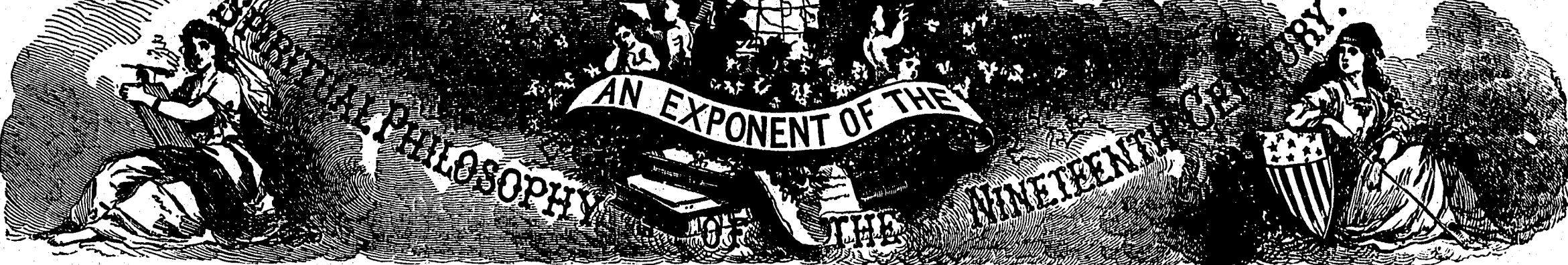


BANNER OF LIGHT.



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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
Specketh 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 never 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 yon 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 wait 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 BEESCHER STOWE.

It lies around us like a cloud—
A world we do not see;
Yet the sweet desire of an eye
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 throbb and beat,
Sweet helping hands are stirred,
And palpitations the well between
With breathings almost heard.

And in the hush of rest they bring
"It is easy now to see,
How lovely and how sweet a pass
The hour of death may be."

To close the eye and close the ear,
To be 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 home from the sunny land
To my darling on the sea.

Spiritualism.

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

BY E. D. HARRITT.

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 unconscious 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-masters?

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 not 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 not 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 one-quarter of our members of Congress are Spiritualists, either outspoken or inconspicuous. 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: Socrates, 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, Esq. 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 others.

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 supposition 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 can not offer some suggestions by which the millennium 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 Beecher admits, does not prove it. What multi-

tudes have been converted from Atheism and Materialism by the facts of Spiritualism!

II. It reveals eternity. If we cannot receive revelations from higher sources now, they could not in Bible times. God's laws are immutable. Spiritualism shows how the prophets and apostles could be inspired with power to heal, to teach, to speak in unknown tongues, and is constantly doing the same things. It is fast driving from the church many of its absurd ideas of heaven and hell. It shows that heaven is not a selfish and lazy state of existence, at an infinite distance from this earth, where the saints can go, and at one inconceivable bound come into the full glory of God; and there, with an everlasting rest, sing the praises of the Creator, caring nothing for the poor perishing millions of humanity they have left behind—caring nothing for the poor husband, or wife, or child, or parent who, according to their belief, may have already gone to the world of endless torment. It proves that the glory and happiness of the human soul is to bless others, and that human spirits gradually mature into angels by cultivating purity and love, by the development that comes from doing good to both those on earth and in the spirit-world. God could, no doubt, rule this and the spirit-world by his own direct power, leaving us nothing to do here or hereafter; but it would be the direst calamity, as we should thus be left utterly weak and selfish. Already Spiritualism 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 church-members, although it represents an imperfect phase of Spiritualism.

III. It robs death of its sting in two ways, first by 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 tears on one side for joyous greetings on the other; and, secondly, it is most consoling to the bereaved ones left behind, that the departed dear ones can return and tell of their happiness, and breathe kind influences upon their earthly friends.

IV. It proves progression to be the law of the universe. The ascending world seems to be coming more and more to this theory. Thus, as in Nature, the mineral world progressed into the vegetable, 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 ineffable 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 toward purity and God. If only one soul should be condemned to this ever-increasing torment, the whole universe should mourn, and Heaven itself should be in tears. My poor, dear brother man, struggling against many troubles and imperfections in this world, can it be possible that our 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 hypocrisy!

VI. It heals disease. The records of spiritual and magnetic healing seem miraculous, diseases of years' standing sometimes being cured in a moment by a magnetic shock. Over a million cases of this healing are already on 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 diagnoses of diseases and the power to heal them. But invincible facts are our support in this matter.

Every grand discovery in the world's history has at the start been scoffed at as visionary, or wicked, or dangerous. But how can spirits thus influence persons in the body? The theory is, that when the soul leaves the earthly form, it still retains the spiritual body, armed with the same magnetic and spiritual forces as before. Now as a mesmerist 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, and say what he dictates, so can a spirit control a proper human subject, making him say or feel

his own thoughts, or for purposes of healing, making the healer's body a reservoir of spirit magnetism which, by laying on hands, can be communicated to the sick. This spirit magnetism, which is the very life-force itself, is much purer and softer and more penetrating than electricity, or mineral magnetism, or even human magnetism. I have seen a small woman, by a mere touch of her fingers, bring spasms to a strong man, cause another to faint, and draw internal disease to the surface by means of several kinds of blisters. A battery of positive and negative spirits is formed around the healer, and just such magnetism in quality and quantity as the patient needs is imparted. The spirits rejoice in this work, and are as much benefited by it as are the mortals whom they heal.

VII. It heals and regulates the soul, driving away insanity, despondency, and those badly diseases which induce vice. The soul-power is considered the central agency of both health and disease. Vice is considered as coming from a diseased condition of the brain, liver, nerves, and other physical organs as well as from contact with undeveloped spirits both in and out of the body, while virtue consists in the harmonious balance of all the powers of soul and body, aided by the pure and good spirits who come as ministering angels from the kind Father. In treating disease and vice, the medical and theological doctors deal 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 the sufferer. There is an invisible ocean 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. Take all the Spiritualism from the Bible, and its soul and power are gone. Study the Bible. Drink in its real spirit, not merely the outward details that apply to the dead past. Study also that other Bible, the Universe, million-leaved and glorious with the harmonies of the Infinite. "Try the spirits." "Doubt 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.

BY E. M.

Superstition includes all those beliefs which do not spring from hard logic, but are induced by the organ of marvellousness, or the aptitude of the human mind to believe either what facts it needs to believe at each stage of its development or those it likes to believe as pleasant and consoling. Such facts never will constitute ultimate truth. Absolute 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 philosophy on good and evil said, "Resist not evil," a precept 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 find it 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 Jesus of Nazareth, or imagines itself in communion with a sort of condensed essence of holy spirit—something to cling to in its weakness, in any case—something which it can conceive of as near its own level, and to which it can bring its own selfish need. How small a part of worship is pure adoration of the all-lovely! How great a proportion of it is greed, hunger, selfish longing, 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 consciousness whatever of any personal Being, and knows that to conceive of God is to set up in the finite mind a Being less than infinite, and so not

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 oily force—the magnetism of a crowd, whose thoughts all concentrate 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 concentrated 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 God 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 idolize. The only God ever really worshiped by those whose duty 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 eternal 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 that there is no end to joy, and that some new and sweet astonishment forevermore awaits him. 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 food. 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 best 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 weakling tottles 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 destiny. Not strong enough to accept its suffering 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 saw 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 woes. There 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 dreariest hell a soul could be condemned to. But to feel there is no end, that novelty 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 impetuous enthusiasm of the fullness of its powers. It is all hope and expectation. Superstition is uneasy and anxious. It is determined that the infant world shall walk early, and ties on the leading strings and bids it trot from prop to prop. But philosophy can afford to wait and calmly bide 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 time."

VERMONT.

Quarterly Convention of Spiritualists.

Reported for the Banner of Light.

Convention met in Stowe, June 23d. 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 Houghton 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. Houghton, Mrs. Chas. Crane, Mrs. Houghton, Wm. B. Parish, and Mrs. Geo. Wilkins as Finance Committee; Mrs. Fannie Davis Smith, Wm. B. Parish and Albert E. Stanley, Committee on Resolutions. Remarks were made by Mr. B. F. Knights, of Middlebury, Wm. B. Parish, Mrs. M. S. T. Houghton, Chas. Crane, of Hyde Park, Dr. Nathaniel Hall 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. A. S. Jesmer, Dr. Randall, A. E. Carpenter—giving ideas of reform—Mr. Knight, Mr. White, from Woodstock, and Mr. Crane. A fine friendly feeling was manifested, and discourses were given. Mrs. E. E. Warner, from Middlebury, 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 choir.

Evening Session.—Order of exercises: music from the choir; speeches from Mrs. M. S. Townsend Houghton and A. E. Carpenter. Mr. Slocum having arrived, and occupying the chair, advised that, as Mrs. Houghton 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 Mr. Mansfield was taken up, and discussed by Dr. Houghton, Mr. Thos. Middleton, Geo. A. Bacon, of Boston, Dr. E. A. Smith, of Braintree, 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.

Friday morning 24d. 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. Houghton 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. Messrs. Keeler (with his lovely wife) and Brigham, two of the promoters of the Mountain House, gave their undivided attention to the comfort of their guests.

Evening Session.—The Committee on Resolutions presented the resolution concerning mediums, which was discussed by the conference. Mrs. Helen Slocum, Dr. Houghton, Dr. Storor and A. E. Carpenter made earnest remarks. Music from the choir preceded an eloquent lecture from Dr. H. B. Storor upon the healing features of Spiritualism, and the evening meeting closed.

Saturday Morning Session.—William B. Parish presented a good resolution, which served as a subject of discussion for some time. Dr. Houghton then spoke well upon the subject of education and providing a means for liberal advancement, also the need of Spiritualists opening their purses and doing something *respectable* at least to provide for the education of their children. Put theology out of all the schools, 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 Bridge-water, said he believed there was good in all, and we were made happier by being friendly and kind to all. Mrs. S. A. Jesmer told something of her experiences. Mrs. Slocum spoke of the good work of E. B. Holden, of So. Charlestown, 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 own soul. Mr. George A. Bacon proposed to continue a conference, granting but five minutes to each speaker, as so many were desirous of speaking. Dr. H. B. Storor quoted Henry C. Wright. Henry said, "I never saw such collection 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. Storor thought it a very inconsistent saying. G. R. Forest, of Winoski, spoke upon temperance, woman's suffrage, and the idea of freeing schools from theology. 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 storehouse 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 desk, for striking the keynote 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 driven 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. Humanly, like a great ship in full rig and well freighted, is passing on over the mad waves of the ocean, regardless of storms and shoals, guided by the undimmed star of eternal truth."

Afternoon Session.—Conference. Resolutions discussed and adopted. Speakers, Wm. B. Parish, Dr. Lawrence, S. B. Nichols, of New York, Dr. Houghton, Dr. Storor, 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. A. is a noble woman. Music from the choir, followed by Mrs. Paul. Spiritualism came into the world to minister, not to minister 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 turn them down, because of the 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 fruitfulness 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 upon 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 compensation 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 eloquent with maternal feeling. Meeting adjourned.

Sunday morning, 25th, was bright and beautiful. Conference. Speakers, Sabin Scott, Thomas Middleton, Mrs. Slocum, Mrs. Houghton, A. E. Carpenter, Dr. Houghton, Dr. J. M. Holt, Charles Crane, Daniel Barrell, Mrs. Lawrence, Mrs. Jesmer, and the President, Volney Stone, Mr. Slocum. 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 never been troubled with great names since. A beautiful 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, well delivered. The meeting closed with music from the choir.

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 discourses. Our best thoughts and feelings can never be uttered. The higher we climb, spiritually, the more we are isolated, and caused to feel alone, though hand in hand with those around us. We seem to be losing the feeling of our earlier faith, when eyes were dimmed with tears, weeping up from souls of gratitude, because of this sweet and holy communion. We are becoming warriors, using the sword of the spirit, undipped in the pure fountain of love. She gave a beautiful description of the spirit-world, as being full of all realities, of which this world gives but faint and imperfect type. Song by Mrs. 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 he 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. Lawrence then gave an excellent address. He described the manifestation of letters arising upon the arm of Mr. Carpenter. Had seen the name Daniel S. Fox upon her arm at the hotel, the name of a lady's husband who was present. It was seen by many. Song from Mrs. Manchester. Address from Dr. H. B. Storor, 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, far having listened to so many good things. Miss Mina Gregory recited "The Credo of the Belts," and was loudly applauded. Mrs. Houghton read the following communication from Dr. H. C. Wright:

"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 'go to it' after old Jordan. Well, I feel like Henry, and nobody else. I do not want to be anybody else, and could not if I wanted to, so I'm not 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. e., purity, love and charity. And I shake hands with them, and we sing 'glory hallelujahs,' 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 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 do not cast down. Do as I once bade you, 'shake 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 earnest noble men and women, embodied and disembodied, and the day is near at hand when the work you are doing will be appreciated by men and women around you. Melvina, dear, no bio friend! I am with you most heartily in the work you are doing. My soul responds amen to the words your 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 most heartily. I cannot see a way for any religion or any belief that has not the highest practical good of humanity 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 these faculties direct. Melvina, I see many here whom I know well—dear, 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 I can 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 keepers and speakers, with remarks from the President, the Convention adjourned.

RESOLUTIONS ADOPTED BY THE CONVENTION.

1. Whereas, Humanity has long suffered from the infliction or enforcement of unjust human enactments, such as taking interest on money, and by the monopoly of land and the avails of labor, and that we consider lawyers and money-lenders, as such, (not as men, for there are some noble men among them, but in their practical professions,) are the least to be respected; and any class of men who, as the former will take from one man the result of his honest toil, giving it to others, reserving the lion's share for himself, thereby engendering hatred and revenge among the people, and the latter, by taking interest on money, so fully 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 but avarice and poverty, wretchedness, want and war; therefore,

Resolved, That as Spiritualists and reformers, we consider it our duty, yea, more, to do all we can to rectify this great infliction upon human rights and happiness as speedily as possible.

2. Whereas, A portion of our legislators, at their last session, for some unpardonable reason, vetted and defeated by their votes a bill presented for their consideration and acceptance, granting to women the right to vote in school districts where they were required to pay taxes for the support of schools; therefore,

Resolved, That we consider such act unkind, ungenerous and unjust—an insult to all women thus concerned; and resolved, that we deem it our right and sacred duty to do all we can to secure, as soon as possible, not only the right of suffrage to women in school districts, but that she shall receive equal rights with men everywhere.

3. Whereas, 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 kingdom, to remonstrate in emphatic terms against all such abuses as come under our observation.

4. Whereas, Certain evangelical Christians of the more superstitious 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 Christian religion shall be recognized as factors in the organic 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 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 ecclesiastical system known as Christianity, and will strenuously resist every such effort to prostitute the axis of the American Republic to the protection of sectarian bigotry.

5. Whereas, The Vermont Legislature, in their assembled wisdom and usual conformity to the religious and popular dogmatism, rejected the application to incorporate the State Spiritualists' Association; therefore,

Resolved, That as consistent Spiritualists, having some self-respect, we will not open our mouths for any men representing to the State Legislature who will thus degrade themselves and insult to many of the noblest men and women in Vermont.

6. Whereas, 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 therefore approve of all persuasiveness and legal measures to suppress their use.

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 charac-

ter, and that Spiritualism should be held responsible for what it teaches, rather than for the individuals that may attach to its adherents.

7. Resolved, That true marriage is perfect fidelity to the conjugal relation between one man and one woman, and no other; that, obedient to this natural law is required to purify and reform society all over the world.

8. Resolved, That while Spiritualism would develop the principles of love among men, thus uniting the human family in one brotherhood, it does not inculcate 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 is deprived of its most holy safeguard.

9. Resolved, That as our mediums are often developed 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 the ministrations of the gifted, it is due to ourselves to see that they are provided with such material aid as we think their condition deserves; and it is incumbent upon us that we make their thorny road, so laden with difficulties as smooth as possible, by contributing to their needs.

10. Resolved, That modern Spiritualism is the key which unlocks all mysteries contained in the books and books held sacred by the ancients and that it comes not to destroy, but to fulfill and conserve all truths taught by former inspired teachers.

11. Resolved, That souls of the dead, when called to the higher life, carry with them a degree of spirit-force calculated each in its sphere to increase the power and significance of the spiritual movement, while degraded and deformed souls, or out of the body, tend to retard true reform, hence we may expect a "greater work," until all errors are overcome.

12. Resolved, That a belief in the miraculous and supernatural comes mainly from ignorance, while knowledge precludes all such notions; 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 to everlasting.

13. Resolved, That man-ordained teachers and popular preachers, who still adhere to "the letter which killeth," while rejecting "the spirit which giveth 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 superstition.

14. Resolved, That the principle of justice precludes the possibility of one person being saved 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. "Whoever man sows, that must he reap."

15. Resolved, That while we regard Spiritualism as the substance of all religions past and present, we find it to be perfectly scientific and reformatory. Its advocates are the bulwark and impetus to all great means of reform, including that which begins in the individual, bringing to the battlements of the soul the angels who are ever ready when devoutly invoked, to assist in overcoming a acquired and inherited perversities, giving greater self-control by imparting a modified omnipotence to the human will, proving how truly heaven helps those who help themselves.

M. S. TOWNSEND HUGHTON, Secretary, serving for Dr. George Dutton, regular Secretary for the Association.

At Large.

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. Dison, 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 staunch 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.

TROY.

I visited the Children's Lyceum, under the conductorship of that true and earnest worker in the cause of Spiritualism, Benjamin Starbuck. I want to say that the Troy Lyceum is one of the best I have ever seen. In point of order and quiet demeanor, as well as in answering of questions, 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 Lyceum, 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 win.

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 be 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. Peabody, 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 I found Dr. Larkin, the person that Emma Hardinge speaks of in her book, who had such wonderful spiritual manifestations in his house, at 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 Ballston Spa, I made my home for a few days in the family of Bro. Isaac Nash, where I was very kindly and hospitably entertained. Medford 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 physical phenomena on record. She is not a public medium, and has only given sittings in the presence of her husband and a few invited friends, for the purpose of satisfying them of the truth of spirit communion. In these séances she has had almost every phase of physical manifestation yet known, such as rope-tying, showing of spirit hands, independent spirit writing and drawing, etc. Among other wonderful things she has been influenced to execute pencil drawings of beautiful wreaths of flowers. These drawings are usually 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 finished, then, on putting the four square pieces of paper together, it is found that the wreath is perfect, every pencil stroke joining exactly as if the drawing had been done first and then the paper cut into four parts. The section drawing of this medium is very remarkable, and somewhat difficult to imitate by expositors.

DEANSVILLE.

A quiet, sequestered little town in the southern part of Oneida Co., was my next stopping place. Here I found quite a society of Spiritualists, who are having meetings twice a month. 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 attended. I called at the house of Mr. Ely, where for many years they had most convincing and interesting physical manifestations, some of them very closely resembling the Scitford, Conn., mysteries. For eight years there was an audible spirit voice that talked with the members of the family—sometimes in the dark, at other times in the broad daylight. Hundreds of letters were written 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 backwards 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 Mrs. Williams, whom the friends speak of in high terms as a lecturer. At

EARLYVILLE.

I spent a Sunday, and delivered two lectures to good audiences. While stopping here I was kindly entertained at the home of Bro. Culbert 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—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 overwhelming 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 a hall, the building of which constitutes one of the most remarkable evidences of spirit-control on record. It seems that Timothy Brown, a citizen of that town, and a Spiritualist, had occasionally engaged lecturers to come and speak in Georgetown. Finally the church people got 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 school-house 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 with it. 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 thirty-two 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 affords 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 change of appearance 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 laughed and jeered him, and when the frame was ready to be raised, refused to assist him, saying it would never come together properly in the world, for Brown was no carpenter. Finally he got a good joiner to help him, and the frame was raised, not one single stick of which but fitted exactly. The church people said Brown would die of hard work before the building was done, yet every day they saw him there, working away, regardless of their sneers and epithets, until by-and-by the work was done, to their discomfiture, and the poor, despoiled and crazy Spiritualist had by far the best and handsomest house in town, with as good a hall for lectures as there is in the country, 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

her husband in building this beautiful hall. When they lost their hard-earned property and found themselves entirely destitute, she did not sit down and mourn over their misfortunes, but, like a true and noble woman, she went cheerfully and bravely to work with her own hands, and 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 husband, 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 building in such a style, it does not seem possible that one man could have done it in the time, even if he had been the best mechanic living, instead of a farmer fifty years or more of age. He says, "While I was at work, if I started to make 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 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, and what he has done alone without one word of encouragement from any one in the body, and amid the strongest opposition, and take courage. Pictures of the hall can be procured by addressing Timothy Brown, Georgetown, N. Y. Lecturers, give him a call when you pass that way. It will baptize you with a new inspiration to speak in Brown's Hall.

Thoughts by the Way.

DEAR BANNER—In my last letter I omitted to mention 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 Capt. Paine all information they may desire with regard to matters spiritual and temporal in that city; therefore let them look out for the white-haired police officer, realizing that they see in him 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 belonging 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 last-named place I was welcomed by my brother-in-law, 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 best cherished memories of a busy life. The farms are very extensive, covering a vast distance of rolling prairie; consequently neighbors are "few 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 toll-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 Religious 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 had 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 the second and third Sundays in the month, I am to lecture in Fort Huron, Michigan, where eleven years ago I first entered the ranks of Spiritualism as one of the world's workers. I am constantly in receipt of invitations to lecture, but from such entirely opposite points of the compass as to render it difficult to make up my route. Permit me, therefore, to say to your readers that I am anxious to make an engagement for six months or a year, and would have no objection to going South. I do not wish to argue the respective advantages of itinerant over settled speakers, or vice versa, for both are needed, but simply am persuaded that I, at least, can give better satisfaction where I have time and opportunity to learn the needs of those to whom I minister.

Yours for truth, LAURA CUPPY SMITH.

306 South Clark street, Chicago, Ill., July 4, 1871.

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

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open 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.

Banner of Light.

BOSTON, SATURDAY, JULY 22, 1871.

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"Warrington" on Spiritualism.

The Boston 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 takes 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 knowledge; and that is the same as saying 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 if "Warrington" has made good his rapid 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 sourest and 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-communication, 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 all. 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 they? What are they doing? Can they be interested in us still? These are vital questions to the soul. Fine writers step over these questions like a school-boy going through a grave-yard, rejoicing 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 positive. We are told there is no sorrow, no pain, no hunger, no thirst, no death. The awareness 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 hearers the scripture argument for his belief, in the following style, which we reproduce from the columns of the Express itself. Every believer in Spiritualism will peruse such outside pulpit testimony with genuine satisfaction:

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

This divine clairvoyance was not rare in the primitive world. The cases of Jacob, Elijah'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 preacher referred to the angelic, the diabolical and departed friends.

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 joys came not through the bodily organs, but through spiritual impressions. The next position was then taken up, viz: that the Bible 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 fiery furnace, and John in Patmos receiving 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. He Christ encountered Satan in the wilderness. So we every day hold converse 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. In Grecian games were then used as an illustration, in which the audience came from every quarter, and were ranged the nearer to witness 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.

Then considerations apart from the Scripture were taken. First—This earth was the birthplace of those departed spirits. The strength of attachment to a native place is well-known.

Second—It is the scene of their spiritual conflicts. 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 and children?

The departed good take a great interest in the career of a Christian. If angels rejoice over the salvation of a prodigal boy, does not his departed mother? She would rather lead the anthem of the heavenly choir, and the angels would yield to her for he is best. 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 murderers, Mrs. Laura D. Fair, whose execution has been fixed for the 23d inst., and as popular feeling sets in a strong and unbroken current against her not only in San Francisco but throughout the State, it is 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 had 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 unben from its excitement sufficiently to warrant it in reviewing the matter conscientiously, it will unquestionably be found that prejudice 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 her; and that there was a visible and irresistible bias of the Court, the press, and the general public against her. The editor justifies her in nothing, neither in her former relations with her vic-

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 in herself, that he whom she had killed was the one she loved best 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-Communication—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 by 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 returning. I lived in this life seventy-five years, and departed from it the Friday before Christmas, 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. But how disappointed I was, when I came to myself in the new life, and found that the blessed Saviour had been here so long, and I had not known it. Were we not told that he would come as a thief in the night, and his own would receive him not? and that he would be attended by legions 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 was he."

He then refers to Miller, the apostle of his former creed, and says he was inspired by a great truth; "he intuitively apprehended the coming of the angels in attendance upon the Christ-spirit 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, 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 did you feed me; you did not give me any service. Now, woe of remorse, of repentance, must grow for awhile in the garden of your 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 belief that the message was from George Howland; and I sincerely hope it may have the desired effect, not only in his family but throughout the town of Topsham, for I do not know of one 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 single motive 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. ANNE 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 Chelsea have recently been considerably interested on account of the discovery of what resembles a human face on a pane of glass in the window of an unoccupied house on Pearl street. Crowds have collected from all quarters 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 "humbug," according to their status; but to us it appears more like a new phase in the spiritual phenomena, by which the spirits endeavor more fully to appeal to the general public, in order to prove their presence and power.

Spiritualism in Troy, N. Y.

The Troy Budget of a recent date devotes over a column to a detailed account of "The Rise and Progress of Spiritualism" in that city. "What the Spiritualists Believe," "Local Status of Spiritualism 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 them prominently among the religious societies of the world. Their days of persecution have 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 take care of themselves, and to prosper in spite of 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 meeting-house 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 societies of the Spiritualists.

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

The account concludes with this strong statement: "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, undecided, 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 appearing from the Caddos, Wichitans, and their affiliated bands; also the Arrapahoes and Cheyennes. The speeches brought forth by the presence of these men were equalled 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 in 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 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.

Read the Message Department in this 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 history will show some definite purpose in the noises 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 occur 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 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 it is a noise of moving chairs and tables in the kitchen. There is also the noise of conversation between two men 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 Thunders.

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 flamed 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 representing 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 much-abused spectacular drama are healthier food for young imaginations than this tawdry trifling 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 to England (and hopes to do the same this year) 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 Phoenix Hall would be a nice place for the meetings.

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 example of what we are receiving, we give the following extract from a recent private note written by a well-known merchant of the above-named city: "We are forming an organization here now, 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. Peabody."

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 Christianity." He is ready to make engagements with any societies desiring his services.

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