able to protect high as it may be our privilege to rise in the scale of being. And we are here to praise thee, oh our Father and our Mother, for all thy blessings; for the gift of flowers to the human race, that come in answer to a call for heauty, that come in obedience to one of the soul's desires and necessities; and for those higher and more perfect flowers in the spiritual kingdom, we praise thee; those bright blossoms which are the gems of eternity, which are strung upon eternity's brow, like everlasting gems of light and wisdom, we praise thee. And we ask that while it is our mission to bring somewhat of light, somewhat of strength, somewhat of faith and somewhat of hone, to those who still sit in the valley and shadow of earthly doubt. that we may have ample means, fresh from thine own garden, oh our Father and our Mother, with which to satisfy the demands of souls dwelling in human bodies. They ask to know of that other life-oh, give us the wisdom and the power to pull back the curtain that divides that life from cumstances, surrounded by a happy family, but this, that we may show them that it is a reality, poverty and sickness overtook me, and death that thou dost not mock thy children. Our Father and our Mother, here upon the sacred altar of human life we lay our offerings-the various poverty. My intuitions were unfolded in this deeds belonging to our experience. Receive them, and bless or curse them as seemeth good to thee, for in each we shall receive but thy love and thy March 14, wisdom. Amen.

#### Questions and Answers.

QUES .- Rev. Robert Taylor says, in his "Diegenis," in giving the origin, evidences and early history of Christianity, that the whole book of Genesis can be found in the Orphic verses sung in the orgies of Bacchus as celebrated in Egypt, Siria, Ania Minor and Greece, ages before such a people as the Jewish nation were known to be in existence. Is this the fact?

Ans-It is beyond all question with me, because I have investigated for myself.

Q .- The spirits have advanced a theory that there is a sphere beyond the poles. Does that mean the interior of the earth, or externally?

A .- The idea which was intended to be conveyed to your consciousness by that proposition. was this: That the North Pole was not the extreme northern extremity of the earth, but that there were undiscovered continents lying beyond, belonging to the surface of the earth; and that in reality, the North Pole was n't situated where you supposed it to be, but millions of miles further

QR.-The earth is not a sphere, according to that.

A.-And why not? It certainly involves other questions, but it does not preclude the possibility of the earth's being a sphere.

QR-Millions of miles away takes us beyond the sun, apparently.

\_A —Apparently, yes; but not in reality. QR.-Then our whole system of astronomy is

wrong, according to that. A .- No, the whole system of astronomy is not wrong, but the greater part of it is.

QR -If the North Pole is millions of miles away it must cross the orbits of other planets.

A .- No; apparently that would be the case, but it should be understood that at present you have no instruments on earth that give you the exact locality of the planets.

Q.-Is that portion of the globe inhabited by human beinga? A .- Yes, but by those that are very much infe-

rior to the inhabitants of any other portion of the earth. Q.-As to intellect or size?

A - Both.

Q -What relation does that portion of the earth bear to the moon?

A .- It is impossible to give an exact answer to your question without demonstration. Had we the necessary instruments we could demonstrate; we could answer, by demonstration, your question; but as it is we can only say that the moon bears the same relation to that portion of the earth that she bears, relatively, to the other por-Q.-Do you mean to say the earth is so much

larger than we suppose it to be? A.-Yes.

OR.-Well, I have been round it three times, and I think I ought to know. . So far as that is concerned, it has been demonstrated to a mile.

A,-Yes, so far as earthly astronomy is concorned, it has been demonstrated. But the earth moves, and so do theories. Old ones give place to new ones; and the demonstrations that are facts in past ages, will be found to be something quite different in the present, and in the time to come. Of course these statements of ours are at present mere assertions; but in the future, as scientists advance, which they surely will, it must be otherwise, for Nature never allows her children

QR.—The circumference of the earth does not strated fact.

A.-Yes, demonstrated, doubtless, to your own satisfaction and the satisfaction of many earthly scientists.

Q.-The science of navigation enables a person starting from a port, by observations and charts,

A .- As I before remarked, had I proper instru ments, I could demonstrate that you are not correct, but as I have not, I can only make assertions, which, in the absolute, amount to nothing so far as you are concerned.

Q.-Does the earth change its seasons from north to south, and south to north?

A.—Yes.

Q .- Will ever the North Pole, as it is called, become the South Pole? A.-Yes.

O .- Does not the earth revolve in every conceivable direction?

.A.—Yes. March 14.

#### Robert Barnes.

I am glad to be able to come here and see how you do things. But my chief object in coming is to announce to my friends and the world my entire satisfaction in reflecting upon the course I took with reference to my mortal effects before death. In a word, I gave my property to advance truth and liberty, and that in turn has given me a very happy condition in the spirit world. I am happy as ever a soul need to be, and happier than I ever dared expect I should be. There is not a wish ungratified. I am surrounded by the beautiful in Nature and by the beautiful in art, by the beautiful in mind—by everything that the soul could expect. I am, to all intents and purposes, in a heaven just such as my soul needs. And I without their hearty cooperation our plan will prove a failthose who are liberal minded, if you would find happiness in the spirit world, do likewise. I am Robert Barnes, of Indiana. I promised I would come if I could; I found I could [Will they be able to maintain your will?] Maintain it? ob, yes. [I supposed some of your relations might make some objection.] I have none that amoun to much, and, if I had, I doubt very much if they could accomplish much by interfering to break t. I looked that matter through before I passed to the higher life, and I questioned my friends in the angel world with reference to it, and they said, " Have no fear; we shall guard it, and your wishes shall be carried out," I never had any after that, and now, since I have come to learn how they do things in this life, I am sure I have March 14.

#### James Whorf.

You don't know me, but I know you. I am James Whorf, I lived in East Boston, I have visited you before, but under other circumstances. [I don't remember you.] No; but I remember you. I want to say to my wife and children whom I have left, that all the gloomy forehodings that I used to have during my sickness occasionally were the result of a diseased liver-nothing else. My condition in the spirit-world is good, very good.

I began to investigate Spiritualism some fifteen vears ago, shortly after the death of my son James And the little fellow used to come to me from his new home, and from time to time he would cheer me on, but disease would make me melancholy again, and then I would imagine it was anything but true. But I found him in the spirit-world. not a child as he went away, but grown to manhood, and able to conduct me to a home and conditions that were every way satisfactory, and I assure my wife that I am happily situated and have no wish to return. Good-day, sir.

March 14.

### Hattie Moore.

I died of typhoid fever last month. I lived in Dover Place, Boston. We moved from Keene here-mother, George, Lizzie and I. Father was killed in the war, and mother thinks he must be in some bad place, because he was not very good here. But he is better now, and he was very glad to see me, and I live with him. We have a better place than we ever had here. He told me to tell mother that his sins belonged to the body, not to the spirit, and he laid them off with the body. He has none of the temptations in this new life that he had in the earth-life. He is very happy now. I hope she will think well of him now, because it makes us both feel had when she don't. Hattle, to Mrs. Charlotte Moore. I was fourteen years old.

### Charles Scott.

You recollect I came here some time ago. My name, Charles Scott. You recollect I made a statement implicating a certain party in a very unprofitable business with myself-that business, murder. Well, the message has appeared, has been seen by some of the relatives of that individual, and he says he thinks it very wrong for any spirit to be allowed to come to this place, or any other, making any such statement, providing it was true, and wants to know if I do not feel that I shall make myself worse off hy getting his relation into trouble. Well, now for my answer. The giving of the message was my business, and not his, and I am ready to take care of it. And in the next place, it was not given for the sake of bringing down vengeance upon that guilty party's head-not through your courts of law, at any rate; for I well knew, before I gave that message, that it would not be done. But it was given to satisfy him, beyond the possibility of a doubt, that there was another life; that spirits could come back from that other life, and communicate with those left here. And now that individual will probably live on earth just about long enough to get my message. He has not got it, but I think he will go there a brighter spirit, a better man than if I had not given it. And that relation of his had better look beyond the surface of things if he would get at the real truth of them. He has taken a surface view of this matter, and he has desired me to correct things. If he thinks they are wrong, I have corrected them, and in my own way, not in his. I hope he will be satisfied. Good-day, sir. March 14.

Seance conducted by Theodore Parker; letters answered by H. Marion Stephens.

### MESSAGES TO BE PUBLISHED.

MESSAGES TO BB PUBLISHED,

Thursday, March 16—Invocation; Questions and Answers;
Renjamin French, of Lowell, to his b o'her; Therin thill of
Franklin, Maks, to triends; William Hamilton, to Allee
Yaughn Hamlion

Honday March 20.—Invocation; Questions and Answers;
Jones P. Kenchin, of Livingson Co., La, to friends; Mary
Talbut, of B ston, to her daughter; John N. Hatch, Jr, of
Boston, to his wife; Jennie Jo nson.

Tuesday, March 21.—Invocation; Questions and Answers;
Abram James, to Mr. White; Clara Wilmot, of New York
City, to her mother; Mrs Ellen M. Robinson, of Norwich,
Coom, to friends; Michael Ponsily, of Boston, to Mr. White;
Thursday, March 23—Invocation; Questions and Answers;
John Randall, of Horkinton, N. H., to his mother; Eniv
Taylor, of New Bedford, Mass., to her sister; Margaret
Humphreys, of Germantown, Penn, to her brother.

Monday, March 21.—Invocation; Questions and Answers;
Dr Jonstann Bellows, of Walnole, N. 4., to friends; Sarai
Jane Adams, of Lawrence, Mass. to her sister; John Calvin
Holmes, of Philadel, hus, to friends; Nextle Thompson, of
Milan, d., to her mother.

Tuesday, March 22.—Invocation; Questions and Answers;
Robert Unamnes, so f Edinburgh; Annie Mervin, of Cambridgeport, to her mother.

Thursday, March 30.—invocation; Questions and Answers.

obert Unamhe s, of Edinburgh; Annie Mervin, of Camidigeport, to her mother.

Thursday, March 30.—invocation: Questions and Answers, annie Frowell, to her brother. William Saulsbury, of Bosno to friends; Alice Fabens, of New York Cily, to friends. Monday, April 3.—Invocation; Questions and Answers; ret. 80 retby; Annie C. Ka ght, of Augusta, Me., to her lother; William Sanborn, of Greensboro', Ala., to triends. Tuesday, April 4.—Invocation; Questions and Answers; all Davis of Oswego, N. Y., to his mother: Capt. Andrew L. Perry, of New Bedford, to his family; Eda Sturges, of oston, to her parents; Daniel Sweeney, of Detroit, Mich.. his brother.

Monday, April 10.—Invocation; Questions and Answers;

to his brother.

\*\*Monday. April 10.—Invocation: Questions and Answers;
Eldora Reed, of L. indonderry Vt., to her parents: Charles
Froat: Adward F. Faylor (Father Taylor), to friends.

\*\*Tuesday, April 11.—Invocation; Questions and Answers;

Robert Duncan, of Scotland, to his brother; Mary Pierault, to Sister Angelia of the Sisters of Charity, Boston; ames Thompson, to his brother.

Thursday, April 13. Invocation; Questions and Answers; Ellin Suphelie, of Boston to her mother: Thurss Nicholas, Ellin Suphelie, of Boston tend; Polly Nosaile, of Townsend, N. H., to friends.

Monday, April 24.—Invocation; Questions and Answers; Anale Hammond, of Cincinnati, O., to her motter: James Alexa ader, to his brother; James McCan, of Munchester, N. H., to his wife; Baron Von Humboldt, to students contiguous to Boston.

Grand Union Picute.

Grand Union Piente.

The Children's Progressive Lyceum, of Cleveland, Ohlo, extends to all sister Lyceums a friendly greeting, and requests their assistance in a great project. It is our purpose to gather together as many of the Lyceums in Ohlo as possible, and spend a day in social enjoyment, that those who are engaged in this beautiful work may become better acquainted with each other, and so be able to work more in unison, and to devise means to further the great cause of enlightenment for the youth of our age, to emancipate them from the religious trammels of the part, that they may grow in physical strength and spiritual beauty and become instrumental in the advancement of human progress.

For this great purpose we invite all the Lyceums in the State of Ohlo to join us in a grand union, picule about the last of August or first of deptember, as is most convenient for them. Sultable accommodations will be in reasiness for them and such delegations from other States as may wish to be present and it they will but assist us by their numbers and their talent, a demonstration will be made worthy the glorious cause we represent. Several prominent speakers will be engaged.

We wish to make this the best demonstration of the kind

will be engaged.

We wish to make this the best demonstration of the kind
We wish to make this the dest demonstration of the kind ever made since spiritualism dismed upon the word to re-deem to from bigotry and superstition, to convince mortals of their immortality and restore to the arms of sorrowing de-spairing mourners their toyed ones, made better, purer by their change from this sin-tempting world to the beautiful

ure.

We have none too much time to make the necessary preparations, and so request immediate answers, and will gladly formshall information required.

Extractly haping that our plan will meet the approbation of all Lyceum lovers, we leave its success with them All communications addressed to C. I. Thacher, Conductor of Chridren's Progressive Lyceum, 136 Sank street, or Emma Allen, Corresponding Secretary, 247 St. Clair street, Cleveland, Ohio.

Eighth National Covention—The American Association of Spiritualists.

The Eighth National Covention will meet in Troy, N. Y., on Tuesday, the 12th day of September, at 0 clock in the morning, and cond-ine in session three days Exch active State or Terri oral Organization of Spiritualists within the limits of the United State of America, shall be entitled to one delegate for eac fractional fitty in mbers of such organization, and of each working I local Sciety and each Trogressive Lyeum within the boundaries of such state or Territory, 1 rovided that only one general organization, of the American Continent shall be entitled to representation from any State or Territory. Each Frovince of the American Continent shall be entitled to one delegate for each working Association within its limits, and the District of Columbia shall be entitled to two delegates Each active Local Acciety, and each Progressive Lyeum of any State, Te iltory or Province which has no General Association, at all be entitled to one delegate for each fractional fitty members.

These Association sare respectfully invited to annoint delegate. members.

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

HANNAIF, M. HENOM.

Chicago, Ill., President.

HENRY T. CHILD, M. D., 634 nace street, Philadelphia, Secretary.

Onpe Ood Spiritual Camp Meeting, at Nickerson's Grove, Harwich, Mass.

The Annual Camp Meeting of Spiritualists on Cape Cod will be bela at tekerson's Grove, Harwich, c immencing on Fuends, July 25th, and continuing until Sun-sy evening, July 30th, 1871. Arrangements have been made with the railroad for a reduction of lare, and takets from Boston to that with an return may be obtained for 35, at the Boarer of Light files, Boston and only there. A large number of the ablest Speakers upon Spiritual Ism have been invited, and will no present during the months. The public are conductly levited to particular with us in this social and intellectual feast. Good board and lodgings conbeobtal ed upon arrival.

DOANK KELLY,

Z. IL SMALL,

HEMAR SNOW,

T. B. BAKEL,

E. DOANE JR.,

Arrangements.

W. B. KELLEY

A Two Days' Meeting at Albion, N. Y. At an Assembly of the Spiritualists of Orleans County to-day, it was resolved that a Two Days' weeting be he'd in Albion, the 224 and 23d days of July, commencing at 10 o'clock A. M., and that J G rish and Leo Miller be engaged as speak. Entertainment for friends from a distance will be pro-Albion. June 25, 1871.

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OF THE SPIRITUAL PHILOSOPHY OF THE

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ST. LOUIS IN THE LIGHT.

Some time ago we gave some of the dark shades of the character of St. Louis, but not all of them by any means; nor shall we attempt to picture all of its shining qualities. On the whole, the city will compare favorably with other large cities in our country. Spiritualism is taking a noon-day nap, from which there are some signs of awakening soon. In education our city will rank as firstclass, having, beside the sectarian Catholic schools, a good supply of the very best public schools, from which the Bible-with all sectarian teachings-is excluded. "The social evil," which is about the same as in other large cities—certainly not worse -is partially regulated by law, in an attempt to register and tax the females, examine and treat them for disease, &c., while the males, who are worse in every respect, are neither registered nor taxed, and only treated for disease on application and for pay, and then not like the females reported to officers or the public. So far the regulation has not accomplished any good results to the publie, owing to its partiality to the outlawed sex alone; but with or without the law, the city is not as bad as New York in this respect.

Of public improvements the new jail is the finest building in the city, evidently designed as a boarding-house for some of the tax-payers or their sons. The parks are small, and not as tasty and beautiful as those of eastern cities. Shaw's Garden. however, which serves in a public canacity for the city to fall back upon, is said to be the finest, or one of the finest in the nation, and certainly is the best garden we ever saw. It lies just out of the city, and is opened by Mr. Shaw, the maker and owner, to the public, for the credit of the city, to which we understand he has given it at his demise, with certain restrictions and conditions to be complied with by the city. The bridge, which is to enter the heart of the city from the Illinois shore. is progressing rapidly, and is certainly a most gigantic work, and will be a wonder when completed. A great central and union depot for all the railroads is also to be built in the business part of the city, and on a magnificent scale. The waterworks, which now supply the city with clear (or settled) water from the river, are not surpassed by those of any city in our country. Other public works are in contemplation or in operation, commensurate with the progressive spirit of the

In healthfulness of climate and location St. Louis ranks first among the first-class cities of our country, so far as statistics are made out. The following table, including all of the first-class cities except Brooklyn, shows the death-rate for 1870:

MORTALITY.—Under this heading we give a portion of the Health Officer's report: It is with unleigned pleasure that I inform your honorable body that the city during the past year has been unusually healthy, and, as will be seen by reference to the annexed table, the death rate falls below that of any of the large cities heard from:

	Population,		Ratio of deaths
	U. S. Census	Deaths in	ver 1,000 of
Principal cities.	. 1870.	1870,	population.
New ork		27,175	29.3
Phhadelphia		16,750	25.5
St. Louis		6 670	21 3
Chicaso		7.342	24.5
Baltimore		7 26 2	27.1
Boste n		6 096	24.0
New Orleans		6 942	37 6
San Francisco		3 351	22,3
O			

Our streets are mostly paved with wood or macadamized, and hence are not very noisy, except on railroad crossings. Our street-cars are mostly the light one-horse cars, neat and comfortable. with no conductor but the driver, as tickets are used instead of money for fare, and purchased only in cards of five for "two bits." They, however, | instead of educating the children into it, to edupass freely on the streets for change, and can always be had of newsboys and bootblacks single.

In private enterprise at the present time it is not probable that any city can outstrip St Louis. The splendid blocks now going up and in contemplation, show a confidence in the future greatness of the city, warranting immense outlays of money, which is being lavishly expended in almost fabulous prices for property and structures for busi-

### "AMERICAN RELIGION."

This is the title of Mr. Weiss's new book, which is creating much discussion, thought and controversy, as one of the ablest productions of the many new books that are being thrust upon the community, filled with religious criticism. The Liberal Christian, in its notice of this book, says, speaking of its treatment of Christianity:

"Rejecting it in any ordinary sense of belief, he tries to save the pieces into which he dashes the sacred vessel. Hopelessly broken for all use, it may yet serve, if carefully stuck together, to ornament the sideboard, if discarded at the table. For Mr. Welsa's book, in spite of remnants of affection for the Gospel, is a virulent attack upon what he evidently thinks to be the puerile super-stitions and sentimental nonsense of Christian believers in general, and of his old Unitarian fellow-Christians in particular. It is not that Christianity has not true and beautiful and sa-cred things in it. Its influence upon his own thoughts and feelings is every where evident, and his philosophy and rhetoric are saturated with his own early education as a Christian. But the attack he makes is upon Christianity as a revela-tion, in any ordinary meaning of that word, and specially as a miraculous revelation; and the attack is all the more dangerous as coming from one who has been justile, and who can sincerely say so much that has a Christian sayor in it. Moreover-and this is the strong point of the work-the general object of the book, in spite of its frequent negations is affirmative, and seeks to build up a religion upon the ground which naturalism and science were leaving waste, and without altar or priest. It does good and strong service in resisting materialism and scientific atheism, and, with a competent knowledge of both modern science and philosophy, it deals bravely and powerfully with those difficulties and objections, and rescues something like a personal God, an immortality and a retributive law from their destructive hands.'

There seems to be a slender thread running through the work, according to this reviewer, on which a small hope may hang of saving a few fragments of Christianity for mantel ornaments; but as an old-fashioned family altar and fireside prayer-meeting, it is entirely ruined. As we never bowed down to its idols, we cannot, of course, feel the sacredness of these fragments more than of the broken china of the tea-table.

### SUNDAY.

Rev. D. M. Wilsen, writing for the Interior, on the necessary steps for the churches to take to rescue the holy Sabbath Day from the utter ruin and desecration of its holy time by this ungodly people, thinks the first great step is to petition the government to stop carrying, opening and distributing the mails, and to keep petitioning till it is done. We are of opinion that several

plished. We recommend for the reverend gentleman the perusal of that famous Sunday Mail Report of Hon, Richard M. Johnson, which many years ago laid this subject into as quiet a rest as in a graveyard. It was good as a quietus on the subject for at least a century; and if it fails after that, another great champion of civil and religious liberty will arise, and gain himself great honor, as Mr. Johnson did, by the defence of the people against religious tyranny.

#### INGRAINED ERRORS.

Darwin, in his "Descent of Man," says: "How so many absurd rules of conduct, as well as so Louis: many absurd religious beliefs, have originated, we do not know; nor how it is that they have become. in all quarters of the world, so deeply impressed on the minds of men; but it is worthy of remark that a belief constantly inculcated during the early years of life, while the brain is impressible, appears to acquire almost the nature of an instinct; and the very essence of an instinct is, that it is followed independently of reason." Our so-fifty, nor more than five hundred dollars. cial, as well as our religious system, is full of the grossest absurdities and the most unjustifiable wrongs. For instance, the Church, the State, and public opinion will uphold a man in the gross est and most brutal treatment of his wife, and justify him in committing the second crime in the calendar, and for which they would hang his body and send his soul to hell if committed on a female who was not his wife, while in the nature of the act reason can find no difference, as the personal ownership of the body should be, in the soul that inhabits it, the same after as before marriage. An unjust control which society gives a man over a wife, sends thousands annually to the grave-yards, who become victims to the grosser and coarser natures of brutal men, who ever seek the most delicate and sensitive victims, and our old superstition still prevents the rational modification of the law, so that these sensitive souls could be saved by legal protection and public opinion in the married state as well as out of it, or be released from the fatal blunder they committed in seeking a home and the love that should ever warm and cheer homes. Men are often lynched, imprisoned or hung legally, for committing rapes on persons to whom they are not married, and never punished nor even condemned for doing it, where it is equally a crime, on those bound to them by law and religion as wives. A still further exception was made in case of slaves while the institution lasted, as married women and slaves were much the same.

### "TRUTH WILL OUT."

The St. Louis Democrat, which leans with an angle like the tower of Pisa toward Catholicism, on account of the great political power of the Church in the city, in some excellent remarks on the letter of Pére Hyacinthe on the recent troubles in Paris, very truthfully says:

"Essentially the communal germ exists in every country, and needs but fostering circumstances to develop it into all the horrors that lately reveled in Paris. It can only be successfully met by both religious freedom and free education, conjoined with beneficent legislation in every practical direction. When it is remembered that legislation itself depends in this country upon the popular virtue and intelligence, the fundamental necessity of universal education among us becomes still more apparent. When it also is recollected that to the masses of mankind dogmatic theology is just the knottlest and darkest of all problems, the absurdity of insisting that it must first be taught, as the se-curity for virtue, is sufficiently clear. Its very knottiness and darkness converts those rational sanctions and foundations of virtue, that are plain to every eye, into warring paradoxes that generate skepticism and wickedness. If we would avert communal sophism and anarchy from America, we must foster, extend, improve and preserve in-violate our undenominational free schools."

It is certain that, as remarked above, the only safety for our institutions of civil liberty, and for safety for our institutions of civil liberty, and for the prosperity of our country, is to take the directly opposite direction of the Catholic church, and instead of educating the children into it, to educate them out of it. It is a shame to see such im- dent. Conference; lecture by Clarkson Thomas, cate them out of it. It is a shame to see such immense expenditures and foolish parade as was dis-

### NO REMEDY.

In a petition for divorce in St. Louis, which are every-day occurrences in our large cities, appears the following:

"She further alleges that he is addicted to habitual drunkenness, and has been guilty of such cruel and barbarous treatment as to endanger her life; that he struck her several times with his firts, threw her upon the floor and kicked her in the most brutal and beastly manner, and that he used very insulting language to her in public and

Why does not the law protect her person against assault and battery, and punish him with fine and imprisonment, as it would any other man who had thus abused her? Are wives property? or are they slaves or minors? Have married women no remedy except divorce for the cruel and murderous attacks of husbands? If so, it is time our marriage laws were revised. Such treatment is not only a constant complaint in the divorce suits, but it is also a constant occurrence where no divorce is asked for various reasons, in which the wife, of two evils, chooses the least, and endures a most miserable life with a brute, with no proper remedy.

### GONE TO A BRIGHTER WORLD.

Once more it has fallen to our lot to stand be side the coffined form of a little child, and talk to the assembled friends of this life, of death, and the life beyond, where the dear little germ has gone to blossom into new and higher joys. Belonging to one of the best families in the city, its parents and grandparents would not consent to parents and grandparents would not consent to have a religion in which they had no faith intro-Walker, J. H. Soule, Stillwater; William Marduced on this occasion, as if it was necessary on shal, Mr. Nettleton, Minneapolis, E. K. Bangs, occasions of death. We had also a call from the Mr. Savage, Mankato; Mr. and Mrs. Ingalls, Ohiduced on this occasion, as if it was necessary on same family, since we lived in the city, to perform a marriage ceremony, which we declined, because we have firmly refused ever to be empowered to perform it until we can see the system changed Filmore Co; Clark Ellsworth, H. Smith, Osson as to make the parties caused. Put formatted was a second of the control of the co so as to make the parties equals. But funerals cole, John Canfield, Pawselin and Wabashaw we always attend if possible, feeling sure we we always attend if possible, feeling sure we Mr. Howard, Wilton; Smith Johnson, Medford; have some valuable information from the other Zell Sargent, Plainview; and a request that all life which will be comforting to those who mourn | Spiritualists in the State unite in raising funds for the early departure of kindred and loved ones.

## DRUNKENNESS.

How a well dressed and otherwise good looking vention. man can go staggering across the streets in the busy part of the city and busy hours of the day, and in the presence of scores of men and women well behaved and each and solve well behaved and sober, and not be so ashamed of himself as to forever after abstain from liquor, and Mrs. M. J. Fuller of Elk River.

The thanks of the Convention are due to the is more than we can account for. Yet such is an every day occurrence at the corners under our windows. Of the hundreds of men that pass, fifty per cent. buy liquor, seventy-five per cent. buy tobacco, and about three per cent. buy books of some kind but not one per cent buy books would say to all Spiritualists, at home and abroad, buy tobacco, and about three per cent. buy books of some kind, but not one per cent buy books generations will have a chance to record their that instruct and enlighten them on subjects of itualists of Minnesota. names on such petitions before it will be accom- the most and greatest importance to them. It is

certainly time some measures were taken to remove the tempting "forty rod whiskey," that robs the pockets, bewilders the brains, sears the consciences, hardens the hearts and ruins the that found by turbulent bodies when deposited families of so many men and some women, and which does NO good to balance the evil.

#### BIGOTRY RAISING ITS HEAD.

The following ordinance, although introduced, June 30th, is not likely to become a law in St. Louis, or if it does, it will only remain till a new election by the people can put in officers to repeal it. It is the most petty and contemptible attempt at religious tyranny we have ever seen in St.

FORTUNE TELLERS. Mr. Bain introduced an ordinance to the follow-

Any person who shall, in this city, carry on the business of fortune teller, clairvoyant, astrologer, sight seer, or any avocation of like kind or nature,

THE SUNDAY QUESTION, AND SELF-

CONTRADICTIONS OF THE BIBLE, Is the title of a small book of 123 pages just issued by S. S. Jones, from the Religio-Philosophical Journal office, in Chicago; for sale here at 50 cents. The discussion of the Sunday Question. taken from the Chicago Tribune, with a lecture on the subject by Parker Pilsbury, is thorough and exhaustive and well worth the price of the book, while the Self-Contradictions are what every church-member should have for a catechism for the young. We especially recommend them to our Advent Brother, Miles Grant, as an explanation and reason why the Lord does not come as predicted. The book being unreliable, its prophecies are not fulfilled, and never will be, even though he preaches on for one hundred years more.

### MINNESOTA.

Semi-Annual Convention. The Semi-Annual Convention of the State As-

sociation of Spiritualists of Minnesota met at Farmington, Dakota Co., Minn., June 2d, 3d and 4th, 1871, at half-past ten o'clock A.M. As the President was absent, J. H. Soule, of Stillwater, was elected President pro tem., and a conference of one hour agreed upon. The delegates had not all arrived, but those who were present spoke hopefully of our cause in the State. J. L. Potter, State Agent, gave us much encouragement in re-lation to the affairs of the Association, finan-cially and spiritually. One old gentleman, a pioneer in the cause, and nearly seventy years of age, walked over eighty miles, to once more attend a gathering of this kind. If all Spiritualists were as wide awake in the cause as Father Pratt, Spiritualism would prosper, in spite of all

On motion, S. Jenkins, C. P. Collins, Mrs. E. M. Welch, Mrs. Douglas and A. Dwelle were appointed a committee of arrangements, to conduct the business of the Convention, select speakers, Adjourned, with music and a song by J. L.

Potter.

Afternoon Session, 2 o'clock.—Called to order by President Soule. Music; then a lecture by Isaac Pope, of Morristown; after which, a conference of one hour was held. Good feeling seemed to prevail; yet, when some new idea was broached it was discussed candidly—in fact, handled without gloves. The hours spent in conference are, in our conventions, productive of much good, inasmuch as many are free to express opinions and ideas which they would not in any other meeting. Adjourned with music and soug.

Evening Session.—Called to order by President Bangs. Conference of half an hour. Lecture by Mrs. M. H. Fuller, of Elk River, who spoke plainly and to the point as regards the claims of

Saturday Morning, 104 o'clock.—Conference of half an hour. The subject of spirit photography was discussed at length. Mr. Roberts, of Northfield, a photographer, gave a very fine description of the process of spirit development in pictures. A stranger gave some fine reminiscences of the A stranger gave some five reminiscences of the past, and showed a spirit picture taken in Maine.

of Birchenau Prairie, trance speaker, followed by J. L. Potter, State Agent. Adjourned with music. played in St. Louis on Sunday, June 25th, in honor of the Pope's inauguration twenty-five years ago as a king and head of the church.

J. L. Potter, State Agent. Adjourned with music, which is dead, in a conference meeting, on Spiritualism, independent of all others. H. H. Smith spoke at length on olarvoyance and other phases of mediumship. Lecture by Mrs. H. E. Pope, of Morristown; after

which, the meeting was adjourned till Sunday morning, at 91 o'clock.

Sunday Morning.—Called to order, and a conference of half an hour was agreed upon, but it was extended to over one hour. It was indeed a was extended to over one hour. It was indeed a feast of soul—a time to be remembered. The first lecture was by Wm. Wakefield, of Eden Prairie, and was a decided success—a lecture that will long be remembered. He was followed by Wm. A. Bentley, late of St. Paul, now residing near Farmington. His remarks were pathetic and well calculated to arouse the sympathy of every listener. Subject: "Why I am a Spiritual-ist." He is a new beginner in the cause, but one of whom the Associated Music—adjourned. whom the Association may justly be proud

Music—adjourned.

Afternoon Session.—Weather very sultry—and it seemed almost impossible to concentrate the minds of the large audience, but the feeling was deep, and warm as it was, all listened anxiously and respectfully. Lecture by H H. Smith, fol

lowed by a short speech by Isaac Pope.

Evening Scssion.—Lecture by J. L. Potter, who gave us one of his best lectures, followed by Wm. Wakefield, who spoke of the way mankind had been priest ridden, and the future glorious pros-pect, when markind should indeed be free from religious bigotry. The Executive Board met and disposed of what little business there was to do. On motion, it was voted to draw an order or the Treasurer for \$2,00 to pay for printing return certificates.

On motion, it was voted to pay Mrs. H. E. Pope \$25.00 for services and expenses as Secretary of Association.

On motion, in the afternoon session, the President appointed one or two, from various locali-ties, to collect money to pay the expense of fall Convention, and to secure some good able speaker from a distance. The following were appointed: S. Jenkins, Cartwright Ackley, Farmington;

the Association and fall Convention.

On motion, the members of the above committee are instructed to report to the Secretary in July, 1871, how much they can raise, or the amount they can get subscribed, to be paid at the fall Con-

various railroad companies for return tickets free to the delegates, and to the friends in Farmington, who so kindly entertained so many attending the

HARRIET E. POPE, Cor. and Rec. Sec'y.

The Bhagvat-Geeta.

The Bhagvat-Geota.

Translation of Charles Wikins. (Chicago: Religio-Philosophical Publishing House.) This is an American reproduction of the famous translation made by Mr. Wilkins, under the patronage of Warren Hastings, of India fame, and published in 1785 by the Court of Directors of the East India Company. The Bhagavat-Gita (we adopt the recent spelling of the best Asiatio scholars) is an episode of the Maha-Bharata, a quite important authority with the Vedantist sect of Brahmins. It furnishes a very satisfactory glimpse into the theology of one of the great religions of the East. Why the Religio-Philosophical Society should publish it, we scarcely know, unless the Chicago Spiritualists have made up their mind to substitute the Vedas for the Bible.—Christian Union.

REMARKS.— We will inform the Christian

REMARKS. - We will inform the Christian

up their mind to substitute the Vedas for the Bible.—Chritan Union

REMARKS.—We will inform the Christian
Union (Henry Ward Beecher's paper) why the
Religio-Philosophical Publishing House—not the
Chicago Spiritualists—republish the BHAGVAT.
The proprietor of this house—S. S. Jones—is a
heliever in the philosophy of spirit-communion.
Spiritualism, so-called, is the PHILOSOPHY OF
LITE.
The investigators in that field of philosophy
find that the early inhabitants of earth, in their
highest conceptions of a Deity, conceived of a
man highly endowed, mentally and physically—a
great warrior, a teacher of moral ethics; that
from time to time, leading men, who were endowed with powers and capabilities for systematizing the traditions of the barbarous people of
former ages, put forth newsystems, based upon
old mythology, until, finally, after the lapse of
eons of ages, the Bhaqvat-Gecta was written by a
learned Hindoo, based upon a then popular system of religion, recognizing BRAIBI as Deity, and
KREESHNA as the second incarnate Deity. An
anoient Hindoos were not only a powerful nation
but a polished people.

Their religion was as much a system, five thousand years ago, as is the Christian religion of today.

The reader of that book will find that the Christian system of religion, which is based upon the
Mosaic, is borrowed or stolen from the Brahmins.
Kreeshna, the son of Brahm, was, like Christ,
born of a virgin and cradled in a manger. His
teachings, in many essentials, are reproduced and
put into the mouth of the Nazarene, and thus the
enlightened world—the polished Christian people of
the evening of the nincteenth century, are believe
ing that the code of morals, the teachings of the
New Testament, had their origin with Christ, the
so-called incarnate Deity. Todisabuse the minds
of all who dare to read or think upon that subject, the BHAGVAT-GEETA has been republished
by the Religio-Philosophical Polished Polished
A FAIR AND CANDID WORK. by the Religio-Philosophical Publishing House and not that "the Spiritualists of Chicago (or of

the world) have made up their minds to substi-tute the Vedas for the Bible,"

Spiritualists—philosophers look upon all past systems of religions as having been useful in their time, as having been the highest conceptions of Deity and moral ethics which the ma of Delty and morat contox which the masses of people in different ages were capable of appreciating. That all systems have been abused by a corrupt priesthood and leading devotees to accomplish selfah ends, no close and careful in-

vestigator can doubt.

The age is already ushered that recognizes sound philosophy and common sense as preferable to all systems of religion, which have their foundations in the traditions of ignorant people—the early inhabitants of the earth. The philosophy of life, Spirit salism, teaches the continuous surfoldment of mind and matter forms also. unfoldment of mind and matter from one plane to another; that such ever has been the law of progression, and ever will be. To more fully comprehend that great truth, we seek to know the teachings of the past; to carefully compare such teachings with facts of to-day—such is the mental food of the immortal soul. Hence we place such food before the people.—Religio-Philo-

### Cleveland Matters.

The following Preamble and Resolutions were unanimously adopted at the close of Mr. Peebles's lecture at Lyceum Hall, Cleveland, Sunday even ing, June 25th 1871:

Whereas. We, the Spiritualists of Oleveland, have had the privilege of listening for some four months, during the last fall and winter, to the teachings of Bro. J. M. Peebles, known extensively on both sides of the Atlantic, as a man in whose heart "is the law of kindness;" whose tongue, when circumstances seem to require it, is a two-edged sword; whose utterances are wisely adapted to conditions, and whose labors to enlighten and exalt humanity are indefatigable; and Whereas, While lavored with his services we enjoyed the greatest degree of harmony, with large and constantly increasing audiences; hence it was and is to us a matter of deep regret that circumstances will not permit his remaining with us at least one year; and Whereas, We have learned that he is again on the eve of sailing for Europe; therefore,

Resolved, That we hereby tender him our assurance of unabated regards; fondly cherishing the hope that his voyage Whereas, We, the Spiritualists of Oleveland, have had the

abated regards, foodly cherishing the hope that his voyage may be a safe and pleasant one, and result in the recuperation of his overtaxed mental and vital energies.

Resolved, That we commend him to the guidance and pro-

storing angels" who are accomplishing through him their purposes of benevolence to persons both in earth and spirit-

purposes of benevolence to persons both in earth and spiritlife, while we forvently desire to again see his face in the
form, and listen to the music of his voice.

Resolved, That these proceedings be officially signed by
the President and Secretary of our organization; a copy
thereof transmitted by the Secretary to Bro. Peebles, and
others forwarded for publication to the American Spiritualist, Banner of Light, Religio-Philosophical Journal, Present
Age and Cruetble.

Lorent Grypor, Secret JOSEPH GILLSON, Sec'y.

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Richteousness; Trust in God.

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