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Written for the Banner of Light. SARAH, TO THOSE AT HOME. BY WILLIAM BRUNTON.

How long it seems since home I left To breathe in this high region fair ! How long it seems to you, bereft Of my accustomed presence here! But now you know I oft return And mingle in your circle bright, And still with all pure feelings burn, Awaking comfort and delight.

I 've not forgot; 'tls past my power To lose the trace of aught I knew, And least of all that rose-bud bower That in your sweet affection grew. You still attend my memory dear, And nurture all my nature mild, And I return the love to cheer, That made me your sweet, darling child.

I 'm not alone in this pure sphere. But blest with friends you long have known, That come with me the home to cheer From which my twining love has grown. A smite for each, a kiss for all, And greetings deep and wishes strong, For young and old, for great and small, A smile and kiss to each belong!

Then banish dark and doubtful fears, And whate'er seems our lives to part; Your joys are mine, and so your tears, And so the throb of each fond heart. Believe me, brothers, sisters mine, Believe me, father, mother true, While moon and stars shall sweetly shine. In silver light I'll watch o'er you.

The Recture Room.

The Bible Position of Woman Contrasted

with Her True Position.

A LECTURE BY PROF. WIGLIAM DENTON, In Music Hall, Boston, Sunday, Jan. 8, 1871.

Reported for the Banner of Light.

Henry C. Wright once asked a friend what he thought the reason was that the Bible was so unnst to woman. A lady who was present said, " I can tell you: it is because the Bible is a he book!" How much truth is contained in this statement! Here we have sixty-six documents, professedly pritten by forty different individuals—at least and every one a man Two of them-Ruth and sther-go by the names of women, but no one supposes they wrote a line of them. The Jehovah the Bible is a he; he has no female companion no wife to calm his rufiled temper, or smooth his troubled brow, when he is "grieved at heart." Jesus is a son-God never begat a daughter to how his appreciation of the more refined and more moral sex. The Holy Ghost is a he. We told: "When he (the Comforter) is come, he ill reprove the world of sin," &c. Three male dersons in one God, or one godhead embracing hree male persons, constitute the divinity of the Ohristian. There is the Heavenly Father, but no Heavenly Mother; the Lord is a man of war, but here is no divine lady—to be a woman of peace; and with these one-sided he divinities, and this one-sided he book, woman has but a little chance. We don't get very far in the book before we and that the Bible is a very one sided—and that male-sided—affair. The three angels who appeared to Abraham were men; a man angel appeared to Manoah and his wife; a he angel of the Lord rolled away the stone from the mouth of the populchre where Jesus lay; the angels who upon the morning of the first day of the week greeted the two Marys as they entered the sepulchre, are called "two young men." And the Apocalyptic white throne four and twenty elders, men of course, and next to them one hundred and fortyfour thousand who had not defiled themselves with women, and who sang a song that no man else could learn. The lecturer said that there was no room there, according to John, for the women who had never defiled themselves with whiskey-grinking, tobacco chewing men. The drift of the

We have the names of the patriarchs, from Seth Noah—very important individuals they were, to doubt—but where are the matriarchs, the nothers of those sturdy men? Adam had daughers, but it is not considered necessary to give the mames of them; they were women. The Lord chose the tribe of the Levites to minister to him in the temple, but it was the sons of Levi, not the daughters-they were fit only to give birth to mons of Levi who should be priests to the Lord; woman was altogether too impure to minister before the Lord. The Bible account of the creation ras in harmony with all this; man is made first, made for a purpose, but there is no purpose at all (according to this account) for the creation of woman except as a helpmeet to man—but who is to be her helpmeet? She must evidently look after hat matter herself. Man was made at first hand but of the dust of the earth, but woman was merean after-thought, made out of the rib of a man. ecause God found man uneasy, restless and unappy without her company. If a woman had ritten the story, and pious men were told that hey were made out of the rib of a woman, and nusequently must obey her, how many of them ould swallow it? Then why should woman beeve this when written by a man?

Bible accounts seemed to be that woman was an

inclean thing, and as far as possible to be avoided;

wherever the sex of an angel is indicated in the bible, it is always a male.

Next comes the terrible fall! Man never would we fallen, had it not been for his easily tempted fe. Woman seems next to the devil, according it, and next to him in the curse that is proounced upon her:

his wife, that the words of the Lord may not fall to the ground. Upon this passage, the speaker said, hang many of the harsh rules regarding woman, and it was a fruitful source of her troubles. A law existed in England that a man might beat his wife, provided the stick was no larger than his finger. How can a man rule without a sceptre? This stick is the Britisher's sceptre, which the law allowed him to lay on as occasion required, or his will dictated. If the Bible is to be credited, Jehovah's curse made this vile law.

Pass on in the Bible and see the allusions made to woman in Genesis. They are very few, and not much to her credit. The speaker referred to Sarah, the wife of Abraham, of whom Peter had eaid:

"For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in sub-jection unto their own husbands: Even as Sarah obeyed Abraham, calling him lord, whose daughters ye are, as long as ye do well."

Let us see, said the speaker, what good things Sarah did-by which she came to be worthy of the eulogium of the apostle, and in the doing of which the women of later days are to be called her daughters. Sarah was the woman who, when her husband went down into Egypt, and told her to lie for his advantage, did so; and upon the success of the experiment, repeated it in another locality. And, women, you shall be called her daughters, if you only do well. Think of the high honor conferred upon you by the Bible. That "well" is very significant.

The speaker then proceeded to review the history of Lot, and the account of the angels that came to rescue him from Sodom, and said that when the messengers of the Lord would no longer allow them to linger-for they saw the "fire shower of rula" about to burst over the devoted cities-but forced them away, Lot's wife, who could not bear to part from her home and neighbors, looked back, thus kindling against her the wrath of God, who forthwith transformed her into a pillar of salt and handed her down as a petrified pickle, to be a warning to pitying woman in all generations. And when they had gotten into the mountain, it was, according to the Bible, those wicked wretches, his daughters, who inveigled their father, "the righteous Lot," into drunkenness, and induced him to commit the crime of incest. If any man should do so to day, there is not a person in the country that would not consider him an old hrute, and a prison would be regarded as bis proper home.

The speaker said we had in the Bible, also, an account of the wives of Jacob, but it was not much to their credit. Very few ladies of the present day would desire to leave such a record behind them. Rachel stole her father Laban's images of worship, and lied about them when overtaken; and the other proceedings of Leah and Rachel concerning Zilpah and Bilhah were not particularly chaste. The speaker said that in the Bible tempted by the wife of Potiphar; but if a woman had written the story, perhaps the record would have been a different one.

I think as woman advances in time, so do her deeds advance in horror—that is, the deeds ascribed to women in the Bible. The lecturer here drew a strong picture of the life and doings of Rahab, the harlot, who was highly praised both in the Old Testament and the New. Paul says, in his epistle to the Hebrews: . "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace."

And James, in his general epistle, says:

"Likewise also was not Rahab the harlot justified by works, when she received the messengers and had sent them out another way ?"

Praised in the Old Testament, and by two apostles in the New-one of whom praises her faith and the other her works-the speaker said it was an interesting question as to what she had done. And this was it: When the Jewish armies, under Joshua, were preparing to attack the city of Jericho, two spies were sent to discover the strength of the hostile position, and they retired to the house of Rahab the harlot, after accomplishing their design. Here, the King of Jericho, being informed of their presence, sought them by his officers, but Rahab had secreted them upon the housetop, and covered them with stalks of flax. To the messengers she lied, telling them that the men passed out of town "about the time of shutting the gate," and advised the troops to pursue them. which was done, so says the record, on "the way to Jordan, unto the fords." The gates being shut, Rahab, who lived by the town wall, first having exacted from the trembling Hebrews an oath that her family and relations should be spared if the Jews conquered the city-and promising herself not to mention the business of the spies-let them down from a window, and they escaped, to bear the news to Joshua. And there was this miserable woman, laden with her guilty secret, knowing of the commands the spies said the Jews had received from their God-to "slay everything that breathed;" knowing that her neighbors and friends must all perish by sword and fire, and yet failing to warn them of the impending danger. She said not a word. The army of the Lord came up against Jericho, and in the expressive language of the Bible, they destroyed everything except Rahab the harlot and her family, whom they preserved as a reward for her treachery. This is the woman who is to be set up as a model to all generations, and who is so highly extolled.

The speaker said there was also another model woman spoken of in the Old Testament. We were told that the angel of the Lord said:

"Blessed above women shall Jael, the wife of Heber the Kenite, be; blessed shall she be above women in the tent." What had she done? Deborah, the prophetess -who, the lecturer said, was the only woman who had even the name of ruling Israel-and Barak were endeavoring to throw off the chains of galling bondage, and escape from the hand of Jabin, king of Canaan. Sisera, the captain of will greatly multiply thy sorrow and thy conception; will greatly multiply thy sorrow and thy conception; and thy described sorrow thou shalt bring forth children; and thy described shall be to thy husband, and he shall rule over thee."

What plous man would allow this prophecy of God gave the host of Sisera into the hand of Ba
God gave the host of Sisera into the hand of Ba
In Numbers xxvii: 8-11, we have the law of inheritance:

"If a man die, and have no son, then yo shall cause his inheritance to pass unto his daughter.

God to fail? No one, of course. He must rule rak and the Israelites. Sisera, seeing that the battle was going against him, descended from his chariot, and fled for his life; and as he pursued his weary way, he was gladdened by the sight of a place of safety-the tent of Heber the Kenitefor he was his friend. And as he drew near, Jael came out, and in a kindly manner said: Turn in, my lord, turn in to the; fear not." He went in, and she covered him with her mantle. He said, "I am thirsty;" and she gave him milk to drink. He said to himself, "I am just as safe here as if I were at home;" and he requested her to stand in the door of the tent, and tell any one who should inquire that there was no one within. She did so; and the poor, weary soldier sank into deep slumber, dreaming fondly of his friends at home. So this, then, is the good deed she did, for which the Bible praises her so highly! Not at all! We will watch that woman. She sees that the man is fast asleep—she listens to his heavy breathing-she takes in her left hand a nail of the tent, and in her right a hammer, and she drives this nail into his temple, and the poor wretch falls dead at her feet! This is the deed she did, for which the Bible applauds her, and for which Deborah, the prophetess, sings in her praise a song as horrible as an Indian scalpdance, and inspired by just the same spirit.

The triumphant song of Miriam is similar to this. She said:

"Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea," when the waves leaped over the ten thousand Egyptian soldiers who had left their homes at the command of Pharaoh, And even to-day, the speaker said, might be heard this same song in our fashionable churches, celebrating the destruction of these Egyptians thirty-five hundred years ago. It pleased the Lord once-why should it not in our day? [Applause.] The story of Jobafflicted by the devil, and still more by his wifewas referred to by the speaker as being another instance of the same kind of demoniac acts ascribed to woman; but if a female had written that book, he thought a different advice to her husband would have been put in the mouth of the woman of Uz than the scriptural-" Curse God, and die." In the book of Proverbs occurred the statement of Lemuel's mother, which she taught him, wherein was to be found the silly injunction:

"Give strong drink unto him that is ready to perish, and rine unto those that be of heavy hearts. Let him drink, and forget his forty, and remember his meany no more."

I hardly believe a women wrote that passage. It looks as if some guzzling fellow wrote it, and then palmed it upon a woman. If she meant by that that he should forget his poverty, he would be obliged to he in a perpetual fuddle; for every time he became sober, he would "remember his misery." [Applause.] The speaker then referred to the biblical account of the mother of Samuel, who prayed God for a son; and after a while Samuel was born, and she pours forth a prayer to God; and in that petition she says—or the writer says she does-1 Sam., ii: 8:

Now, that is just as good sense as to say of the moon, "The moon-that great white cheese-is the Lord's; for his are the cows that gave the milk of which it is made!" [Laughter.] I hold that the representation of woman's condition in the Bible, when that book is received as God's inspired word, leads man to look upon her as an inferior, and to think that he is but obeying the commands of God in his efforts to keep her in the exact position in which she is placed in the Bible.

Let us look over these laws of God, as they are called, and see what they do for women. The speaker said, according to the law of Moses, if a woman bore a male child she was counted unclean for seven days and "could not enter the sanctuary for three and thirty days;" but if it were a maid child, then she was unclean for two weeks, and "not allowed to enter the sanctuary for three score and six days." Why should a woman be unclean twice as long when she bore a maid child than when it was a male child? The idea is that a woman is an unclean thing, and the woman who brings one into the world is also unclean. Again, we find in Numbers xxx: 2-8-13:

"If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond: he shall not break his word, he shall do according to all that proceedeth out of his mouth."

But if a married woman makes a vow: "If her husband disallowed her on the day that he heard it, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her for the woman; but the woman for the man." which she ditered with her hips, whorewith she bound her soul, of none effect. Every yow, and every binding oath, to afflict the soul, her husband may establish it, or her husband may make it vold."

her husband, and if he chooses to break her yow he can do so, and the woman goes free; but the woman has no such power over her husband. Her judgment is not to be relied upon; her husband must judge for her. According to the law of Moses, there was a permission for a man to have more than one wife; but none for a woman to have more than one husband, and the speaker was of opinion that, judging from the condition of those who had one according to that law, she would not desire any more.

The speaker then reviewed the law which permitted a man to put away his wife for uncleanness, and drew a ludicrous picture of a woman who, under the Mosaic law, should lodge a complaint against her husband for uncleanness. She would receive the answer that the law did not provide for the case. If she had been unclean, the matter could have been settled in a moment, but whiskey drinking, unclean husbands, making and let the monkeys screech. [Laughter.]

And if he have no daughter, then ye shall give his inherit-

None to his wife-his widow, who perhaps is in the greatest need. She can only retain the inheritance by marrying her late husband's nearest kinsman.

"And if he have no brothren, then ye shall give his ineritance unto his father's brethren. And if his father have no brethren, then ye shall give his heritance unto his kineman that is next to him of his fami-, and he chall possess it."

His cousins might receive what his widow could not. The Bible especially enjoins upon us to care for the widow and the orphan; and it would seem very necessary to do it if this law were enforced. The speaker said the money would go to distant male relatives, while the daughter would have to content herself with being the tenth wife of some Jew who might have robbed herself and mother of their rights.

The speaker said we were told that, in the New Testament dispensation, God dealt with the race in a far different manner—that the Old was superseded by the New because it differed from the spirit of the age; that within the New we had the law of God portrayed, which was suitable for men and women in every age, and which would do absolute justice to the weaker sex. But, he said, I do not believe it. The first thing in it is the genealogy of Jesus, in which there are three women whose names are given: Rahab the barlot, whose deeds have been previously related; Ruth, who if a young lady of the present day should follow her example it would prove destructive to her reputation; and Bathsheba, who committed adultery with King David, which act finally resulted in the murder of her husband, Uriah. These are the women-among all the female ancestry of Jesus-whose names are especially worthy of ransmission to posterity, that their deeds may se copied and their virtues emulated, I suppose, leaus was never married in this life—was never to be in the life to come; the remarkable heavenly "Bride" sung of in Revelations turns out to be only that spectral "holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride for her husband,"

Jesus also says:

"There are some cunuchs which were so born; och there are some cunuchs which were made cunuch men; and there be cunuchs which have made themselves cunuchs for the kingdom of heaven's sake. He that is able to re-celve it, let him receive it.

In other words, he that could live unmarried would be doing honor to the kingdom of heaven. Paul said he who married did well, but he who did not did better; saying " to the unmarried and widows, It is good for them if they abide even as I, But if they cannot contain, let them marry; for it is better to marry than to burn "-that is, to burn in lust. What a high idea this old, crusty bachelor, Paul, seemed to have of woman! and he never evinced a higher; and with this low, debasing conception of woman's characteristics the New Testament goes hand and glove, almost from purity in heaven is to pick out and place next the four and twenty elders, one hundred and forty-"The pillars of the earth are the Lord's, and he hath set four thousand men in the presence of God, because, for sooth, they had never defiled themselves with women! [Applause] Women are unclean, is his idea; and men, by coming in contact with them, are also rendered unclean! This was a fair representation of the Scriptural standard applied to the gentler sex.

The speaker then reviewed the sharp retorts of Jesus, with reference to the women by whom he was surrounded. He said in a very ungentlemanly manner to his mother: "Woman, what have I to do with thee? mine hour is not yet come." When told that his mother and his brethren stood without desiring to speak with him, he replied: 'Who is my mother? and who are my brethren?" He chose twelve disciples, and then seventy more, but not a woman among them. But they followed him from Jerusalem to Galilee, and to the foot of the cross-why not have given woman a chance also as a disciple? Paul says: "The head of the woman is the man." Now you know, ladies, whom your head is. If you are married, your husband; if not, perhaps your brother or your cousin. In 1 Corinthians xi: 7, the same sturdy advocate of the old system says: "Man * * * is the image and glory of God; but the woman is the glory of the man." That is, I was made firsthand, but you were only made for my convenience: "For man is not of the woman; but the What a falsehood on the very face of it; without woman we should never have had an existence A woman may not vow contrary to the will of on this planet. Paul says again in Ephesians, v:

"Wives, submit yourselves unto your own husbands, as

"Wives, submit yourselves unto your own nusbands, as unto the Lord.

For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything." Think of that! Not in right things, not in true

things, but in everything. Can you conceive of anything more insulting and degrading? The woman who accepts that Bible as divine, ought never to pronounce the words "woman's rights;" the woman who believes that book to be true, has God's foot on her neck, and must accept her position, living in silence with all subjection. [Applause.] Again, the record says:

"Suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.
For Adam was first formed, then Eve."

This is wonderful reasoning. Why, if this had not been written by an apostle, it would receive there was no help for her against her husband the merited ridicule of mankind! But fishes were whatever. But the speaker believed that if the made before men, so we must go to school to the women of to day had the power, and exercised it, minnows; baboons were made before bishops, away would go the tobacco-chewing, smoking, so the reverend gentlemen must preserve silence

such an exodus as had not been seen since the children of Israel came up out of Egypt. [Laughter.]

In Numbers xxvii: 8-11, we have the law of in-

Now suppose some apostle Pauless had said: "Suffer not a man to speak in the churches," how | soul."

many men would have believed or obeyed the injunction? [Laughter.]

The speaker said that just as long as the Bible was held as divine, just so long would woman be trodden down. When some days ago he a tended the fair of the Woman's Suffrage organization, he could not help seeing that most of the women who took an active part in the movement were of heretical tendencies-which was naturally to be expected, on account of the broader outlook afforded the sex by the liberal views of to-day.

The young widows seemed to give much trouble to the Apostle Paul; he said in 1 Timothy, v:

"Withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." I wonder, said the speaker, if the apostle Paul

himself did not frequently come under that head of speaking things that he ought not-and most invariably when he spoke on the subject of woman! [Applause.] This principle, the speaker said, could be seen in the administration of the Christian church matters to-day. Woman could work in fairs, and by boly lotteries and godly raffies, to help build a pulpit-but she must not speak therefrom—or buy a Bible for the minister to pound, but she must not expound it. She must have no voice in such matters as scripturally belong to man, but must learn from her husband, and patiently execute it. With the exception of the Quakers, and a few of our liberal sects, this depressing view of woman's position was maintained. The Quakers, from the first, assumed a higher standard for woman, based on their declaration that puts the living spirit in the present before the written revelation of the past. So Spiritualism, from the first, proclaimed the same truth, and took the hand of woman, and led her to see the higher and broader fields before her. We shall never go back one inch from the position we have taken, but keep on till woman has all the rights of which the Christian church has deprived her. When woman has justice, she will have an equal amount of the money that the man and wife together earn. You have no right. oh man, to decide what your wife shall wear, any more than she to decide what you shall wear; no more right to take money and spend it without her permission than she has to do the same thing. The speaker said he had, before now, seen a woman go tremblingly up to a man-her husbandand say, "I am going to town to day, and I want some money." "How much?" replied her "lord," angrily. "Fifty cents." "What for?" "I want to buy a ribbon." "What is it worth?" "Thirtyseven cents." "Well, here it is - but bring mc back the change!" [Laughter.] This man might belong, and doubtless did, to the pious class, but he was evidently the last to do justice to the woman he had taken to be his life's companion. You tell me the man earns the money; but how much would be earn if he had to take care of the beginning to end. [Applause.] John's idea of children, do the cooking, and sit up half the night to do the mending for the family? [Applause.] Man must adopt the rule of treating a woman as he would wish her to treat him, and then he would not be found grudging her a pittance from the supply she jointly helps to secure. Justice will not come until women have the franchise. [Applause.] But many will say: "Oh, but you don't know what will happen if it is so!" The lecturer said if it had been the habit, in past years, for men to be disfranchised, the same argument would apply with equal force to any movement looking to their receiving the right to vote. Woman has precisely the same right that we have. She is now demanding it, and I am glad of it. Paul, with his tyrannical injunctions, is going down, reason and manliness and womanliness are coming up, and by-and-by we are going to have universal justice, and then we may hope for universal happiness. Whatever puts woman down puts man down also. Our schools, our seminaries, our pulpits, our colleges, must be thrown open to woman as to man; and when this is done, we shall march on the pathway of progress as humanity never marched before. [Applause.]

Theodore Parker's Grave.

Mrs. Laura Curtis Bullard, who lately visited the grave of Theodore Parker, in a letter to the Golden Age, gives the following account of the American Pine growing by its side:

"The wish of the dying Parker was granted. He reached Florence to breathe his last sigh here, and to sleep his last sleep in the little Protestant, churchyard. Let me have a pine tree planted beside my grave, hie said to loving friends—and as the nearest approach to his desire, it was their intention to plant an Italian stone plue near his last resting place; but before this was done, Mr. Samuel Longfellow came to Florence. He and some other American friends of Theodore Parker wished to have a photograph of his grave, and knowing his request that a pine tree might wave knowing his request that a pine tree might wave over him, they borrowed from the Royal conservatory an American pine which was growing there in a pot, and placed it on the grave, merely to have it there while the picture was taken. They requested the man who had charge of the cemetery to return it to the greenhouse from which it had been taken, and he promised to do so; but with the dilatoriness of an Italian, he allowed some time to pass before he thought of his agreement. Meanwhile the roots of the growing pine tree burst the earthen pot which had contained them, and embedded themselves firmly in the ground under which Theodore Parker rests, and so an American pine tree has planted itself over ground under which Theodore Parker rests, and so an American pine tree has planted itself over the noble-hearted American's grave. There it stands, the most fitting of all monuments, over Theodore Parker's last resting place. The slow years will bring to it only increased strength and heauty, as the same years will bring to Theodore Parker's memory only greater honor."

Henry Ward Beecher says: "There is nothing more offensive to me than to be greeted in that rough, religious way, 'Well, brother, how is your soul to day?' None of your business. It is a kind of familiarity I do n't relish. If my father were to come to me and put his arms around my neck, I should look up with pleasure; but, should a stranger do the same thing, I should resent the action as an insult. And what I won't permit to be done to my body, I shall not tolerate on my soul."

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Original Essay.

THE HOLY CHOST-ITS HISTORY AND ORIENTAL ORIGIN.

BY K. ORAVES.

Of all the weird, fanciful and fabulous stories appertaining to the goals and other spiritual entities of the olden times, whose capricious adventures we find so profusely narrated in the legends of Oriental mythology-of all the strange, mythical and mystical feats and ever-varying and ever-di verging changes in the shape, appearance, sex and modes of manifestation which characterize the hobgoblins or ghostly beings which comprise the esoteric stock of the ancient mysteries, that appertaining to the third member of "the hypostatic union," the Holy Ghost, seems to stand preeminent. And I propose here to submit the facts to show that the Holy Ghost story of the Christian Gospels, like the more ancient Pagan versions of the same story, is marked by the same wild, senseless, contradictory, discordant and legendary characteristics which abound in all the accounts of gods and ghosts found recorded in the religious books of various nations. The following brief exposition of the history and exploits of this anomalous, nondescript, chameleon-like being will clearly evince that the same fanciful. metaphorical and fabulous changes in the size, shape, sex and appearance of this third limb of the triune God are found in the Christian Scriptuges, which are disclosed in the more ancient Oriental traditions. We will first exhibit a classification of the names and characteristics of this imaginary being drawn from the gospels and epistles of the Christian Bible, by which it will be observed that scarcely any two references to it agree in assigning it the same character or attributes. ...

1. In John xiv: 26, the Holy Ghost is spoken of as a person or personal God.

2. In Luke III: 22, the Holy Ghost changes and assumes the form of a dove.

3. In Matt. xiii: 16, the Holy Ghost becomes a spirit, 4. In John 1: 32, the Holy Ghost is presented as an inani-

mate, renseless object. 5. In I John v : 7, the Holy Chort becomes a God-the

third member of the Trinity.

6. In. Acts ii: 1, the Holy Ghost is averred to be "s mighty, rushing wind," . In Acts x : do, the Holy tihort, we infer, from its mode

of application, is an olutment. 8. In John xx: 22, the Holy Ghost is the breath, as we legitimately infer by its being breathed into the mouth of

the recipient after the ancient Oriental custom." 9. In Acts II: 3, we learn the Holy Ghost "sat upon each of them," probably in the form of a bird, as at Jesus's bap-

10. In Acts it: 1, the Holy Ghost appears as "cloven

11. In Luke il : 26, the Holy Ghost is the author of a reve lation or inspiration.

12. In Acts vili: 17, the Holy Ghost is a magnetic nura imparted by the "laying on of hands."

13. In Mark 1: 5, the Holy Ghost is a medium or element for baptism. 11. In Acts xxviii : 25, the Holy Ghost appears with vocal

organs, and speaks. 15. In Heb. vi : 4, the Holy Ghost is dealt out or impart-

16. In Luke iii: 22, the Holy Ghost appears with a tan-

gible body. 17. In Luke to 5, and many other texts, we are taught, people are filled with the Holy Ghost.

18. In Matt. xi : 15, the Holy Ghost falls upon the people as a ponderable substance.

19. In Luke iv: 1, the Holy Ghost is a God within a God-"Josus being full of the Holy Ghest."

20. In Acts xxi: 11, the Holy Ghost is a being of the masculine or feminine gender-"Thus saith the Holy Ghost," &c. 21. In John 1: 32, the Holy Ghost is of the neuter gender

-" It (the Holy Ghost) abode upon him." 22. In Matt. i: 18, the Holy Ghost becomes a vicarious agont in the procreation of another God; that is, this third member of the Trinity aids the first member (the Father) in the creation or generation of the second member of the

triad of bachelor Gods-the Word, or Saviour, or Son of God. Buch are the ever-shifting scenes presented in the Scripture panerama of the Hely Chest. Surpassing the fabulous changes of some of the more ancient demi-gods, the Christian Holy Ghost undergoes (as is shown by the above quoted texts.) a perpetual motathesis or metamorphosis-being variously presented, on different occasions, as a personal and rational being, a dove, a spirit, an inanimate object, a God, the wind or a wind, an ointment, the breath or a breath, cloven tongues of fire, a bird or some other flying, recumbent animal, a revelator of divine messenger, a medium or element for baptism, an intelligent, speaking being, a lifeless, bodiless, sexless being, a measurable fluid substance, a being possessing a body, ponderable, unconscious substance, a God dwelling within a God, and, finally-though really first in order-the author or agent of the incarnation of the second God in the Trinity (Jesus Christ). That many of these fabulous conceptions were drawn from mythological sources will be made manifest by the following facts of his-

1st. The Hely Ghost in the shape of a bird (a dove or pigeon). This is proven to be a very ancient pagan tradition, as it is found incorporated in several of the Oriental religious systems. In ancient India, whose prolific spiritual fancies constitute the primary parentage of nearly all the dectrines, dogmas and superstitions found incorporated in the Christian Scripture, a dove was uniformly the emblem of the Holy Spirit, or Spirit of God. Confirmatory of this statement, we find the declaration in the Anacalypsis, that "" dove stood for or represented a third member of the Trinity and was the regenerator or regeneratory power." This meets the Christian idea of "regeneration and renewing of the Holy Ghost."-Titus ill: 5. A person being baptized under the Brahminical theocracy was said to be " regener ated and born again," or, as the above quoted writer expresses it, "They were born into the spirit or the spirit into them-that is, the dove into or upon them;" (as ride the case of the Christian's Holy Ghost descending in bedily shape like a dove," and alighting on Christ's head at baptism, as related in Luke iii: 22.) In ancient Rome a dove or pigeon was the emblem of the female procreative energy. and frequently a legendary spirit, the accompaniment of Venus. And hence, as a writer remarks, "It is very approprintely represented as descending at bantlem in the character of the third member of the Trinity." The same writer tells us, "The dove fills the Grecian oracles with their spirit and power." We find the dove, also, in the remantic ecloques of ancient Syria. In the time-chiseled Syrian temple of Hieropolis, Semiramis is represented with a dove on her head, thus constituting the prototype of the dove on the head of the Christian Messiah at baptism. And a dove was in more than one of the ancient religious systems. "The Spirit of God (Holy Ghost) moving on the face of the waters" at creation, as implied in Genesis 1: 2, though a pigeon, was often indiscriminately ambatituted. In Howe's "Ancient Mysteries" it is related that "In St. Paul's Cathedral, at the feast of the Whitsuntide, the descent of the Holy Chost was performed by a white pigeon being let fly out of a hole in the midst of the roof of the great alsle." The dove and the pigeon, being but slight variations of the same species of the feathered tribe, were used indiscriminately.

2d. As evinced above, the Holy Ghost was the third member of the Trinity in several of the Oriental systems. Father, Bon and Holy Ghost, or Pather, Word and Holy Ghost (1st John v: 7,) are familiar Christian terms to express the divine triad, which shows the Holy Ghost to be the acknowledged third member of the Christian Trinity. And, as already suggested, the same is true of the more ancient systems. "The Holy Spirit and the Evil Spirit were, each in their turn. (says Mr. Higgins,) third member of the Trinity." We might, if space would allow, draw largely upon the ancient defunct systems in proof of this statement. triads, (says Mr. Hillell,) the third member, as might be supposed, was not of equal rank with the other two." And hence in the Theban Trinity, Khonso was inferior to Arion and Mant. In the Hindoo triad, Siva was subordinate to Brahma and Vishnu. And a score of similar examples might be adduced from the fancy-constructed trinities of other and older Oriental religious systems, (but for the inflexible rule of brevity which forbids their presentation here.) with all of which the more modern Holy Ghost conception of the Christian world is an exact correspondence, as this imaginary fabulous being is less conspicuous than and has always stood third in rank with the Father, and second to the Son, alias the Word, and is now soldom addressed in practical Christian devotion; and thus the analogy is complete. Mr. Maurice says, "This notion of a third person in the Delty (the Holy Ghost) was diffused among all the nations of the earth," (see Ind. Antiq. 4 Vol., 750). And Mr. Worseley, in his "Voyage," (1 Vol., 259,) avera this doctrine to be "Of

and Celtic nations.

3d. The Holy Chost was the Holy Breath which, in the Buddhist traditions, moved on the face of the waters at creation, and imparted life and vitality into everything created. A similar conception is recognized in the Christian Scriptures. In Paalma xxxiii: 6, we read, "By the Word of the breath of his mouth." Here is the Brahminical conception square out, of the act of creation by the Divine Breath, the breath of life by which the Creator (Brahma) animates he clay, and man became "a living soul," (p. 203).

4th. Holy Ghost, Holy Breath and Holy Wind appear to have been synonymous and convertible terms for the living rocal emanations from the mouth of the Supreme God, as nemorialized in several of the Pagan traditions. The last erm (Holy Wind) is suggested by "the mighty rushing wind from heaven," which filled the house, or church, on the lay of Pentecost (see Acts II; 2). Several of the old religlous systems recognize "the Holy Wind" as a term for the Holy Ghost. The dexology (reported by a missionary) in the religious service of the Syrian worship, runs thus:

Praise to the Holy Spiritual Wind, which is the Holy Praise to the three persons which are one true God."

Some writers maintain that the Hebrew Ruh Aliem, transated "Spirit of God" (Gen. i: 2) in our version, should read "Wind of the Gods." And we find that the word oneuma, of our Greek New Testament, is sometimes trans lated Ghost and sometimes Wind, as best suited the fancy of the translators. In John III: 5, we find the word Spirit, and in verse 8th both Wind and Spirit are found; and in Luke 1: 35, we observe the term Holy Ghost-all translated from the same word. Let it be specially noted that in the Greek Testament the word pneuma is used in all there cases, thus proving that Spirit, Holy Ghost and Wind are used in the Christian Scriptures as synonymous terms; and proving also that an unwarranted license has been assumed by translators in rendering the same word three different ways. M. Auvaroff, in his "Essays on the Eleusinian Mys. | Holy Ghost consisted, according to the ancient Mexican trateries," speaks of "The torch being ignited at the command of Hermes of Egypt, the spiritual agent in the workshop of is, the regeneration of the heart or soul by the Holy Ghost. creation," relative to which statement a writer remarks, Hermes appears in this instance as a personification of Wind or Spirit, as in the Bible (meaning the Christian Bible) flod, Wind and Spirit are often interchangeable terms, and he Word appears to be from the same windy source."

5th, The Hely Ghostas "A tongue of fire, which sat upon each of them," (the apostles), (eee Acts II: 3.) Even this conception is an Orientalism. Mr. Higgins tells us that "Buddka, an incarnate God of the Hindoos, (three thousand years ago,) is often seen with a glory or tongue of fire upon his head." And the tradition of the visible manifestation of the Holy Ghost by fire was prevalent among the ancient Buddhists, Celts, Druids and Etrusians. In fact, as our author truly remarks, "The Holy Ghost or Holy Spirit, when visible, was always in the form of fire, (or a bird) and was always accompanied with wisdom and power." Hence is disclosed the origin of the ancient custom amongst the Hindoos, Persians and Chaldeans, of making offerings to the solar fire, emblem of the Holy Chost, or Holy Spirit.

6th. Inspiration by the Holy Chost (Luke 11: 26). "Holy. men of God," including some of the prophets, are claimed to have been inspired by the Holy Ghost. (See 2 Peter, 1: 21, and Acts xxvill; 25.) In like manner, as we are informed by Mr. Cleland, in his "Specimens" (see Appendix). the ancient Celts were not only "moved by the Holy Ghost" in their divine decrees and prophetic utterances, but they claimed that their Salic Laws (seventy-two in number) were inspired by the "Sale Ghost" (Hely Ghost). known also as "The Wisdom of the Spirit, or the Voice of the Spirit." This author several times alludes to the fact and exhibits the proof that the doctrine of the Holy Ghost was known to this ancient people.

7th. The Holy Ghost imparted by "the laying on of Lands." This, too, is an ancient Oriental custom. "And by the imposition of hands on the head of the candidate," says Mr. Cleland, speaking of the Celts, "the Holy Ghost or Holy Spirit was conveyed." And thus was the Holy Spirit, Ghost, Gas, Wind, Electrical Fire, or Spirit of Authority imparted to the hierophant or Gospel novitlate. And their public assemblies," continues our author, "were always opened by an invocation to the Holy Chost."

8th. Raptism by or into the Holy Chost, accompanied with fire (Matt. iii: 11). This rite, too, is tracoable to a very ancient period, and was practiced by several of the old symbolical and mythological systems. The Tuecans or Etrustans baptized with fire, wind (Ghost) and water. Baptism into the first member of the Trinity (the Father) was with fire; baptism into the second member of the Trinity (the Word) was with water; while baptism into the third member of the Trinity (the Holy Ghost or Holy Spirit) consisted of the initiatory spiritual or symbolical application of gas, gust, ghost, wind or spirit. It appears from "Herbert's Travels," that, in "ancient countries, the child was taken to the priest, who named him (christened him) before the sacred fire;" after which ceremony, he was sprinkled with "holy water" from a vessel made of the sacred tree known as "The Holme

9th. The Holy Ghost imparted by breathing (see John xx: 22). "Bometimes," says Mr. Higgins, relative to this custom among the ancient heathen, "the priest blow his breath upon the child, which was then considered baptized by air, spiritus sanctus or ghost—i. e., baptism by the Holy Ghost." In case of baptism, a portion of the Holy Ghost was supposed to be transferred from the priest to the can-"The practice of breathing in or upon," says our author. "was quite common among the ancient heathen."

10th. The Holy Chost as the agent in divine conception, or the procreation of other gods. Jesus is said to have been conceived by the Holy Chost (see Matt. 1: 18), and we find similar claims instituted still more anciently for other incarnate demi-gods. In the Mexican Trinity, Y, Zona was the Father, Bacal the Word, and Echrah the Holy Ghost, by the last of whom Chimalman conceived, and brought forth the enfieshed god Quexulcoate (see Mex. Ant, vol. 0, 1650). In the Hindoo mythos, Sakia was conceived by the Holy Ghost Nara an. Other cases might be cited proving the same point.

Thus we observe that the various heterogeneous concer tions, discordant tradititions and contradictory superstitions appertaining to that anomalous nondescript being known s the Holy Chest, are traceable to various Oriental coun tries and to a very remote antiquity. We will only occupy space with one or two more historical citations of a general nature, tending to prove the prevalence of this ghostly myth in other countries, not yet cited. "Tell me, oh thou strong in fire!" elaculated Sesostris of Egypt to the gracle is reported by Manetho, "who before me could subjugate all things, and who shall after me?" But the oracle re buked him, saying, "First God, then the Word, and with them the spirit." (See Nimrod, vol. 1, 119.) "And Pluarch, in his 'Life of Numa,'" says our oft-quoted author shows that the incarnation of the Holy Spirit was known oth to the ancient Romans and Egyptians." The doctrine s thus shown to have been nearly universal.

The origin of the tradition respecting this fabulous an nythical being is easily traced to the ancient Brahminical trifold conception of the Deity, in which stands, in Trinity order, first, the God of power or might-Brahma or Brahm (the Father) : second, the God of creation—the Word—an

ORIGIN OF THE HOLY CHOST SUPERSTITION.

swering to John's creative Word (see John 1: 3); and, third the God of generation and regeneration—the Holy Spirit or Holy Ghost. The last member of the triune conception o the Delty was considered, under the Brahminical theocracy the living, vital, active, life-imparting agent in both the first and second births of men and the gods. It will be borne in mind by the reader that the Holy Ghost is repre sented in the Christian Scripture as being the active gen erating agent of Christ's conception, he being, as Matthe declares, "conceived by the Holy Ghost." The Holy Ghost was also the regenerating agent at his baptism. Although the specific object of the descent of the Holy Ghost on that occasion is not stated by Luke, who relates it; although it is not stated for what purpose the Holy Spirit, after assum ing the form of a bird, alighted and sat upon his head, ye the motive is fully disclosed in the older mythical religions where we find the matter in fuller detail. Baptism itself is claimed by all its Christian votaries as regenerating or imparting a new spiritual life; and this new spiritual life was believed by several nations, as before stated, to make its appearance in the character and shape of a bird-sometime pigeon, sometimes a dove; and thus the origin of this tradition is most clearly and unmistakably exposed. As the foregoing historical exposition exhibits the Holy Ghost as performing several distinct and discordant offices, so we likewise find it possessing at least two distinct gendersthe masculine and neuter-i. e., no gender-changing,

very great antiquity, and generally received by all the Gothic | quire. From all these metamorphoses, it is shown and demonstrated that the sexual and other changes of this "mysterious" being equal many of the demi-gods of mythology. The primary windy conception of the floly Chost is traceable to that early period of society when the rude and untutored denizons of the carth, in their profound ignorance of natural causes, were very easily and naturally led into ord were the heavens made, and all the heat of them by the | the belief that wherever there was motion there was a God, or the active manifestation of a God, whether it was in the wind, breath, water, fire, or the sun. Hence the Buddhists shich is the Holy Ghost, the same also which was breathed had their god Vasus, who manifested himself variously in into Adam by which he became "a living soul." M. Dubols the shape or character of fire, wind, storms, gas, ghosts, observes, "The Prana or principle of life of the Hindoos is guats, and the breath, thus constituting a very nearly allied counterpart to the Christian Holy Ghost, which Mr. Parkhurst tells us originally meant "air in motion." This god was believed to have sprung from the supreme, primordial God, which the ancient Brahmins and Buddhists generally believed was constituted of a fine spiritual substanceaura, anima, wind, other, igneous fluid, or electrical firei. e., fire from the sun-giving rise to "baptism by fire;" and hence the third God, or third member of the Trinity, subsequently arising out of this compound being, was also necessarily composed of, or consisted of, the same properties-all of which were believed to be correlative, if not

Such is a complete though brief historical elucidation of that mysterious imaginary being so corporally intangible, that Faustus, of the third century, declared respecting it, The Holy Spirit, the third majesty, has the air for his resilonce." And it is a fabulous God whose scriptural biography is invested with so many ludicrous and abstruse inclents as to incite several hundred Christian writers to labor hard and with a "godly zeal," by a reconstruction of "God's Word" and a rehabilament of the ghostly texts, to effect some kind of a reconciliation of the story with reason and ommon sense-with what success the reader is left to judge.

THE UNPARDONABLE SIN AGAINST THE HOLY CHOST. Before dismissing our giantly narrative, it may effect something in the way of mitigating the anxious fears of some of our Christian brothren and sisters to explain the nature of "the sin against the Holy Ghost," and assign the reason for its being unpardonable. The sin against the ditions, in resisting its operations in the second birth-that And as the rectification of the heart or soul was a prominent idea with Christ, there is scarcely any ground to doubt but that this was the notion he cherished of the nature of the sin against the Holy Ghost. And it was considered unpardonable, simply because as the pardoning and cleansing process consisted in, or was at least always accompanied with baptism by water, in which operation the Holy Ghost was the agent in effecting a "New Birth," therefore when the ministrations or operations of this indispensable agent were resisted or rejected, there was no channel, no means, no possible mode left for the sinner to find a renewed acceptance with God. When a person sinned against the Father or the Word, (the Son) he would find a door of forgiveness through the baptizing processes-spiritual or elementaryof the Holy Ghost. But an offence committed against this third limb of the godhead had the effect to close and bar the door so that there could be "no forgiveness, either in this life or that which is to come." To sin against the Holy Ghost was to tear down the scalfold by which the door of heaven was to be reached.

And thus is explained the great "mystery of godliness," the "unpardonable sin against the Holy Ghost," which, on account of the frightful penalty annexed to it, while it is impossible to learn what it consists in-it being undefined and undefinable—has caused thousands and probably millions of the disciples of the Christian faith the most agonizing hours of alarm and despair. Richmond, Ind.

GOD WILLS IT SO.

1 Poem delivered through the Organism of Mrs. Abbie W. Tanner, of Montpelier, Vt., at the Funeral Services of Mrs. Lucy A. Spaulding.

Reported for the Banner of Light by Betsey C. Soule. There 's a beautiful land where each weary guest

Who has done with a world like this. On a pearl-strand shore shall forever rest, Mid the spirits crowned with bliss. And that this is true may we feel and know, For a loving Father has did it so. They 've no more sorrow nor trial there, No torturous doubts and fears. They wearisome burdens no longer bear-No sighing, nor pain, nor tears. With dear ones they tread that shore, we know,

But they're not inactive: they live, they grow In the beauty of higher life. Their souls unfold, and as pure as snow Are their thoughts, with glory rife. Thus tley live on that peaceful shore, we know, For in loving care God has willed it so.

For in heart we feel God has willed it so.

Their chainless feet press the beautiful hills Made glad by the stream of love; They have quaffed from life's perpetual rills, And eaten of fruits above. At a tree of wisdom all taste, we know, For God in his bounty has willed it so.

There is no more parting or dying there, No more do they feel of loss. They have won a crown that is bright and fair, And no longer they bear the cross. They have done with perils and ills, we know. For God in his mercy has willed it so.

But have they no care for the things of earth? For the loved ones left behind? Can it be that they in oblivion's dearth Are no longer held in mind? Oh, that they remember you all, we know, For God in his kindness has willed it so.

Theirs is a mission of love to all: They watch o'er their earthly friends; Whenever upward ascends your call, Their loving reply descends. They come with a blessing for all, we know, For God in his goodness has willed it so.

They come to widen the reach of mind. To unfold your powers of thought: To sever the links that your spirits bind, And your failings set at naught. That they daily watch o'er your way, we know, For God in his glory has willed it so.

The form before you, white-robed and still, That love has adorned with flowers. ('T is the form alone, for the spirit at will Roves glad through the angel bowers,) You give to dust, but the soul, we know, Boars free to God who hath made it so.

And through the law of a love untold. Of sympathy, measuroless, blest, She comes with sweet words, more bright than gold, To those that she loves the best: To her mate and child in their grief so low-For the mercy of God has willed it so.

To her parents she glides from the silv'ry shore Repeating that all is well. She is climbing the heights of glory o'er, And her happiness none can tell You feel that in triumph her soul doth know That God's gracious goodness has willed it so.

Oh, friends, as we meet in earth's rough way, Or the wider ways of Heaven, Know that God rules e'er o'er the night and day, And by light is the darkness riven. As your needs will He send, and the way will show. For injustice and kindness He wills it so.

In Heaven will He give a crown at last, Will join you with those you love. When all shall rest, with their trials past, On that pearl-strand shore above. For in mercy and love and truth, we know God's goodness and justice have willed it so.

The descendants of Lord John Booth, of England, have put in a claim for the whole of Suffolk County, L. I., amounting, principal and interest, to \$80,000,000.

A lady advertises in the London Times for "an ghostlike, from one to the other, as occasion seemed to re- accomplished poodle nurse. Wages £1 per week."

free Thought.

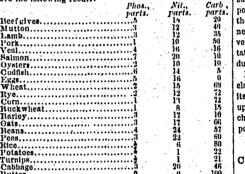
ARE WE LIKE THE FOOD WE EAT?

EDITORS BANNER OF LIGHT-I am ever glad to see vital uestions agitated by thought, through all valuable medims like the Banner, which reaches the thinking public. In your issue of July 15th an article is published unde he caption, " Are we like the food we cat?" Notwithstandng the writer's inability to disprove Mrs. Maria M. King's statement, viz., that people are like the food they cat, and noreover, that all swine are scavengers, and develop scrofula in the human system, nevertheless this article may have a tendency to mislead many renders of your valuable My experience as a physician has given me ample oppor-

unity to be advised on this matter. Hundreds of invalids, suffering with cancers and blood diseases, I have treated in several of the States. Farmers and pork-caters are the nes principally afflicted. Adam Clark once said that if he were to offer up a sacrifice to his Satanic Majesty, it would be a reasted pig stuffed with tobacce. Persons who have had the care of swine know that, when sick, they invariably find the opening on the lower joint of the front legs stopped up, and if this is not opened again, so that the poionous, scrofulous matter can escape, the hog surely dies. Moreover, the microscope (modern) develops the startling fact that the hog not only has almost imperceptible germs of scrofula-millions of them-but often minute living ani-It is also a fact that when many a large, fine-looking porker has been killed it was found that the lungs were nearly consumed, and so diseased that a natural death was at hand. Our forefathers, and pioneers who opened up the Western Continent, performed Herculean tasks, and thought nothing o walking ten miles before breakfast to the post-office-what was their diet? Deer, antelope, fish, birds, etc., and they never knew what it was to be tired or lazy or sick. But, alas, how physically degenerated we have become since denesticated animals like the hog are of our chief articles of dlet! 'Our greatest living seer, Andrew Jackson Davis, and one of our very best authorities on this subject, testifies as follows: "When mankind come to fully understand that | and felt and used independently of the physical. swine and various breeds of fowls are but automatic gastronomical machines for rooting up, and thus forwarding for the imilar use of higher organisms, a great mass of otherwise ease devouring their flesh as a suitable article of food."

Again, the writer makes the erroneous assertion, "The nore positive his energies, the more need of richer aliment." By this it supposes he includes pork, carbon or fat.

The following analysis of food is an accurate statement, showing that pork is less nutritious than other animal food. We have, in the different varieties of food we cat, the phosphates, the nitrates and the carbonates. The first make brain and bone, the second make nerve and musch, the last make fat. By analysis of the leading articles of food we nave the following result:



By the last item, one may see he can eat a firkin of butter and never get a thought. It, however, answers a good purpose, and supplies plenty of carbon. When brain force is equired, brain food should be eaten; when physical labor is to be performed, the food that makes nerve and muscle is to be preferred.

"The poet could never drag inspiration from a barrol of pork nor a bin of potatoes."—A. J. Davis.

Carbon is rich. The hog has plenty of it: but what office in the human economy does it fill? It simply supplies fat; and the human stomach never yet digested either fat or alcohol. The saliva and gastric juices have no effect what-over upon it, but it works out of the stempsh somewhat, similar to water forced out of a syringe, often producing diseases of the duodenum, affecting the eyes, etc. Again, he says, "The hog is better than the oyster." We fail to see it. Men and students who desire brain force should not eat pork, for it has the least of all animal brain-making properties; and the laboring man should not eat it, for the reason that he can get meat that is healthier, cheaper, and more strengthening-beef, for instance, also from the grains, beans, etc., etc. A mixed diet is to be preferred. Too much meat is, however, eaten, especially in the summer. Prevention is far better than the cure; and it is the absolute duty of parents especially to understand the nature of food and its adaptations in promoting vigorous growth and sound constitutions in their children. Nature everywhere teaches that the slower growth develops the greater power. "Milk for babes, strong meat for men." On ment diet, children become precocious, and it oftimes sows the seed of crime and vice. Until they are fourteen years old, they should not eat meat. Coffee, green tea, alcohol and tobacco are also injurious. Uncleanliness is an avenue to crime and licentiousness. Gross food makes the body gross; gross thoughts make the mind gross. True Spiritualists have no thoughts make the mind gross. True Spiritualists have no vicarious atonement. They need none-believing that it is better to be born well than to be regenerated again. DUMONT C. DAKE, M. D.

RE-INCARNATION RESULTS FROM PRE-EXISTENCE.

To W. H. KING :

My BROTHER-I have nover seen the idea of "preëxistence" and "re-incarnation" carried out so handsomely and so logically as by your pen in Banner of July 15th. You conclude, 1st, That "the soul existed previous to the human infant form, and knew what it was doing when it took advantage of Nature's laws and entered an organism through which it could manifest itself." You, of course, do not doubt that if souls are eternal, they have been eternally able to manifest themselves to other souls. But your meaning, in my quotation, is a logical necessity of the doctrines of the soul's preëxistence, and its eternal future. I have waited to see if those who had embraced the doctrine did not come to realize this. I shall now wait to see how many believers in preëxistence are prepared to accept and adopt your carrying out. If we accept the doctrine, we must accept its necessary ultimates. Those who cannot do this must yet renounce it. The way in which you make out our accountability, and the justice of our sufferings for all we do and are here, I think must be original. In some respects it is less irrational than the Orthodox unconscious "sinning in Adam." You make us voluntary free agents in entering the body, and at the time, and under all the conditions in which we enter it. You make us free to be born or not to be born and if born, to choose the body-to choose our parents What a responsibility! Have animal souls the same knowldge and freedom, and is this why they justly suffer? My skull may be too thick. I cannot see that your idea relieve us in the least of the mystery of suffering. It might or might not if we could believe that all sentient and suffering beings were uncreated and eternal, and were and are eternally free agents.

Your idea being true, I must have knowingly entered an infant form in a scrofulous womb. For this I have paid, and justly, a terrible penalty! I do not remember it. But, bro ther, is it not possible that some souls take sickly bodies from pure benevolence, and leave the healthy bodies for other waiting souls? It must be. I do not mean to hint that this might have been the motive in my case. Good natured satire sometimes helps one to see his ideas as others

2d. You admit that preëxistence affirms re-incarnation. It does. It demonstrates it. Its logical necessity is an eternal repetition of re-incarnation to each soul, and, what is worse, on about the same plane. If the doctrine of preëxistence is a truth, all of us are of like age, and must have experienced an endless past succession of re-incarnations, and shall be eternally repeating the same, and, I repeat, about on the same plane. For 3d, You are right that " there is no such thing as progression for the soul eternal." This is perfect logic on your preëxistent premises. Eternal progression is an absurdity

You sneak of the "infinite part of mau." All that is may not be infinite, but can less than all be infinite? Can there be a plurality of infinites? I could not in any sense apply the word "infinite" to man. You find the Creator to be human souls, or souls eternal.

Brother, I am still waiting for the evidence of preëxistence and so for the evidence that I am responsible and accountable for my birth into our world, and its manner; that I am liable to experience millions, yes, an endless succession of like or similar births and lives. Do any of you desire such an eternal futuro? I do not.

Praternally, AUSTIN KENT. Stockholm, St. Lawrence Co., N. P., July 16th, 1871.

DARK SEANCES.

BY E. PAIRPIELD.

EDITORS BANNER OF LIGHT-One of the most difficult points to settle satisfactorily to my own mind, in connection with the physical phenomena of spirit power, especially those of cabinet and dark circles, is the contradictory testimony of credible witnesses as to what transpires. For example: a medium of acknowledged truthfulness sits at a table between two reliable persons, who hold her hands, and sometimes place their chairs upon her dress. A drum is suspended high above her head, and the drumsticks out of her reach, even if her hands were free. Presently the drum is beaten, the persons holding the medium affirming that she has not moved a limb. But a doubting investigator has clandestinely introduced a dark lantern. He opens it, with his eye and mind intently fixed in the direction of the drum, leaving small chance, it would seem, for honest mistake. He affirms that he sees the medium's arm extended, and with stick in hand beating the drum; he sees the stick fall from the hand, and the arm withdrawn. Now, mals, that have caused the death of hundreds of pork-eaters. is there any way to reconcile this conflicting testimony?—or must all these credible witnesses be impeached by one class of investigators or the other, and the question remain unsettled as to the facts in the case?

On this point, I wish to suggest an hypothesis which I do not remember meeting with.

I think it will be admitted by all who have patiently and uccessfully investigated the subject, that the spirit-bodies of living persons have appeared in visible and tangible orm, apart from the physical. Testimony to this effect, I believe, is abundant and conclusive. If so, there seems no room to doubt that the hands and arms of mediums in an bnormal state can be projected from the physical, and seen

I have attended some of the seances of the Davenports, the Allen boy and the Ellis girl; and I incline to the opinion that their spirit-hands were used by invisible intellipoisonous and disgusting material, most people will forthwith gences in the performance of some of the mysterious feats performed. Take one case, where the Allen boy was held by a man sitting by his side, on the back of whose head some paint had been rubbed. He said a hand was repeatedly placed upon his head, while those of the boy could not have been there; but, on examination, paint of the same kind was found upon the inside of the boy's hand. Now, if it was the spirit hand of the boy (as I believe) that was extended to pat the man upon his head, it will be seen at once that, when withdrawn into the physical, the paint it received from the head must be left upon the corresponding surface of the physical hand. I cannot understand this hypothesis as touching the question of honesty on the part of the mediums, as they are probably unconscious of the manner in which they are used. This is evidently the case in very many of the manifestations through them. The agitation of a medium when a strong light is suddenly introduced during the tranco is easily accounted for.

I have neither the time nor ability, Messrs. Editors, to elaborate this subject as it seems to me it should be in all its bearings. I hope, therefore, to receive further light upon it through the Banner. If mediums are wrongfully charged with deception, it should be made to appear, if possible.

Portland, Me.

CONCERNING THE "HOLLOW GLOBE."

If to all who at first blush are disposed to brush aside he pretensions of this work without a perusal of it, its auther would interpose the admonition of Themistocles to Euryblades : "Strike, but hear me"-possibly preconceived opinion might withhold its verdict of unqualified disapproval until the work could be heard in its own defence. One effect, at least, will be realized from the reading of this book; if it does not convert the reader, it will relax his hold, more or less, on the Newtonian and La Place theories of planetary formation, as well as the laws hitherto premised governing their axial and orbitual motion. Dr. Sherm might not inappropriately be termed the factitious theory

of globe formation; or to worlds being built by spirits, in-stend of being evolved by the operation or nature's laws. Judge Edmonds advances substantially the same, in his secand volume of "Spiritualism," pages 250 and 328, where he describes spirits, in vast numbers, engaged in consolidating and cementing the refractory parts of worlds in process of formation. Without advancing any opinion on the plausibility of Dr. Sherman's claim, we can but regret that he was so chary of his details going to substantiate the grounds on which his theory rosts. Like what we always conceive Beecher to be, we think he believes more than he assertsthat he is even more radical than appears in what he says. ersonal conversation, he makes an addenda to

Sherman, whether true or not, at least seems to solve the Sherman, whether true or not, at least seems to solve the query, how the remote planets, Saturn, Uranus and Neptune, can be illuminated sufficiently for purposes of vegetable and animal life; white—as the author conclusively remarks—that, with the known inclination of their axis to the plane of their orbits—necessitating the same change of seasons belonging to the earth—the length of their year would be of such duration as absolutely to preclude the possibility of sustaining animal life through such a winter as belongs to the remotest of them, without the means of self-production of light and heat. f light and heat.

of light and heat.

In fine, whatever may be the merits or demerits of the Hollow-Globe claim, those who have not read the work must not too hastly infer, from what seems the extravagance of the claim, that the book sites is so destitute of logical merit and scientific research as to admit of its being summarily exploded and its fragments cast to the winds, for a careful perusal of it will quite effectually disabuse one of such a prosumption. If it does not make good its own claim, it certainly goes far toward weakening, if not refuting, much of the accepted philosophy of the world's origin and structure.

V. C. TAYLOR. V. C. TAYLOR.

ture. Chicago, July 19, 1871.

PRIZES.

It is a happy thought to the child to know a prize is to be given. The studies and tryings of the young, as well as the old, are to be noticed, appreciated and rewarded. Let us consider the nature of man in all stages of life: Is there a time from early childhood to old age that the mind is not searching for something it has not got? Is there not some point that each one is looking auxiously for, hoping that by careful perseverance the long-sought treasure will be gained? Human nature quickly responds "Yes; we are all thinking to reach some great end."

Now if this hope was stunted in its infancy, the progressive mind discouraged, and all these mighty ends were hidden; if the young were taught to believe that all their toll and trouble would avail nothing, there would certainly not be such a determined spirit manifested to increase the happiness and prosperity of man in his earthly life. Were it not for the future hope he would sink down into idleness and misery; the influence of despondency would hang like a cloud over the land. The world's progress would cease. Poverty and disgrace would leave their stain on the despairing brows of men, and the earth, freighted with the glories of Nature for human development, would have remained forever unknown.

The candid mind at once sees the necessity of encourag-

mained forever unknown.

The candid mind at once sees the necessity of encouraging the young; prompting the ones who are to take the responsibilities their fathers now have, in the great field of discovery and advancement, and who are to wield the sword of knowledge—a nation's glory—in the years when the matured shall have finished their work, laid aside their mortal garh, and crossed the "rainbow arch of glory" that spans the cold river of death, to meet their final reward.

It is then when the virtues or vices of youthful training will unfold to the world; it is then that the hidden talents of the "child" will reveal their power and aid in carving and bringing to perfection the ponderous wheels that move with gigantic strength the mighty results of human power. Then it is that the angel father and mother look down from their heavenly home on their sons and daughters in the mundane sphere, and say, "Well spent were the hours when we let the light of progression shine on our children."

How necessary it is that the thoughts and works of the infant mind should be regarded, its rights maintained. Teach them to know and realize the earthly stores and heavenly joys that await them if they but work aright. The giving of prizes awakens within them a desire to excel, and, by carefully cultivating that desire, they ripen into manhood and womanhood with a bright and glorious future, far better prepared to meet life's duty than they stherwise would be by keeping their praiseworthy minds at bay while young.

W. P. Kidden

Three men of Iowa, three jovial fellows, Whom we will designate by A, B, C, Over the feaming lager-cup which mellows, And, for a time, from care sets all men free-Three gay farm-lords of the rich west dominion,

Whom barley-corn brought into happy mood-Discussed the question, giving their opinion, What fertilizers did their land most good. "Guano," said A, "for corn, or wheat, or grasses !

I've tried it out and out-the fact is known-Guano all other substances surpasses, For every crop which in the West is grown.

Guano gives plumper wheat, more straw and brighter, And yields the farmer twice-told bushels more; Makes better flour-flour which is sweeter, whiter, And note him profits never known before."

"Profits!" cried B, "and better flour-you said it-And even straw comes in for your kind word; No man of sense will give your story credit; Your language, o'er your lager, is absurd!

Guano, indeed! Such remance !- who 'll receive it? It burns, blasts, forces, ripens out of season; Exhausts our land. Let the marines believe it-Your guano fever transcends rhyme and reason!

"Hold-hold!" said C: "why get in such a pother? You 're waxing warm; cool off, and let me state it. My view agrees with neither one nor t' other. Hear my experience, as I here relate it:

A single case I 'll state-a case quite striking; I used this guano only once," said C; "Believe or not, according to your liking-Here is my statement; listen now to me:

Cucumbers in my garden late I planted; Made light the soil by use of spade and hoe; Enriched the same with guano-what I wanted Was earliest fruit that earth and art could grow.

The work was neatly done-such was my comment-The straight rows planted with the seeds they brought

Presto! behold-within another moment. A running vine about the waist had caught me! 'Run! leap the fence!'-I did as he commanded, As quickly as in earnest words he spoke it, And found, ere on the other side I landed. Three seed-cucumbers in each breeches-pocket!"

Spiritual Phenomena.

A GHOST STORY OF HALF A CEN-TURY AGO.

It is now about thirty-five years since I first heard of the following case; and having recently

its appearance to her. She informed her preacher of the "apparition," and the reverend gentleman. unlike many of the clergy of to-day, told her to ask the spirit what it wanted. At its next appearance, she followed the directions of the preacher, and the spirit informed her that his name was Koontz; that he had, during his lifetime on earth, among other sinful acts, played cards with a man named Jacob Haverstack, who then lived in his neighborhood, and that he had cheated, and won a dollar from him, and that he could not rest until restitution was made, and the dollar refunded to its rightful owner.

Miss Sells asked the spirit where the dollar was. It told her that the coin was hid in a large stump in a meadow in the neighborhood. She went to the place, and found a silver dollar as had went to the place, and found a silver dollar as had been represented. Jacob Haverstack had in the meattime moved West, and settled in the county of Tuscarawas, Ohio, in the beautiful valley of the topin had been taken. that name. Miss Sells, fully believing that she had received a veritable spirit "communication," and being impressed with the importance of carrying out its request, started for Ohio on horseback, in company with her uncle, John Sells, in search of Jacob Haverstack. They came to this town and found the whereabouts of Haverstack, who then lived on Stone Creek, Tuscarawas

County. John Knisely, Sr., and Abraham Knisely, two respectable citizens of this neighborhood, were informed of the matter, and consented to accompany Miss Sells and her uncle in search of Haverstack. When they got to his house, and informed him of their mission, he and his family became much alarmed, and he positively denied all knowledge of the transaction, and refused to receive the dollar. Miss Sells laid the money down, saying she had accomplished what she had promised the spirit to do.

Thereupon Mr. Abraham Knisely (who was a good Christian man and a member of the Lutheran Church) said, "If you are all afraid of the dollar. I will take it and abide the consequences," and he did so. What the consequences were, have been detailed to me by a brother of Mr. Knisely, tions of the circle, the manifestations were of a who has full confidence that his brother spoke very superior order." what he believed to be true.

Abraham Knisely had a clearing on his farm, east of the town of New Philadelphia, and was engaged busily at work, soon after the events I when we give the results of have narrated occurred. It was about ten o'clock at night when he left the clearing for his home. at night when he left the clearing for his home. Which was held the following evening, namely, On his way he met what he supposed to be a man Saturday last, July 1. Respecting this event Mrs. on horseback. As soon as he came up to him, the apparition-for such it was-addressed him, and said: "I want you to deliver that dollar to Jake Haverstack!" As soon as the expression was made, the apparition vanished.

him, but said he, "I know what I have seen and heard." The two started in company, very early, for Harometerly house on Stone Greek Wiles left.

The spirit voices were talking all the time. We for Haverstack's house on Stone Creek. They left were then quite exhausted, and our spirit friends the dollar with him, advising him to accept it and desired us to leave the room for refreshments. In buy some flour and give the same to some needy the light I had many things put into my hands, and flowers showered upon me."

family, and then left him. nese events naturally created some stir in this neighborhood, and particularly in the Lutheran Church, of which Mr. K. and his son were worthy In the first place, the album was found to contain members. Rev. Abraham Snyder, the Lutheran preacher of that day, disbelieved the whole story, and it was considered by some of the old settlers of that time that the Kniselys ought to be proseof that time that the Kniselys ought to be prosecreated some difficulty in the church, a large portion of which believed Mr. K.'s story, and the believers and "unbelievers" were about equally divided. Finally, it was considered that the Kniselys were too good people to be lost to the church, and they were permitted to remain in full membership, upon promising to say no more about the story of the first year, and there can be no doubt of their having the content of the spirits, as it is well-known that Mrs. Greated some difficulty in the church, a large portion of which believed Mr. K.'s story, and the believed Mrs. G., and sent over the album. On Monday, Mrs. G., canled on Mrs. Berry wrote to Mrs. G., and sent over the album. On Monday, Mrs. G., canled on Mrs. Berry wrote to Mrs. G., and sent over the album. On Monday, Mrs. G., canled on Mrs. Berry wrote to Mrs. G. and the volumes, also a box containing postage stamps and a pen-wiper. Some of these articles had been missed both by Mrs. G. and her believers and "unbelievers" were about equally distance to the deepest interest in these seances.

Mrs. H. P. Fainifield, Ancora, N. J. Rev. A. J. Finishack, Port ligron, Mich. Rev. J. Flake, Els. Hiver, Minn. A. B. Fancis, Ogdensburg, N. Y. Mas. M. H. Fuller, Els Hillver, Minn. A. B. Fancis, Ogdensburg, N. Y. Mas. M. H. Fuller, Els Hill was dedicated on the 8th day of August, 1869, ball was dedicated on the 8th day of August, 1869, ball was dedicated on the 8th day of August, 1869, ball was dedicated on the 8th day of August, 1869, ball was dedicated on the 8th day of August, 1869, ball was dedicated on the 8th day of August, 1869, ball was dedicated on the 8th day of August, 1869, ball was dedicated on the 8th day of August, 1869, ball was dedicated on the 8th day of August, 1869, ball was dedicated on the 8th day of August, 1869, ball was dedica cuted for starting such silly stories. The affair

WHAT THEY KNEW ABOUT FARMING. | "ghosts." The descendants of the family still reside here, and it was from one of them that I obtained the foregoing facts. They still retain membership in the church, and still believe that Abraham Knisely saw what he said he did, and believed to the day of his death.

C. H. MATHEWS. New Philadelphia, O., June 25th, 1871.

From the Medium and Daybreak, The Power of Spirits to Move Objects and Carry them to a Distance and Through Solid Bodies - Addi-

tional Facts. The reports of phenomena which have appeared in our paper from week to week of late, have been so unprecedented that they have aroused the strongest skepticism and opposition in the minds, not only of the outside public, but of Spiritualists. We are fully prepared to excuse all this, as we think no person, whether a Spiritualist or not, has any right to believe, but should KNOW everything. It is, therefore, the duty of those who have not satisfied. isfied themselves as to the power of spirits to carry human beings and other objects through closed doors, to investigate further into the matter. Our duty, on the other hand, is simply to record our experiences, not for the purpose of enforcing them upon the credulity of our readers, but simply to afford them stimulus to search more fully into the material and spiritual laws of the universe. These phenomena have not taken place now for the first time, nor is the exhibition of them confined to London alone. Years ago, the spirits at Mr. Cham-London alone. Years ago, the spirits at Mr. Cham-pernowne's circle, at Kingston-on-Thames, carried heavy, bodies into a closed room repeatedly, and the spirit-voice was manifested so distinctly that it conducted a religious service for months on Sun-days, doing the reading, singing, preaching and praying, while the spirits at the same time accom-panied their vocal-efforts with instrumental music. At the present time legitations are taking alone in At the present time levitations are taking place in Burslem in a comparatively new circle, and the wonderful experiences thought to be peculiar to Mr. Home some years ago, are now becoming quite frequent in a great number of places. The following carefully prepared report, from the pen of Mr. J. W. Jackson, reiterates the incontestible evidence which Mr. Jackson and other writers have from time to time furnished in these pages:

SEANCE AT MRS. MAKDOUGALL GREGORY'S. On Friday last some rather striking manifestations were obtained at the usual weekly scance at 21 Green street, Grosvenor Square. Almost im-mediately after the formation of the circle, and while the lights were burning with their usual brilliancy, very distinct raps were heard in reply to several inquiries by different persons in the company. After these responses and been obtained, we were directed by raps to extinguish the light, when four thick octavo volumes were thrown with considerable violence on the table, followed MESSRS. EDITORS—Some time since, you published some accredited stories in regard to spirit manifestations occurring anterior to what is now considered the new era of "manifestations" of spirit presence and power to us dwellers in the mundane sphere.

With considerable violence on the table, followed by a great quantity of music, the former having been brought from a bookcase at the far end of the drawing-room, and the latter from the piano, both out of the reach of every one in the company. In addition to this, the hands of every person at the table, including those of the media, Messrs. Herne and Williams, who did not sit together, were interpretable to the pianother of the same of the pianother of the same of the same of the pianother of the linked, so that no hand was free during the occur-rence of these phenomena, consisting in the motion of heavy bodies without the action of any known obtained the facts, substantially, from parties cognizant of them, and who believed and still believe them, I give them to you for publication in your valuable paper, in the hope that they may be instrumental in giving light to many who are now living in "gross darkness," and aid in establishing the great truths of our philosophy of the after life, its conditions, surroundings, etc.

In the year 1817, a Miss Sells was living with her uncle in Shellsburg, Bedford Co., Pa. At this time, Miss Sells claimed that a spirit had made the surrounding of heavy bodies without the action of any known or sensibly appreciable agent. Almost immediate or sensibl professed to be entirely unconscious of having over left it. While we were still in the dark, a chair was placed on Mr. Peele's head, and, after it removal, put on the table, when Mr. Williams was lifted ou it. In addition to this, chairs were moved during the course of the evening in various parts of the room, one more especially, being thrust un-der the table against the legs of Major Mackenzie.

der the table against the legs of Major Mackenzie. It may be noticed that on this, as on previous occasions, some very interesting phenomena occurred after what might be considered as the termination of the scance—that is, after several members of the circle, including Lieut-Col. D., Major and Mrs. Mackenzie and the Rev. Mr. S., had left, and while the lighted lamp was standing on the drawing-room table. Under these circumstances, a stuffed robin, with its perch, was brought from the extremity of the drawing-room, atriking Mrs. Gregory with some force, as if it had been thrown at her, although the media were standing in the centre of the room, and close to Mrs. Gregory and the only gentleman of the company still remain-

This frequent occurrence of unexpected phenomena in the light, and after the breaking up and numerical reduction of the circle to the media and its habitude, is apparently indicative of the great importance of harmonic conditions for the production of effects of a visible and tangible character. And if so, then of how much more importance must it be to secure the presence of duly prepared and thoroughly intersphered minds, when our object is to obtain high-class communications of a moral and intellectual order. In this, as in many other things, we have reason to believe that mod-ern Spiritualism is far behind that of antiquity, when a more careful system of selection and initia-tion provided that only duly trained and suitable persons should assist at the religious and magical ritual, where occult power of a high order was really evoked. We also see something of the same where a prophet, or mediumistic master-mind, surrounded by his believing and sympathizing disciples, as among the Dervishes and Rucktus, ensures the most favorable possible conditions for public manifestations, whether of a thaumaturgic

or purely healing character.

In concluding this notice, it may not perhaps be amiss to state that by some mistake the names of Messrs. Herne and Williams were omitted from the report of last week's scance, when, it may be remembered, most of the phenomena occurred in the light, and, in part owing to the harmonic rela-

We desire our readers particularly to observe that the spirits moved books, &c., in the freest manner. The importance of giving special atten-tion to this feature of the scance will be apparent

. A SEANCE AT MRS. BERRY'S, Berry writes:

"There were present Mr. and Mrs. Guppy, Rev. G. C. D., and myself. We entered the séauce-room at half-past eight. Presently a number of books an album, a quantity of splendid roses, with several other things, were placed on the table, and a

We must give some particulars as to how these magnetism, which went far to corroborate the tes-timony of the spirits, as it is well-known that Mrs. Gregory, as well as her late husband, have long taken the deepest interest in these scances.

minutes they were seen returning, carrying some-thing white in their hands, which proved to be a tablectoth belonging to Mrs. Berry, though it had not been used on the table during that evening. This tablectoth was thrown over them white walking in the street. The cloth was in some places marked with the mud where it had touched the street.

These facts we are glad to furnish, as indicating the immense power exercised by the spirits over objects; and from the instructions given by "John King," on Monday evening to Mrs. Berry and Mr. Burns, at a private sitting, tests of an indisputable nature will soon be adopted, proving beyond all doubt the possibility of such phenomena as those recorded above.

Banner Correspondence.

Letter from Mrs. Hoadley.

DEAR READERS OF THE "BANNER"—From among these green hills of my dear old native State, I send you kindly greetings, from east State, I send you kindly greetings, from east to west, from north to south, so far as my wanderings have extended, and I have been the grateful recipient of your generous hospitalities; and to those whose hands I have never graspied, I say, most earnestly, fool bless you! Reminiscences of the past sweep over me as I stand 'mid old familiar scenes, and I live over again some of the past. Many years ago, when living in Old Concord, a terrible sickness swept through the town like a destroying tempest. There were scarcely well ones enough in town to care for the sick. My husband's sister fell a victim to the 33 Pleasant street, when in Boston, anniversary week, and sat at their table, looking upon his whitened looks and changed face, I said in my soul, Thank God that such physicians live, whose hearts feel an interest in the welfare of their patients, as well as to desire so much the compensation for services rendered. I think Dr. Dillingham one of the best among his profession. When people prove their friendship in the trial hour, we can have faith in them, and though ages roll over us, such things can never be forgotten. Friends who flutter around when all is fair and sunny, but fail when the storm-clouds gather, have never heen baptized with the waters of life that sanc-tified Christ in his holy mission among mortals. To learn that those who suffer most, from what-ever cause, need most of love and sympathy, seems to have been the result of his experiences on earth; yet who would ever dream of such a thing in observing the lives of his professed followers? Nothing but condemnation, either in word or deed, is found among them, and thus there is no place of rest for the weary, sin-sick soul.

place of rest for the weary, sin-sick soul.

Who shall say, and mean it, as Christ did: "Come unto me all ye that labor and are heavy laden, and I will give you rest;" meaning, of course, a loving sympathy for all their woes, without any spirit of criticism or condemnation, which will ever be the sweetest haven of rest for mortals, for he had no other means of rest to offer. "The birds of the air have negles, and the foxes have holes, but the Son of Mah hath not where to lay his head." If this was true, he certainly had no palatial residence, nor even a comfortable home to invite people to. His loving, charitable, forgiving heart was surely a resting-place, as such hearts would be to-day were they to be found. Our gospel of Spiritualism teaches this, else I do not understand it at all; and while we may say: "Woe unto you, Scribes and Pharisees, hypocrites, how unto you, Scribes and Pharisees, hypocrites, how can yeescape the damnation of hell?" understanding that effects are legitimate results of a cause our hearts may all the more deeply pity them who must suffer. We shall not turn coldly away, but do and say all we can to enlighten their minds upon the great subject of cause and effect; and though our labors may at the present time seem unavailing, they will not be, for every look, word and act must make an impression, and like a seed

will germinate and grow.

When our mortal bodies shall have been long mingled with kindred dust, the effects of our soul efforts will be flourishing in other souls, to adorn and make better the world. Let us pursue th lead of our best, noblest thoughts, being true to God in our own souls, and granting to all others, without condemnation, what we claim for ourselves. Then will we become our own saviours, and assistant

Yours for the purest truth, M. S. TOWNSEND HOADLEY. Bridgewater, Vt., July 11, 1871. Consistency is a Jewel.

I am a constant reader of the Banner of Light, which I am free to acknowledge affords me more consolation than any religious paper I ever read, except now and then statements contributed that except now and then statements contributed that seem inconsistent and unreasonable in the extreme. For example, take the statement of your correspondent, Mr. A. E. Carpenter, in New York, in the last Banner, 22d inst., relative to "Brown's Spiritual Hall" at Georgetown. He states that Timothy Brown "had lost all of his property," "was so reduced that he had scarcely a dollar to help himself with," and "when the spirits told him to build a hall he had rething to do it with." but help himself with," and "when the spirits told him to build a hall, he had nothing to do it with;" but having faith, he went to work, though a farmer, and built a hall thirty-two feet square and two stories high, with an L—one of the most beautiful buildings, Mr. Carpenter says, he ever saw. And Mr. Brown did all this alone, with his own hands, "except the doors and windows, in seven working day after day. Sundows not even nands, "except the doors and windows, in seven years' working, day after day, Sundays not excepted, and without any money." "His neighbors laughed at and jeered him, and when the frame was ready to be raised, refused to assist him."

Now here is a piece of financiering worth knowing, and I think it Mr. Carpenter's duty to inform us how Mr. Timothy Brown managed to not any financial to the content of the cont

us how Mr. Timothy Brown managed to put up "the most beautiful building he ever saw" without help or money. How did he get the ground? How did he obtain the building material? and as he worked on this ball all the time for seven years. how did he support himself and family? could not live without victuals and clothes. facts are worth knowing, and I hope you will allow Mr. Carpenter to inform the readers of the Banner nd Yours truly, Philadelphia, July 17th, 1871. T. A. WHITE.

Oblo. ASHLEY.-I have been a reader of your paper for about six years, very much against my will at first, but through the kind persuasion of my wife, I was induced to read it; and, thank the good angels of the spirit world, I have become a stanch Spiritualist, so much so that I threw open two rooms in my brick block for the use of a Lyceum and lectures, free of charge, and we continued there until it became too small for our society, and then we concluded to build a large hall. We prothen we concluded to battle society notes, payable in three years from date, so we went on and built a hall thirty-five feet wide by seventy feet long, with a small gallery, a ticket office, a cleak room and a very neat stage. We seated the hall with chairs, so that they could be removed for our so-

been transported from the one house to the other, between the scance held at Mrs. Gregory's on Friday evening and that held at Mrs. Berry's on Saturday evening. As to the hat, that was afterwards found to belong to Mr. J. W. Jackson. The spirits had taken it on the previous Friday evening, at least it could not be found when the scance broke up. We are told that the hat had made its had experted for the scance at saveral of Herne and Williams. appearance at several of Herne and Williams's we cannot tell; but there is one thing that we do scances during the week; at last it was brought to know, that our Christian friends have prayed Mrs. Berry's, and from thence to the Progressive night and day to have it hurned down. It seems Library, where it was claimed on Tuesday by Mr. Jackson, decorated with the faded wreath of roses, they must have!

Jackson, decorated with the faded wreath of roses.

Mrs. Berry gives us further particulars of a scance she had with Mr. Herne and Mr. F. Ellis, on Monday evening. The spirit-voice was heard in the light, and chairs and tables moved about the light, and chairs and tables moved about precedent. The two gentlemen left, and Mrs. Berry walked out on the balcony in the moonlight, in company with a lady friend, and saw Mr. Herne and Mr. Ellis walk away armin-arm. In a few minimas they were seen returning carrying some. Yours truly, John H. Rosevelt, Pres.

S. Rosevellt, Treas.

New York. WESTFIELD, — Mrs. E. J. Eason writes: DEAR BANNER-I send you a word about our cause, in this thriving little town of some two thousand inhabitants. There have been but a few Spiritualists here. We have had no speak-er since 1866, when Mrs. Wilcoxson stopped with us. She prenounced this the most conservative place she had seen. Even the Spiritualists here seem dead. If we go to them (as we frequently do) and ask help to procure a lecturer, that the people may hear and be the better prepared to people may hear and he the better prepared to judge of our heaven-born religion, they chill us with the reply that "They have outgrown all such things, milk is for babes," &c. And so we go back to our homes feeling—oh so keenly—the need of more practical Spiritualists, a more thorough living up to the doctrine we advocate.

Our good brother, W. B. Hawley, occasionally drops in for a social chat, bearing words of cheer and a heart filled with love for our glorious cause. Like ourselves he is longing for that bread which

Like ourselves he is longing for that bread which alone satisfies the wants of the soul, and having tasted thereof would obey the command of the "Man of old," who said, "Feet my lambs." For the past eight years the blessed Banner has cheered us with its sunny pages, filled with wisdom and inspiration. We could not do without it. The American Spiritualist too graces our reading room. God bless our radical thinkers, and give us more of them.

Indiana. WEST LEBANON.—James H. White, under date of July 6th, gives us some account of spiritual matters in his vicinity, and speaks highly of the Banner of Light, saying that it is the most welcome of the five magazines and papers which come to his house, and he would willingly scarcely well ones enough in town to care for the sick. My husband's sister fell a victim to the fever, and all the skill of good Dr. N. H. Dillingham, who was then our physician, could not save her. She went home to dwell among the angels. I was then stricken with the fever, and alone in the house, (for my husband was obliged to go to Boston.) I took my bed, expecting to die as our sister had. Dr. D. found me very sick, and crying. He put his hand upon my head, and said, "Do n't despair, my poor child; I will not leave you to die so long as I can come to you." He was sick himself, but would go among his patients, and did, attending faithfully to his arduous duties. He saved many lives, and mine among the many; and when I visited him and his sweet wife, at 33 Pleasant street, when in Boston, anniversary vicinity, and were well received.

> For the Banner of Light. ANXIOUS SOUL, WHAT SEEKEST THOU?.

BY C. DODGE. Anxious soul, what seekost thou? Is it peace and rest to find?-Baim for an unquiet mind? Is it these thou seekest now?

Peace ?-there is no earthly peace. Rest?-no rest is found below. Halm thy spirit may not know, Bave when mortal breath doth cease.

Blest contentment there is none; For on earth man nothing knows Of the soul's serene repose When its fleshly day is done!

Then, all yearnings shall be blest; As the spirit finds release, All its world-born fears will coase-Heaven shall give it of its best!

LIST OF LEGTURERS. PUBLISHED EVERY OTHER WEEK.

[To be useful, this list should be reliable. It therefore noves Bocieties and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively o lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so informed.1

J. MADISON ALLEN, East Bridgewater, Mass.

MARY A. AMPHLETT, Inspirational, care Dr. C. Bunkley,
Dayton, O.

MARY A. AMPHENT, inspirational, care Dr. C. Bunkley, Dayton, O.
Mus, N. K. Andross, trance speaker, Delton, Wis.
C. Fannir Allyn will speak in Stoneham during August.
Addross, Stoneham, Mass.
Mus. M. A. Adams, trance sneaker, Brattleboro', Vt.
HARRISON AUGIR, Charles City, Iowa.
Rey. J. O. Barbert, Glenbeuinh, Wis.
Ell F. Brown, Missionary of the American Association of Spiritualists, will answer calls to organize Lyceums or to lecture. Address, Dayton, O., until August.
Mrs. H. F. M. Brown will nanwer calls to lecture and receive subscriptions for the Banner of Light. Address, Chicago, Ili., care Lyceum Banner
Mrs. Sanah A. Byrner, Wollaston Heights, Mass.
Mas. Nelliz J. T. Brighan's address, Elm Grove, Colerain, Mass.
Mrs. Huber, inspirational speaker, box I, Southford, Conn.
Dr. James K. Balley, Lajorte, Ind., box 394.

DR. JAMES K. BAILEY, LaPorte, Ind., box 394.
Addig L. Ballou, inspirational speaker, Chicago, Ill., care l. P. Journal. Mrs. Abby N. Burnham, inspirational speaker, 120 Shaw-

ADDIR L. BALLOU, Inspirational speaker, Chicago, Ill., care R. P. JOUTHAL.

MRS. ABBY N. BURNHAM, inspirational speaker, 120 Shawmut avenue, Boston.

MRS. EMMA F. JAY BYLLENE, 151 West 12th St., New York.

WM. BRAYA, box 53, Camden P. O., Mich.

MRS. EMMA F. JAY BYLLENE, 151 West 12th St., New York.

WM. BRAYA, box 53, Camden P. O., Mich.

JOSRYH BARKK, Janeaville, Wis.

MRS. T. BOOTHE, Milford, N. H.

MIS. PRISCILLA DOTY BRADBURY speaks in Bingham, Me., one-fourth of the time. Address, North Madison, Mo., Mas. A. P. BROWN will speak in Jawrence, Mass., Aug. 20 and 27; in Stoneham during September. Address, St. Johnsbury Centre, Vt.

DR. J. H. CURRER, 39 Wail street, Boston, Mass.

MRS. LORA S. CRAIG will speak in Bradford, N. H., one-fourth the time. Address, Norport, N. H.

WARREN CHASE, 661 North Fifth street, St. Louls, Mo. ALBERT E. CARFENTER, Care Banner of Light, Boston, Mass.

DEAN CLARE, Boston, Mass., care Banner of Light, Boston, Mass.

DEAN CLARE, Boston, Mass., care Banner of Light, Boston, Mill lecture at convenient distances from Boston. Address 50 School street.

MRS. JENETTES J. CLARE, 155 Harrison avenue, Boston.

MRS. LUCIA H. COWLES, Clyde, O.

J. P. COWLES, M. D., will lecture on "Human Tempera ments." Address, Ottawa, Ill., box 1374.

GROGGE E. CLARE, 2 Newhall street, Lynn, Mass.

MRS. M. C. COWNELLY, Louisville, Ky., Inspirational speaker, will answer calls to lecture.

MRS. MARIETTA F. CRUSS, Irance speaker, Bradford, Mass.

MRS. D. CHADWIGK, Trances preaker, Bradford, Mass.

MRS. D. CHADWIGK, trances preaker, West Harwich, Mass.

MRS. M. J. COLEUR, Champhin, Heimopin Co., Mill.

MRS. D. CHADWIGK, trances preaker, Pradford, Minn.

MRS. D. Chadwigk, trances preaker, West Harwich, Mass.

MRS. D. Chadwigk, trances preaker, West Harwich, Mass.

MRS. D. Chadwigk, The Shamphin, Heimopin Co., Mill.

MRS. E. DORNOR, William Speak

in New Hampshire and Vermont.
Miss. EMILT DEARBORN EWER, inspirational speaker, 241
Sixth avenue, New York.
MRS. M. A. ELLIS, inspirational speaker, will answer calls
to lecture in Hilliois, Michigan, Indiana and Ohio. Address,

to lecture in Illinois, Michican, Indiana and Ohio. Address, indianapolis, Ind.
ANDREW T. Foss, Manchester, N. H.
J. G. FISH. Avon Springs, N. Y.
THOMAS GALES FORSTER, 1919 Walnut, street, Philadelphia,
MBS. CLARA A. FIRLD, 111 Middlescx street, Lowell, Mass,
MBS. M. LOUISE FRENCH, trance and inspirational speaker,

DR. R. P. FELLOWS, Vineland, N. J. DR. GAMMAGE, lecturer, 134 South 7th st., Williamsburg, N. Y. DR. L. P. GRIGGS, Inspirational, box 409, Fort Wayne, Ind. Mrs. Laura Dr. Force Gordon, box 2123, San Francisco,

NARAH GHAVES, Inspirational speaker, Berlin, Mich. Na. J. G. G. Princeton, Mo. N. S. Gerkenler, Lowell, Mass. Gerkenler, Lowell, Mass. Handler, Gerkenler, 1951 Washington street. Boston, Mass. Miss Halen Grover, inspirational speaker, 72 Oxford st.,

Forland, Me.
KRASEY CHAYES, Richmond, Ind.
MRS. A. HULL, trance and inspirational speaker, 1716 Park
venue, Philadelphia, Pa
DR. M. HENRY HOT GUITON will speak one-half the time in
stowe and one-half in Morrisville, Vt., for one year. Address
towe. V.

towe, Vt. Mrs. Enna Hardinge, 6 Vassall Terrace, Kensington, W.,

MRS. ENMA HARDINGE, 6 VASSAIL Terrace, Kensington, W., London, Eng.
Mosks Hull, 166 West Baltimore street, Baltimore, Md.
D. W. Hull, Impirational and normal speaker, Hobart, 1nd.
L. TMAN C. HOW., L.A. 28, Fredoms, N. J.
MRS. S. A. HORTON, East Saginaw, Mich., care K. Talbot,
MRS. L. HUTCHISON, Inspirational, Owensville, Cal.
MRS. M. S. TOWNSKID HOADLEY'S address, during August,
Bridgewater, Vt.; Neptember and October, Lynn, Mass.
CHARLES HOLT, Warren, Warren Co., Pa.
DR. E. B. Holdden, Inspirational speaker, No. Clarendon, Vt.
DR. J. N. Holdes, trance, 9 Henry street, East Hoston, Ms.
MRS. A. L. Hacker, inspirational, Mount Cemens, Mich.
MRS. F. O. Hyzer, 127 East Madison street, Baltimore, Md.
MRS. M. A. C. Brath (formetly Brown) will answer calls to
lecture and attend funerals. Address, Middlesex, Vt.
JAMES H, HARRIS, DOX 29, Abhugton, Mass.
WM. A. D. HUNE, West Side P. O., Cleveland, O.
Zella S. Havinson, inspirational, East Whately, Mass.
E. Annie Hisman, West Winsted, Conn.
WM. H. JOHNSON, Corry, Pa.
MISS SCHEM, JOHNSON, Detroit, Mich.
DR. P. T. JOHNSON, Corry, Pa.
MISS SCHEM, JOHNSON, Detroit, Mich.
DR. P. T. JOHNSON, Edwicer, Ypsilanti, Mich.
WM. F. A. HORNSON, 204 West Madison street, Chicago, Hi.
S. S. JONES, ESG., Chicago, Hi.
HARVY A. JONES, Esq., can occasionally speak on Bundays
for the friends in the vicinity of Sycamore, Hi., on the Spiritual Philosophy and reform movements of the day,
Abraham James, Pleasantville, Venange Co., Pa., box 34.
DR. C. W. JACKSON, Owego, Kendall Qo., Ill.
S. A. JESPER, lecturer, Bridgewater, Vt.
O. P. Kelloog, East Trummill, Anntabula Co., O.
MSS, FRANK KERD KNOWLES, Inspirational speaker, care Dr. B. H.
Crandon A Tremont Temple, Boton,
Miss. F. A. LOGAN, Bloomington, Ill., care Daily Leader,
Cephas B. Lynn, Inspirational speaker, care Dr. B. H.
Crandon A Tremont Temple, Boton,
Miss. F. A. LOGAN, Bloomington, Ill., care Daily Leader,
Cephas B. Lynn, inspirational speaker, Vellow Spring, O.
H. T. LEONARD, Tannon, Mass., will sinswer calls to lecture
on "Temperance" ondon, Eng. Monks Hull. 166 West Baltimore street, Baltimore, Md. D. W. Hull. Inspirational and normal speaker, Hobart, Ind.

The Orbital W. Lewis, inspirational speaker, Yellow Spring, O. H. T. LEONARD, Taunton, Mass., will answer calls to lecture on "Temperance" in the trance or clairvoyant state. Dr. John Marnew, Washington, D. C., P. O. 502 857.

MRS. ARNA M. MIDDLERROOR, BOX 775. Bridgeport, Conn Mirs. Paramil Rikem Mattriews, Quincy, Mass.

MIRS. ILIZABETH MARQUAND, trance and inspirational speaker, 707 6th avenue, New York.

MIRS. MARY A MITCHELL, M. D., will lecture in lithous and Missouri. Address, box 91. Huntley, Mellenry Co., III.

MIRS. NARADINE MOOHR, Needham Vineyards, Mass.

MISS. HANDAIN MOOHR, Needham Vineyards, Mass.

MISS. HANDAIN MOOHR, Yeedham Vineyards, Mass.

MISS. HANDAIN MOOHR, Needham Vineyards, Woodons, Woo, Juneau Co., Wis.

J. W. MATTHEWS, HECTURE, Heyworth, McLeon Co., III.

DR. JAMES MORRISON, lestirate, Jayton, O.

MISS. HANDAIN MOOHR, Needham Vineyards, Woodons, Woo, Cal.

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PAGE MASS. HANDAIN MOOHR, Needham Vineyards, Woodons, Woodon

GEORGE A. RABSAY, M. D., will answer calls to lecture on the Spiritual Philosophy. Address, 73 McDougal street, New York.

Dr. H. Reed, Chicodec, Mass.
Mrs. S. A. Rockes, Haverhill, Mass.
REV. A. B. RANDALL, Appleton, Wis.
J. T. Rour, Bormal speaker, Casey, III.
Mrs. Jennie S. Rudd, A Myrtle street, Providence, R. L.
Mrs. Palna J. Roberts, Carpenterville, III.
Mrs. Jennie S. Rudd, A Myrtle street, Providence, R. L.
Mrs. Palna J. Roberts, Carpenterville, III.
Mrs. C. A. Rodbins, Benver Falls, Ph.
Mrs. Elvira Wherslock Riggles, Invana, III.
A. C. Rodbinson, Lynd, Mass.
W. Roberts, M. D., Inspirational speaker, 122 Second street,
Louisville, Ky.
Dille, E. Berladue, Brownville, Ncb.
James H. Shedahn will answer calls to lecture and attend
funerals. Address, South Acworth, N. H.
Mrs. Jella A. Stranker, trance speaker, Wilmington, O.
Dr. Elma R. Shlla, trance speaker, Milmington, O.
Dr. Elma R. Shlla, trance speaker, Milmington, O.
Mrs. Albrack, Shlth, Jensen Speaker, Milmington, O.
Mrs. Albrack, Shlth, Brandon, V.
AUSTEN E. STANKEN SMITH, J. Brandon, V.
AUSTEN E. STANKEN, Leicester, Vt.
DR. J. D. SEKLY Will lecture on the Science of the Soul at
any distance not over 100 milles from home. Address, corner
Main and Eagle streets, Buffalo, N. V.
JOSEPH D. STILLES, Montpeller, Vt., care of Geo, W. Ripley,
Eldjan R. Swackhamer, lecturer, 767 6th avenue, N. Y.
Dr. O. Clark Strader, Rochester, N. Y.
Dr. O. Clark Strader, Rochester, N. Y.
Mrs. C. M. Stokker, normal speaker, Noank, Conn.
Mrs. L. A. F. Swahn, Inspirational speaker, Sturyis, Mich.
Mrs. J. H. Stillman Skyebanck, M. D., Milwaukee, Wk.
Mrs. Nellier Shitti, Impressional speaker, Sturyis, Mich.
Mrs. Cora L. V. Tappan, care Measts, Reductive, Mich.
Mrs. Cora L. V. Tappan, care Measts, Reductive, Mich.
Mrs. Sarden M. Tadmador, trance-peaker, Wostville, Ind.
James Trask, lecturer on Spiritualism, Kenduskeag, Me.
Miss. Sarden M. Thompson, inspirational speaker, Mestville, Ind.
James Trask, lecturer on Spiritualism, Kenduskeag, Me.
Miss. Sarden M. Thompson, inspirational

MRS. KERLER N. TALMADGE, trance@peaker, Westville, Ind.
JARSS TRASK, lecturer on Spiritualism, Kenduskeag, Me.
MRS. SHARH M. THOMPSON, inspirational speaker, 161 SC
Clair street, Cleveland, O.
J. H. W. TOOHEN, I Trovidence, R. I.
HUDSON TUTTLE, Berlin Heights, O.
MISS MATHE THUMONS, Mexico, Andrian Co., Mo.
MISS MATHE THUMONS, Mexico, Andrian Co., Mo.
MISS ABRIE W. TANEER will lecture in Hartland, Vt., Aug. 6.
Address, Montreller, Vt., box 212.
BENGAMIN TODD, San Francisco, Cal.
N. Frank White's address during August and September,
Boston, Mass., care liamner of Light.
E. V. Wilson will speak during August and September in Minnesota. Address, Lombard, Ili.
E. S. Wilson will speak during August and September in Minnesota. Address, Goliocoster place, Boston; permanent address, care American Spiritualist, Cleveland, O.
F. L. II. WILLIS, M. D., Willimantic, Conn.
MRS. LOIS WAISBOOKER, 457 Milwaukee street, Milwaukee, Wis.
J. G. WHITTEN, Inspirational appaker, Rock Grove City.

F. L. H. WILLE, M. D., Willmantic, Conn. Mrs. Lois Waisbrooker, 457 Milwaukee street, Milwaukee, Wis. J. G. Whitter, inspirational speaker, Rock Grove City, Floyd Co., Iowa. Mr. N. Might, inspirational speaker, will answerealistic lecture in the New England States, Address; Boston, Mrs., Care Bauner of Light. Warren, Warren, Williams, Oriskany Falls, N. Y. Mrs. E. A. Williams, Oriskany Falls, N. Y. Mrs. E. A. Williams, Oriskany Falls, N. Y. Mrs. B. E. Warren, Buffaio, N. Y. hox 1451. Mrs. S. E. Warren, box 377, Puthsm. Conn. Mrs. E. M. Wolcott, Canton, St. Lawrence Co., N. Y. Pre. F. E. Whirple, Clyde, O. Dr. E. B. Warrenock, Pleasanton, Kan. Elijah Woodworth, Inspirational speaker, Lestle, Mco. A. C. and Mrs. Eliza C. Woodrey, Eagle Harbor, N. Y. A. B. Whitting, Albion, Mich. Warren Woolson, trance speaker, Hastings, N. Y. Mrs. Marry J. Wilcoxson, Chicago, Ill., care R. P. Johtha, Warren Wolffen, D., Du Quoin, Hl. Mrs. Mart E. Wither, Holiston, Mass. Mrs. Sophia Woodbs, trance speaker, Dummerston, Vt. George W. Whitney, Holiston, Mass. Mrs. Hollatte, Twinspirational, East Whipole, Miss. Mrs. Hollatte, Twinspirational, East Whipole, Miss. Mrs. H. Wille, T. Windows Arrete, Cambridgenor, Mass. Mrs. H. Wille, 75 Windows afreet, Cambridgenor, Mass. Mrs. A. Wheeleck, Cleveland, O. care American Spiritualist, Mrs. N. A. Willis, 249 Broadway, Lawrence, Mass. Mrs. Juliford, Mass., Aug. 6; in Putham, Conn., during spiculer: in Salem, Miss. Pec. 24 and 31. Address Notiboro', Mass. Mrs. Parnie T. Young, trance speaker. Address Notiboro', Mass.

Mass. Mrs. Pannir T. Young, trance speaker. Address, Strafford, N. H., care Dr. H. C. Coburn. Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.

Passed to Spirit-Life:

On the 20th of June last, Dr. W. M. Williams, of Oncida, Ill., formerly of Providence, R. I.

His death was caused by injuries received from spassing train. He was walking on the railroad track from Altona, a town near this place, and as he was quite deaf, held took hear the whistle of the coming train. The engineer was not aware of his infimity until it was too late to save him. He was brought to this city in an unconscious state, and survived but a short time.

was brought to this city in an unconscious state.

but a short time.

Though sad this death of the body, yet he finds the joy of his spirit on the other side. Dr. Williams was a good and rathful worker in the cause of truth and humanity, and a firm believer in the spiritual philosophy.

He leaves a widow and many friends to mourn the loss of his bodily presence, though in spirit he off returns to comfort thems.

A. HARMOND.

From Earlville, N. Y., July 8th, Calberth R. Potter, in the

58th year of his age.

Bro. Potter was a Spiritualist for many years, and had had more than ordinary evidence that Spiritualism is a reality. On several occasions, when he was working in his fields, voices talked with him audibly, directing him to the hedsle of the affilted, or to provide for the needy. He passed away with the firmest assurance that he would meet the dearones gone before in a higher life. He leaves a whe, a firm believer in Spiritualism.

The services were conducted by Rev. Dr Brooks, a Baptist clergyman, who made some very liberal remarks, not pleasing to some of his brethren present.

A. B. Swift.

From Chicago, Ill., (born to earth and passed on to the

Summer-Land on the day and date of her birth.) Jennic King. Lowis, aged two years, daughter of Dr. Thomas J. and Elvira

She was highly mediumistic, intelligent and affectionate. May her bright spirit communicate through Mrs. Conant, to help console the grief of her parents

Progressive Etchings.

PROM OUR EXALISE CORRESPONDENT, J. H. TOWELL. On board the Tripali, Atlantic Ocean, Sanday, July 2d, 1871.

We have thus far made favorable progress toward Liverpool, although we have been considerably befogged. Today is a regular "soaker" for the sailors and all who venture to remain on deck. I can't help sighing for a seat in one of your spiritual gatherings. There is little in the aspect of affairs here to render Sunday either sacred or sweet-not even the monotonous routine of prayers, which generally on heard ship give the semblance of piety to the captain if not the crew A beaming sun would have changed matters, and the "worship of God" accorded with cheerful

It is an old story of monotony relating experiences on board ship. There are the same faces, met at intervals, as we promenade the deck-the waste of waters, rough or smooth, with an occasional glimpse of a perpoise or a distant vessel. Novelty nowhere except in the ideal. Then the discordant noises of fog signals, steam escapes, pulley engine, boatswain's whistle and surging billows, all serve to make discord doubly discord-

Thus much by way of prelude. A sad and interesting episode occurred on board on our third day from Boston.

Peter Camen, aged 50, late from California, was booked to Queenstown. He entered the ship, doubtless, hopeful as any, although a victim, as I learn, to drink, and doubtless robbery. "Died at sea," is the caption. He was found in the morning stiff in his bunk, producing consternation necessarily. "Wonderment guesses" who are his friends, and what caused his death. The surgeon of the ship said he died from heart disease. Some of the passengers-not without good reason-supposed that he was slowly poisoned by the deadly decoctions he obtained in one of the hellish saloons of Boston. Whatever the cause. Peter's death will doubtless remain a mystery, as the burial at sea followed so close on the death that a post mortem examination could not take place, and perhaps should not.

Peter Camen's voyage was cut short. The Cunard Company will not realize a great thing when the price of the rough coffin, made by the ship's carpenter, is estimated. The friends of the dead man, at any rate, are saved from an expensive funeral. Poor old man! with all his faults, who does not feel sad at his sad demise?

At noon, immediately after dinner, the corpse placed in the rough coffin, was raised on a nedestal ready to be hurled into the sea. The whole of the crew and a large number of the passengers stood near. Every head was uncovered, of those immediately near the coffin, and a solemn stillness pervaded. One of the cabin passengers, an American, from Bangor, Me., read in solemn, slow and low tones the burial service, which was listened to most attentively by all, and not the least so by the rough, noble-hearted sailors. It was not a time for criticism, but for tender sympathy. The occasion called it forth. The minister performed his task faithfully, so did the sailors when they committed the remains of Peter Camen to the deep. Three minutes, and life was, in the ship, apparently forgetful of the death and its lessons

The first portion of the burial service was St. Paul's sensible and beautiful treatise on the natural and spiritual body. I, for one, rejoiced to listen to it. But what a falling off was there when the body was committed to the deep to remain until the deep should give up its dead! Paganism here of the rankest kind. The church seems never to profit from the teachings of science. It still retains the dead letter, whilst it ignores the spirit which maketh alive.

Peter Camen's body will not lie long before it decomposes, if, in fact, the fishes do not assist the process. Imagine the right reverend father, who, educated in the universities, can swallow this bodily resurrection bolus at a gulp. Eaten by the fishes, Peter Camen's carcass may be served up in fish at toat same right reverend father's table. From his stomach Peter Camen's body again may be transmitted to vegetation, and finally aspire to the perfumed atmosphere of my lady's drawing room. This is no poetle fancy, but a demonstrable fact; and yet we must have science and plain sense shocked with a pagan service over the dead, which no one who reflects can accept as either good gospel or in the least worthy respect. The death and burial at sea add a couple of incidents to the voyage which are not likely to be forgotten by many of us.

July 8th .- On the Fourth of July there was no celebration on board in honor of American independence, but the American and English flags were both raised.

I have talked Spiritualism to several of my fellow passengers, finding no believers and some tough skeptics. Still the subject was foremost, and I was glad to acknowledge my interest in it. We have on board a few who do not bow down to the idols of the church, and who boldly think for themselves. One spoke in the highest terms of Prof. Denton, whose noble utterances "live in unforgotten places." An earnest passenger for Queenstown told me that he might not be able scientifically to satisfy me, but he nevertheless firmly believed that the priest had the power to change bread and wine into the body and blood of Christ. I did not aneer or speak unkindly in reply. The man was sincere. I secretly realized in him an illustration of the mind-paralyzing power of priesteraft, and sighed for the spread of knowledge and the dawn of reason.

We have on board a young man from Birmingham. He believes the whole Bible, and, consequently, accepts the deluge story, notwithstanding the scientific demonstration of Denton and others. We have had many interesting talks together. He found three English sovereigns, and at once advertised for the loser. Not learning of him, be placed the money in the hands of the captain. Presently the loser made his appearance, and, being a very poor man, was grateful all through him. I was glad to own that my Birmingham ship companion was of the right moral stamp. Would there were multitudes more such, none the worse morally for their belief in Bible or other absurdities. The voyage is drawing to a close. We shall reach Liverpool-all's well-tomorrow morning, Sunday, July 9th. I hope, in my next, to be able to present a full complement of readable items on spiritual and progressive topics. For the present please accept this as an earnest of my intentions.

The diminutive "City of Ragusa," with its two directors, is at this moment full sail, tossing upon the Irish Channel within a mile or so of us. It seems a miracle how so small a ship can live through such a lengthy voyage.

A lady who died at Chicago, and was sent to Rochester for interment, suddenly came to life again at the latter place, and telegraphed to Chicago that she would be back on the next train.

Education is a better safeguard of liberty than a standing army. If we retrench the wages of the schoolmaster we must raise those of the recruiting sergeant .- Everett.

27" This paper is issued every Saturday Morn-

por 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

Banner of Light.

BOSTON, SATURDAY, AUGUST 5, 1871.

Office in the "Parker Building," No. 159 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. WILLIAM WHITE. LUTHER COLBY. ISAAO B. RICH.

For Terms of Subscription see sixth page. All mail matter must be sent to our Central Office, Boston, Mass.

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

The Work Goes On.

List week we adverted to the bigoted spirit manifest al in England, or rather in London, to class Spiritualists and spiritual media with the fortune telling impostors and charlatans, who certainly would have no existence but for the silly persons who seek for material good and soldsh sensual satisfactions alone. And we took occasion to comment, in no more severe terms than were deserved, on the willing acquiescence in such bigotry which is displayed on this side of the Atlantic, and in this very city of Boston. The Journal cried out for a general application of the power of the law to all media, jumbling them together, in a malignant spirit, in the same assortment with the gypsies that have just been sent to the workhouse in London, and invoking for them all the corrective penalties that it thought should be dealt out upon a certain cracked impostor at an inland town in New York. We take great pleasure, however, in presenting the other side of the picture to our readers. That Spiritualism is by no manner of means the dying affair certain organs of Orthodoxy would have people suppose, is evident enough from the testimony which men and women of the highest culture are regularly giving in for examination. Papers of the Journal stamp, in an eager quest of popularity, are much more than silenced by such a fact as the one we are about to recite.

During Commencement Week at the University of Michigan, among the addresses and discourses delivered by distinguished and scholarly men before the various societies of the institution, the Rev. Dr. Eddy, of Brooklyn, N. Y., pronounced a discourse before the Young Men's Christian Association of the University, on the "Immortality of the Soul." After alluding to the special activity of the votaries of materialism at the present day, presenting their theories to the world with a tenacity and power that makes them extremely dangerous, he went on to observe that the question of the immortality of the soul is a problem that had without doubt presented itself to mankind ever since the race has reached any height of intellectual advancement. Of the deep longing of the soul for an immortal existence there can be no doubt, The passion has pervaded all ages and races. The simple fact that it was implanted in the human soul, is evidence of great strength that it was meant to be gratified. Of the consciousness of his own existence, man has no doubt. He exists, a spiritual personality, distinct from the perishable oody which his soul inhabits, and which, however t may be disfigured and dismembered, still retains the individual spirit in its entire ty. Consciousness is continuous, and always shows the soul the same; the man of to-day is the same being who thought with the intellect of a boy. The soul is therefore an identity, possessing an existence pe-

Next the speaker proceeded to discuss the several peculiarities of the mind's construction; touching insanity, which he considered merely a suspension of the soul, in which the faculties lie dormant: and he remarked that the soul is an ancient and priceless diamond, which in time may receive manifold settings, all adding to the completeness of the work, the diamond itself remaining unchanged through all. The soul is imperial in her sway. Dr. Eddy considered that "recent discoveries had a tendency to overturn some theories concerning the mind," which had generally been accepted as correct. Dr. Johnson once suffered a stroke of paralysis during sleep, and was astonished and alarmed to learn his condition on awaking. But in order to test his soundness of mind, which was all the me there was to him, he commenced reciting a quantity of Latin verses which were familiar to him; and, finding there had occurred no obstruction to the operation of memory, he regarded the misfortune that had befallen him as of slight account. He cited the case of a man who died of softening of the brain; yet no one detected the slightest decay in the man's intellect until within a week of his death, and his soul went on exerting its powers until its instrument, the brain, became so diseased that the soul could no longer perform its work through it. Other cases of decided interest were also adduced to show that the former theories concerning the human mind do not stand good in the light of modern discoveries.

But now we come to a still more nointed and interesting admission. Modern science and philosophy, said the speaker, seem to prove that the operations of the mind are never suspended, even in dreamless sleep. In cases of swooning, or danger of drowning, though the memory may give no trace of the mind's working, yet it is probable that it is in full operation in each case. Some maintain, he added, that clear evidence exists of the continued life of those who have passed away from earth; and he spoke of Spiritualism, in this conrection, as a belief which, "though attended with a great amount of deception and error, still seems to have many very singular phenomena under its control, and not to be the mere moonshine which some people would deem it." And he allowed that it" is entitled to candid and unprejudiced investigation." That is a large admission to make before the Christian-professing students of one of the four great universities of the country. It is in a rather different spirit from the Journal's hot and impulsive tirade, and we should suggest to it a course of Dr. Eddy before launching its hollow thunderbolts again at a religious belief of which it knows nothing, and at present wants to know nothing. We hall all such proofs of substantial progress in the direction of liberal belief with sincere satisfaction, and would be only too glad to record them every week to the delight of our increasing army of readers.

Count Boust, the Austrian Premier, has created Intolerable Dogma."

As Might Have Been Expected.

We published in these columns, on the 28th of September, 1867, a minute account of certain remarkable phenomena in connection with an Irish girl in an interior town in Massachusetts, and denounced the ignorance which, instead of surrounding the girl with proper influences, that were based on an intelligent understanding of her condition, hurried her off to an in-ane asylum at Worcester. In August, 1868, the Atlantic Monthly deemed the case one of sufficient interest and importance to supply the subject of its leading paper; on which we commented in proper terms, reciting the history and characteristics of the case as they had more fully developed themselves. No amount of protest could avail to open the eyes of the persons to whose care the girl was temporarily entrusted, and she was regarded by us, in the new surroundings into which she was fairly driven, as doomed. And so the sequel shows. A news paragraph in the daily papers states that she has just died in the hospital, the manifestations that were the inciting cause of her involuntary confinement not having been continued since the treatment visited upon her. In short, the girl has been put ont of earth-life by the sheer ignorance of those who should have been her guardians and friends, and called in others to assist at the point where they discovered they knew nothing. The spiritual manifestations through her organization were, many of them, of the most remarkable character, and were recited to the reader at the time. They were made in open sight, and were perfectly tangible to all witnesses. The possibility of setting aside the facts was simply insuperable. Doubtless she would have become a rare and powerful medium if she had been at once taken in hand by intelligent persons who know the laws of these phenomena. We refer to this case again, because t is so important for all persons, in this age of enlightenment and progress, to know that incarceration is no help or cure for one who is organized differently from ourselves, in order to bring that person up or down to our standard. While this poor girl, innocent of any wrong, is dying a prisoner in an insane asylum, the highest men of science in England are making deliberate and studious investigations into the phenomena of Home, and believe that an entirely new force in the universe has been discovered.

Spiritualist Out-of-door Meetings.

These gatherings, which for several years past, in the form of pienics and camp meetings, have been carried on by the adherents of our philosophy, have uniformly been characterized by large attendance, quiet demeanor and lasting spiritual profit. The picnic season of 1871 was successfully inaugurated by Dr. H. F. Gardner, of Boston, at Abjugton; Messrs, Richardson and Dodge followed, at Walden Pond, Concord; and now it will be seen, per announcement on our 5th page, that Dr. Gardner has projected a Mass Meeting of the Spiritualists of New England, to be holden at Island Pond Grove, on Sunday, Aug. 6th. The audience will be addressed by able and eminent speakers, among whom are announced the names of Prof. William Denton and Miss Lizzle Doten. Those desirous of listening to a grand outpouring of the spirit of scientific research and intuitive philosophy, should by all means visit Abington on that day. The ground is sandy and dry, precluding the possibility of continued dampness in case of rain, and Yale's mammoth tent has been secured as a defence for the audience, so that there will positively be no postponement should the weather prove unfavorable. Liberals and radicals are invited to attend.

The Massachusetts State Spiritualist Camp Meeting is to commence at Walden Pond, Concord, Tuesday, Aug. 15th, and to continue till the following Sunday afternoon, 20th, under the efficient supervision of Dr. A. H. Richardson, of Charlestown, and James S. Dodge, of Chelseasee notice on our 5th page. The pleasant scenes twenty years ago were the body of a boy, and of last year's assembly, at this place, promise to of arrangement as experience commends, have been made by the enterprising managers. There can exist no reasonable doubt that the occasion will be honored by those who have ever witnessed a Spiritualist meeting at Walden Pond; and those who have not attended one have a pleasure reserved for them which they will do well to claim by presenting an appearance on the camp

ground. The Cape Cod Spiritualist Camp Meeting commenced Tuesday, July 25th, and ended Sunday evening, 30th. We shall give a specially prepared synoptical report of its sessions in our next issue, The Spiritualists of Salem and vicinity will hold

a grand Union Picnic, at Echo Grove, West Lynn, on Thursday, Aug. 31. All speakers and mediums are cordially invited, and will please report to the Secretary, H. M. Robinson, upon arrival at the

How Scaled Letters are Answered.

At our Public Free Circle, March 28th, (the proceedings of which are published in the Message Department in this issue,) the controlling intelligence gave a very clear explanation of the modus operandi of answering the sealed letters which are placed on the circle-room table for reply through the mediumskip of Mrs. Conant. We wish every one interested in this matter would give the spirits' version a careful perusal. Hundreds of people are daily asking for the very information there given. After explaining the method of giving the answer to the sealed questions, the spirit says: "It is therefore necessary that the name of the writer should be upon the outside of the letter, and the name of the spirit or spirits to whom the letter is addressed, on the inside. If you would all exercise as much good common sense in regard to these spiritual things as you do in other matters, you would get more satisfaction from the spirit-world than you have ever yet received."

"Unknown Forces."

It is hardly necessary to call the attention of the readers of the Banner to the article taken from the London Spectator, to be found in another column, in reference to the scientific investigation at present making in London into the remarkable phenomena exhibited through the mediumship of Mr. Home. It will be read with avidity. It is rather different from the slang-whang style of certain papers around us, that would like to see all media sent off straight to the treadmill for being organized differently from other people, and suggests progress just where we should like to see it set in. With the comments and conclusions of the writer we have nothing to do; but in the statement of facts and intents that is made, we, in common with many thousands more, take an interest that will not abate, but continue to increase as long as an investigation is pursued in this truth-seeking

Mr. Shillaber's poem before the combined societies at Dartmouth is very highly commended by those who heard it. The audience was a critical one, and their applause, most liberally bestowed, sensation by writing a pamphlet entitled "The was a pleasing testimonial to the success of the

A New Book-Vital Magnetic Cure.

VITAL MAGNETIC CURE: an exposition of Vital Magnetism, and its application to the treatment of mental and physical disease. By a Magnetic Physician." William White & Co.

We announce to our readers that we have in press a work with the above title, embracing over two hundred pages, which will be completed and ready for publication on the first of Septem

After an introductory section, explanatory of the scope of the work and the general principles of human or vit il magnetism, upon which it i application to the treatment of disease is based, the contents are as follows: The Gift of Healing; Moral Integrity of Healers Essential; Unconscious Magnetism; Sleep; The Marriage Relation; Detrimental Influence; Insanity; Obsession; Healing Practiced in all Ages; Conditions of Healing; Fitness for the Work; Healers' Peculiar Modes of Treatment; Positive and Negative Magnetism; Quantity of Magnetism Required; Diseases Remediable by Magnetism; Nature the Source of Cure; Clairvoyance; Material and Spiritual Bodies; the Change called Death; Power of Imagination; Psychological Influence; the Will; Contrast between Medicine and Magnetism, with Opinions of Physicians; Hygiene; Church Views of Healing in the Bible, compared with those of Modern Times, &c. Under some of these divisions several topics

are included. A thorough epitome of the phenomena of mesmerism and magnetism is given, a historical statement concerning the healing power, and a classified list of the cures performed by the prophets, and by Jesus and his apostles, taken from the Old and New Testaments. A parallelism is instituted between these ancient so-called miraculous deeds and similar events witnessed in the present day. Rules also are laid down for the use of magnetism. It is intended as a hand-book of this mode of practice, which the author confidently believes will supersede all others. Inquiries having been made for a practical treat-

ise which could be relied on, this is opportunely brought forward to answer the demand.

A critical review of the work cannot be expected until it has made its appearance; but a glance at the preceding list of items which make up the table of contents, will show that many interesting topies are treated of; and it will be looked for with lively anticipation. That such a work is needed no one questions, and we anticipate a large sale for it.

The Ocean House.

On the broad and floor-like Hampton Beach snown of all seekers of comfort and tranquility during the hot season, stands the justly famous OCEAN HOUSE - a summer resort for all who would escape the stifling atmosphere of the city, put work and care behind them, face the expanse of the ever suggestive ocean, and enjoy a happiness of their own. The Ocean House is quite as much to the heach as the beach is to the Ocean House, for both are positive institutions. The landlords are three-Mr. Yeaton and the Messrs. Masonand right well do they apprehend the visitor's wants, even before they are expressed, and promptly do they labor for their perfect gratification. It is a simple luxury to place one's self entirely in such careful and indulgent hands. Life at the Ocean House combines all that is Oriental to the imagination and practical to the suggestion. It is at once a home and a paradise. What with the sumptuous fare, the tonic sea breezes the magnificent stretch of ocean beach, the quiet atmosphere of the house, and the unceasing attention of the landlords, a summer at the Ocean House is calculated to renovate the seeker of rest and recreation, both in body and spirit, and to send him back again into the busy world with a new energy born in his heart.

The New Druggist Law in New York. If a man will take drugs, it is certainly for his interest that the druggist and his clerk should, in compounding them, be guided rather by the doctor's prescription than merely by their own consciousness. Wherefore the good people of New York City are right merry of heart at seeing i their morning papers a formal notification to all druggists and prescription clerks in that city to appear, within a given time, before a board (established by the Legislature at its last session), and be examined for a license. If they pass, the license will cost the druggest \$30 and the clerk \$10? Any unlicensed person putting up a prescription after the given time expires, will make himself liable to a fine of \$500, or imprisonment for six months, or both. As the board is headed by Prof. Doremus, there is good reason for expecting that the examination will be searching, and that "druggist accidents" will hereafter be less frequent in the metropolis.

A Woman's Appreciation of a Woman's Work.

The literary editress of Demorest's Monthly Magazine, for June, published in New York, noticing Mrs. Tappan's Epic of the Past and Future of America, says of it:

of America, says of it:

"HESPERIA.—This is the title of a new work
by Mrs. Cora L. V. Tappan, issued in very neat
form from the Riverside press, and wearing the
mark not only of genius, but of the long and patient labor which renders genius immortal. 'Hesperia' is an allegorical poem of 235 pages, devoted
to the working out of a Spiritualist conception of the genius and destiny of this country. It is finely conceived, and contains passages of great beauty, which occasionally rise to the height of positive grandeur. * * The volume pos-sesses true poetic merit, and will add a much-prized addition to many libraries."

An Incident. Our friend Hazard, while in New York, at-

tended Thomas Gales Foreter's lectures. In a note to us he mentions the following incident: "After the close of the morning lecture, Mr. Forster attempted whilst in his normal state to announce the subject for the evening, but scarcely had he said, 'This evening I will speak,' than h was spasmodically thrown into a trance, and the controlling spirit strongly emphasizing the pro-noun (as if to rebuke the medium) said: "This evening I will speak on these words in that wonderful epic of Job—(or to that effect) 'If a man die, shall he live again?' The episode was very striking, and so graphic that I think it would be difficult for any sensible skeptic who witnessed the occurrence, to have supposed that the medium was using deceit."

Notice to Subscribers.

Those of our patrons whose subscriptions run out with the present volume, and who intend to continue the paper, are requested to remit for another year before the new volume commences. Such will readily see when the time expires by comparing the figures at the right of their names with the volume and number at the head of the Banner. We give this timely notice that much extra labor may be saved the clerks who have charge of our mailing machine.

Story, Mrs. Clarkson.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. First Page: Poem-"Sarah, to Those at Home," by William Brunton; "The Bible Position of Woman Contracted with Her True Position," a Music Hall lecture by Prof. William Denton; "Theodore Parker's Grave." Second: "The Holy Ghost, its History and Oriental Origin," by K. Graves; Poem -"God Wills it So," through the mediumship of Mrs. Abbie W. Tanner; Free Thought-"Are We Like the Food We Eat?" by Dumont C. Dake; Re-incarnation results from Preëxistence," by Austin Kent; "Dark Séances," by E. Fairfield; 'Concerning the Hollow Globe," by V. C. Taylor; Prizes," by W. P. Kidder. Third: Poem-"What they Knew about Farming;" "A Ghost Story of Half a Century Ago," by C. H. Mathews; "The Power of Spirits," from the London Medium and Daybreak; Banner Correspondence from various localities; Poem -"Anxious Soul, what Seekest Thou?" List of Spiritualist Lecturers, and Obituaries. Fourth and Fifth: "Spiritualism to be Scientifically Tested," from the London Spectator; usual editorials, interesting miscellany, etc., etc. Sixth: Message Department. Seventh: Business Cards. Eighth: Correspondence from Warren Chase, St. Louis: "Western Locals," by Cephas B. Lynn.

The Message Department in this issue is more than usually interesting. Among other communications is one from the spirit of Robert Chambers.

There are many good things in this issue of the Banner, prominent among which is the Music Hall lecture of Prof. Denton. He speaks the truth boldly.

The July number of the London Spiritual Magazine is very interesting.

One of the best-known and most successful physicians writes: "Spirits given to a baby, or, what is much the same, drank by the mother, is poison for the body, and may be the starting of a habit which leads to ruin."

Mr. JEREMIAH PRESCOTT, who for the past sixteen years has faithfully filled the responsible position of Superintendent of the Eastern Railroad, has resigned, and accepted a similar position on the Nothern Pacific Railroad, with headquarters at St. Paul, Minn. He receives double the salary he did here—and he is well worth it. New England loses one of her best men, but his genius is needed in the growing West. May success attend him.

The Adventists of Battle Creek, Mich., recently "caught a Tartar." Eld. M. E. Cornell was to deliver a discourse against Solritualism, and in order to fully fortify himself as to the evils of Spiritualism, obtained a copy of the Banner of Light, and turned to the message department, when what should greet him but a communica-tion from his old personal friend and brother, George Howland, of Topsham, Maine. They read it over, winked at each other, looked wise and exclaimed: "How smart the devil is to so perfectly personate Bro. Howland."—The Crucible.

"CHRISTIAN CRUCIBLE," is the title of a new semi-monthly just started in Macon, Ga, by L. F. W. Andrews. It is a "religious, literary and progressive journal." Such a paper is needed in the South, and we hope it will be sustained. We learn from the Banner of Light that Wm.

White &. Co. now have in press another volume of Lizzle Doten's poems. Glad of it; Lizzle never writes a poor poem.—The Crucible.

Love, a horse and money help a man through the world. Three things kill a man: A hot eun,

PAINESVILLE JOURNAL is the title of a large uarto weekly just issued at Painesville, Ohio, by James E. Chambers. It is a family paper, and the irst number speaks well for its future success.

Coolness, and absence of heat and haste, indicate fine qualities. A gentleman makes no noise, a lady is serene.—R. W. Emerson.

Father Hyacinthe claims still to belong to the Church of Rome. He recognizes the authority of the Pope, but rejects the dogma of infallibility.

"The plot and passion in 'Exeter Hall' show an experienced hand in their delineation. We shall be happy to read either a sermon on the failure of Christianity, or any other theological nut that the author wishes to crack, or a pure work of fiction; because 'Exeter Hall' proves that the author has something to say, and knows how to say it."—
Public Opinion, London, Eng.

Be noble, and the nobleness that lives in other men, sleeping but never dead, will rise in majesty to meet your own.

We are extremely gratified to learn that our friend Nathan M. Woodman, Esq., who is now spending some time on the old homest ad in Naslies, is rapidly regaining bis health and strength. Since his fall in March, he has been faithfully and skillfully attended by Dr. G. B. Hopkins, of this city, to whose care, and to the gentle ministrations of his invisible nurses and physicians, he undoubtedly owes his recovery.—Portland Monitor.

If you would always be discreet,
five things observe with care—
Of whom you speak, to whom you speak,
And how, and when, and where.

Never despise humble services: when large ships run aground little boats may pull them off.

A criticism on Barlow's "THE VOICES" closes thus: "Taking it as a whole, we consider it the master-piece of composition on the subject of which it trea's. It must be read to be appreciated. Among its other good features is the fact that every word has a meaning-is the representative of an ideano useless words being thrown in to fill up the poetic measure. We challenge any man or woman of literary taste to take up the book and read a few pages, without feeling an irrepressible desire

to finish it.' Calvinism, could it have had the world under its feet, would have been as merciless as the inquisition itself.-J. A. Froude.

Writing from Poughkeepsie, N. Y., Mcs. E. K. Heermance says," Orthodoxy rears its head triumphant in this place; and were it not for the cheering messages that I receive from angelspheres, through the mediumship of my own organism and the consoling pages of the Banner of Light, I should spiritually starve."

A.celebrated wit was asked if he knew Theodore Hook. "Yes," he replied, "Hook and eye are old acquaintances."

Joel Moody has sent us from Kansas a live hook written on a dead subject—"The Science of Evil." The volume, unblished by County Evil." The volume, published by Crane & Byron, Topeka, contains 350 pages, is printed on fine
tinted paper, and presents a handsome appearance. The author is a bold, vigorous writer,
bandling the subjects involved—the origin of evil, the eternity of evil, the necessity of evil, the "social evil," etc.—in a masterly manner. Almost his first sentence commences: "Evil is, and therefore means something. It has been doubted that evil is, but this is only a matter of definition; the facts called evil have not been denied alto-gether. * * Evil and morality are both va-Letters remain at the Banner of Light office addressed to Prof. Gunning, Ira Davenport,
W. P. Anderson, Miss Minnie Prouty, Albert

Will doubtless have an extended sale.—American

From the London Spectator. Spiritualism to be Scientifically Tested.

A SCIENTIFIC TESTING OF MR HOME The Popular Science Review for July, which is edited by Mr. Crookes, an eminent chemist, and a Fellow of the Royal Society, contains an account by himself—partially confirmed and attested also by Dr. Huggins, the eminent astronomer, whose great and quite recent services in relation to the astronomical applications of spectrum analysis have been acknowledged in all quarters, and who is one of the most distinguished members of the Royal Society, and by Mr. Sergeant Cox, both of whom were present—of some very curious experiments made on .Mr. Home's asserted physical
powers as a medium, as it is called, though of
course no countenance is lent by the experimenter or his friends to the hypothesis of the agency of
invisible beings of which the word "medium" is

a remnant.
Mr. Crookes and Mr. Sergeant Cox both seem convinced that these experiments prove the exist-ence of a peculiar force which they call "psychic," proceeding directly from the nervous system of specially constituted persons, and which is exert-ed independently of the muscular system—probably propagated, suggests Mr. Sergeant Cox, who, as the least scientific, is the rashest of these speculative inquirers, through that "nerve-atmosphere of various intensity enveloping the human structure" which Dr. Richardson has dis-

Dr. Huggins, the most eminent scientific man of the three, is by far the most cautious and reserved in his statements. He gives in his general adherence to Mr. Crookes's account of the experiments: Your proof appears to me to contain a correct statement of what took place in my presence at statement of what took place in my presence at your house;" but as to one of the most curious facts involved in it—namely, that an according continued to float about "without any visible support" in the copper wire cage contrived for it by Mr. Crookes, after Mr. Home's hand had been entirely withdrawn, and under these circumstances to play musical airs without being touched by any hand, Dr. Huggins states that his position at the table did not permit him to be a with tion at the table did not permit him to be a witness to the withdrawal of Mr. Home's hand from the accordion, though he writes to Mr. Crookes that "such was stated at the time to be the case by yourself and by the person sliting on the other side of Mr. Home." He adds, "the experiments appear to me to show the importance of further investigation; but I wish it to be understood that I express no opinion as to the cause of the phe-

nomena which took place."

Dr. Huggins's evidence is of the greater weight, so far as it goes, from the great caution and re-serve with which he gives it. He appears to con-firm generally the accuracy of Mr. Crookes's de-scription, except as to the performances of the caged accordion when Mr. Home's hand was removed; but he evidently does not regard the experiments as going further than to justify and even show "the importance" of further investigation. Even this from such a witness as Dr. Huggins is remarkable testimony.

But what was the precise nature of the facts to which, supposing them to be amply authenticated by future tests, such as Dr. Huggins would regard as satisfactory, these experiments point? It is this—that in the presence of certain specially this—that in the presence of certain specially gifted or specially organized individuals (whether the facts, if true, depend on the organization, or on the power of will, or on the nervous sensibility—in a word on what they do depend—is at present all a matter of speculation,) a force develops itself which produces, without contact, many of the results of muscular effort directed by a trained muscular tests and are live example. Me ed musical taste and ear. For example, Mr Crookes (all whose test machinery had been prepared without the smallest knowledge on Mr. Home's part, Mr. Home seeing it for the first time when he entered Mr. Crookes's house) had prepared a mahogany board three feet long by nine and one-half inches wide and one inch thick, one and one-mail inches whe and one ince thick, one end of which rested on a firm table, and the other was supported by "a spring balance hanging from a substantial tripod stand," with "a self-registering index" attached. Thus any pressure exerted on this board at any point nearer to the balance than the spot where it was supported on the table tended to depress the and supported by the table, tended to depress the end supported by the balance to an extent registered by the index —the board moving round the table supported end as round a fulcrum. Mr. Crookes, to test the balance, stood on one foot at the end of the board balance, stood on one foot at the end of the board nearest to the table, and Dr. Huggins said that the whole weight of his body then applied (one hundred and forty pounds) only sank the index at the other end to an amount equivalent to one and one-half pound if applied to the balance end when he stood still, and to two pounds when he jerked up and down. Mr. Home, sitting in a low case other stemps, applied big fingers, lightly to deasy-chair, simply applied his fingers lightly to the exact point where the board rested on the table (so that even hard pressure there would have only had the effect of securing the fulcrum instead of depressing the other end of the mahogany board.) and under these conditions the opposite end was depressed by an amount which varied, as if in waves, between three and a half ounds and six pounds, which was the maximum

This experiment was in some respects the most ourious, as being the one which was in every respect the most above-board—both literally and morally—and which was apparently fully attested by Dr. Huggins, as well as by Mr. Sergeant Cox and Mr. Crookes. If repeated often enough in the presence of competent witnesses, it would undoubtedly show the real existence of some new force not due to muscular exertion.

The other experiment was made with an accordion imprisoned in a drum-shaped cage of Mr. Crookes's own invention, the cage being made of lathes of wood and copper wire to prevent access from outside; but this cage was placed beneath the table, and though Mr. Sergeant Cox'and Mr. Crookes both seemed to have watched it there, and to have taken what they believed to be very careful guaranties that Mr. Home was not juggling, there can hardly be so much confidence gling, there can hardly be so much confidence placed in the reality of the facts asserted as in the case of the lever experiment. The cage was so made as to surround the accordion entirely, but not quite to touch the top of the table, leaving space enough to admit one of Mr. Home's hands so far as to enable him to hold the accordion by the top. The observers on each side kent their the top. The observers on each side kept their feet on Mr. Home's feet to prevent any use of them, and one of Mr. Home's hands was placed The observers on each side kent their on the table and carefully observed; the other at first held the accordion by the top, but the rest of the accordion was completely inside the cage, so as to be inaccessible. Held in this position, the accordion first began to vibrate, and then to play

accordion first began to vibrate, and then to play tunes inside the cage.

Mr. Crookes avers that he put his hand on that hand of Mr. Home which held the instrument, and that he found it absolutely still at the very moment the instrument was playing. Nay, he asserts, as we have already stated, that when Mr. Home removed his hand altogether, and put both of them above the table, the accordion continued to float and play tunes inside the cage with no apparent support. Of course, as we have said, these asserted facts must be taken with great reserve, unless verified by sufficient repetition under serve, unless verified by sufficient repetition under every guaranty the scientific world may suggest. But should they be so verified, and we think the existing testimony is quite sufficient to make this hypothesis conceivable, a good many more matshould be carefully investigated; for instance —this—whether any tune could be so played which Mr. Home himself could not play on the accordion, or any which none of the persons present were able to play on the accordion, or any with which none of those present were even acquainted; or whether, if none of these cases hap-pened, it was only Mr. Home's knowledge of music, or indifferently that of any other of the persons present, which the tune appeared to repre-

One thing is certain—that, if the facts asserted be true at all, the force moving the accordion must be in some way connected with a musically educated mind. The wind does not execute even "a well-known sweet and plaintive melody" on the Æolian harp. The movements of the accor-diou must clearly have been governed by the musical associations of some mind; and whether these were voluntary or involuntary—and either the one or the other is quite conceivable—it would be possible, one would think to determine the mind in which they originated. Supposing the fact established, there is in it little that is more wonderful than the power of absolutely writing by telegraph, so that specific vibrations given to the wires at one end cause given words to be written-off at the other; for, of course, if there than ever. It is finely illustrated. John L. Shorey, 36 really be "a nerve-atmosphere of various inten-

sity round each individual," the vibrations given to such an atmosphere by distinct acts of thought might produce corresponding contractions in the accordion.

This is, however, purely speculative; but if these things are true at all, it must be determinable where the mental source of the tune played by the accordion is, and no point could be of greater interest. The analogy would be closed though there would be one great difference—with

greater interest. The analogy would be close—though there would be one great difference—with established facts of the kind sometimes called electro-biological. We have been repeatedly assured by men of the highest trustworthiness, that the power belongs to men of certain temperament to influence, by strong, silent will, the action of certain other persons; so that, by expending a great deal of silent effort, for instance, on the desire that a given may shall greated that in the desire that a given man shall scratch the tip of his left ear, that man is at last compelled, with or his left ear, that man is at last compelled, with no knowledge whatever of the reason, to scratch the tip of his left ear. That such facts as these have been repeatedly verified is, we believe, certain. And the only difference in this case may be that the same kind of effect is produced on the motions of an inanimate object like an accordion—certainly most curious, as the facts we have alluded to are also curious, but certainly also not —certainly most curious, as the facts we have alluded to are also curious, but certainly also not more impossible than the others. What, however, we now wish to insist on is, that there is prima facie evidence—a true bill found, which ought to be sent for scientific trial, in relation to this matter. Even Dr. Huggins declares thus much, and Dr. Huggins is an authority such as no scientific man will dare for a moment to dispute. Whether there be "a new force" on the are af discovery is not yet noved: but that there eve of discovery is not yet proved; but that there is sufficient suspicion of the exertion of such a force to render it most desirable that the scientific world should either confirm or explode the hy-pothesis of its existence, and in the former case

Movements of Lecturers and Mediums. Dr. F. L. H. Willis has finished his six months' ecturing engagement at Willimantic, Conn., and returns again in January for another six months. D. P. Kayner, M. D., has changed his residence from Erie to St. Charles, Ill.

study its laws, is hardly disputable.

Harry Bastian is holding scances in Portland,

James Cooper, M. D., of Bellefontaine, Ohio, has started for California again, to be absent two months. His previous visit there was a complete success, we learn, resulting in the acknowledgment that psychometry is a science, by some earnest opposers.

During the month of August Mrs. F. O. Hyzer will lecture in this city. She is the lady who entertained the good Spiritualists of Baltimore for so long a time by her elegant lectures and poetie improvisations. Mrs. Laura Cuppy Smith has nobly sustained herself as one of the most elegant lectures and poetic improvisations. quent advocates of our cause during the time she has lectured here.—Chicago Religio Philosophical

Mrs. Nellie J. T. Brigham's engagements are as follows: September in Titusville, Penn.; October, November and December in Troy, N. Y.; February in Philadelphia, Penn.

Mrs. S A. R. Waterman, 46 Beach street, sits for test communications, business, or to answer sealed letters. She is a good medium. Give her a call.

Moses Hull is in Massachusetts. He came here to attend some of our glorious out-door meetings. He will remain in New England during August, and those who desire to engage him to lecture can do so by addressing him care of this office.

Mrs. Laura Cuppy Smith lectures in Port Huron, Mich., during August.

The analytical healer, Dumont C. Dake, M. D. will be at the Michigan Exchange Hotel, Detroit, Sunday and Monday, Aug. 6th and 7th; Tuesday, Aug. 8th, at the Hibbard House, Jackson, Mich. and will remain two weeks.

The Austin Kent Fund.

Since our last acknowledgment the following donations have been received for the support of our destitute and invalid brother, Austin Kent, of

	200000000000000000000000000000000000000			
	C. W. Welch, Cambridge, Mass		٠.	\$2,80
١	Mrs. Pierce		٠.	2,00
•	Mrs. Eliza K. Heermance, Poughkeepsie		,	1.00
١	G. L. D., Albany, N. Y		•	1.00
١	From "Marblehead"			1.00
	George Hosmer, Boston		٠.	1.00
ĺ	Isabel Oliver, Pinesville, Mo			50
٠				
•		. "		\$9.30

Edmeston and West Winfield, N. Y. The Spiritualists of Edmeston, N. Y., and vicin-ty will hold their first Grove Meeting, at that place, on the 20th of August, 1871. Also the fifth Annual Grove Meeting of Spiritualists of West Winfield, N. Y., will occur at that place on the 27th of August, 1871.

Mr. D. W. Hull, of Hobart, Ind., will be the sneaker on both these occasions. L. D. SMITH. Fraternally yours,

New Publications.

THE ATLANTIC for August contains John Fiske's " Were-Wolves (Man Wolves) and Straw Maidens," as the opening paper: My Father's Shipwrock: A Quiet Life (poetry) Their Wedding Journey, (by the new editor, Howells); Nicholas Ferrar; Gladioli; Kate Beaumont, Part 8 (by De Forest); Mountaineering in the Sierra Nevada (by Clarence King); Encyclicals of a Traveler, No. 2; The Singer (by Whittler-a tribute to Alice Cary); Our Whispering Gallery (on Dickens and his readings); Watch and Ward; and A Miller's Madrigal-besides critical notices of current literature. It is the very number for the month to which it is devoted, and will be read eagerly wherever good literature forms the summer companion.

A. Williams & Co. bave Scribner's Monthly for August whose feature of superior illustration is preserved in this number as markedly as in any of its predecessors. Scribner is now advancing well into the second volume. An accounof the doings at Vassar College opens the number; J. T. Headley sketches Life in the Caucasus, the gypsies included;-these two papers are illustrated. Some of the French eaders in the late Provisional Government are sketched by Mary C. Putnam: The Weeping Willow is by Lossing: My Vacation, and what came of it; A Visit to the Great Yo Semte: Living American Artists: An American Art Museum: Wilfred Cumbermede: Peter Crisp, by H. T. Tuckermanthese are the articles that follow, with verse intermingled; and the editorial variety is comprised under the several attractive heads of the Old Cabinet: Home and Society: Culture and Progress Abroad ; Culture and Progress at Homewith etchings. Scribner is unrivaled among the magazines, and makes its way beyond what was expected. It hits a want that every one wondered had not been supplied before A great deal of its success is to be attributed to its skillful editorable.

THE RADICAL for August is well stocked with vigorous articles from excellent brains and pens, the leading one being on Labor Schools as the next step in popular education, by Mrs. Cheney. We have also The Life that Now Is, the Downfall of Ancient Paganism, the Metal Ages, the Idea of Immortality, and other papers, all making up a fine number. GOOD HEALTH for August offers a fresh and timely array of excellent reading on its chosen themes and topics, from all of which the reader is sure of receiving some practical

benefit that will some day provoke his gratitude. THE FEDERAL GOVERNMENT, its Officers and their Dutles, by Hon, Ramsay H. Gillett-published by Woolworth, Ainsworth & Co.—is a successful effort to compress into clear and convenient form all the information respecting the and convenient form all the information respecting the affairs of the government which any citizen needs to possess, but which he unfortunately cannot at all times lay his hand on. Its professed purpose is to enable the rising generation to understand the structure of our government, what officers are employed in its practical operation, and their general duties. The work is performed by a gentleman of wide and long experience in public life, and is therefore the more accurate and authentic. All American citizens require to be familiar with precisely this knowledge, and in this handsome volume they have it all prepared. For sale by Nichols & Hall, in this city.

Matters in this Country and Europe.

Coroner Young's jury in the case of the killed at the New York riot, after retiring for five minutes, July 2th, returned the following verdict: "We flud that these parties came to their deaths on the 12th inst, by gunshed wounds at the hands of parties to us unknown." The jury, having signed the verdict in forty-two cases, were discharged.

Much trouble exists in New Mexico and Arizona on account of lilicit trading with the Indians by unscrupulous white men. Large herds of cattle, either stolen or baught from the Indians, have been intercepted by United States troops, in some instances the attendants endeavoring to fight with the soldiers. In Arizona, some of those to whom Superintendent Bendell refused licenses to trade on the reservation have settled themselves just outside the Glia River reservation, and declare that they will not leave till forced away.

River reservation, and declare that they will not leave the forced away.

Pavorable reports reach us from the Cheyennes and Arrapahoes. Most of the latter have gone on a buffalo hunt. Big Mouth, with about forty lodges, will remain. They have corn planted, which promises a good yield. Their agent started a school last winter, which has been well conducted, and was largely attended during the spring and summer by the Arrapahoes. The larger part of the Kiowas are encamped near Antelope Hills. They desire to be friend

By an explosion and fire at the Washington (D. C.) Ar-senal, Saturday, July 22d, \$82,000 worth of property was destroyed—mostly consisting of arms, trophics, curlosities,

In France the German troops are evacuating the departments of Eure, Somme and the Seine-Inferieure, and will re-turn at once to Germany. The French troops have redecu-

The Paris municipal elections, July 23d, resulted in the The Paris municipal elections, July 234, resulted in the choice of six republican conservatives and forty-nine moderate republicans. The vote was very small.

The courts-martial for the trial of communists at Versailles have been sijourned. Favre does not share Thiers's sympathy for the Pope. Heavy payments toward the second half-billion of the indomnity have been effected.

In England the commission purchase system in the army has been abolished by the Crown canceling, by its warrant, the authority see to de-

the authority so to do.

The daily press contains enthusiastic accounts of the triumphant entry of King Victor Emmanuel into Rome, the

Spiritualist Lycomms and Lectures.

Boston.-Eliot Hall .- The Boston Children's Progressive ycoum held an exceedingly interesting and profitable session on Sunday, July 23d. A goodly number of spectators were in attendance; the exercises passed off with credit to all concerned, and the questions were answered with comnendable zeal. Charles W. Sullivan enlivened the occasion with a song.

John A. Andrew Hall .- Abble N. Burnham reports as folows: "Sunday, July 23d; Morning, circle as usual, conducted by Mrs. M. Carlylo; singing and playing by Miss Minnie Prouty, assisted by Mr. Cobett, which added very much to the interest of the meeting. Afternoon, speaking by Mrs. S. A. Floyd."

Spiritualist Mass Meeting.

A Grand Mass Meeting of Spiritualists will be held a Island Grove, Ablington, on Sunday, August 6th, 1871, to consider the present aspect and wants of the spiritualistic movement, and to take measures to spread information in regard to our teachings among the people. All friends of human progress are invited to attend. Prof. Denton and other prominent speakers will be present, and address the multitude upon subjects appropriate to the day and occasion. An Original Poem will be given by Miss Lizzle Doten. The Columbian Quartette Club of Abington will furnish the mu-Extra soats are being erected at the Speaker's Stand, and other improvements for the accommodation of the people are being made by the proprietor of the grove. Refreshments in abundance may be had on the grounds, at reason

Special trains will convey passengers to and from the grove as follows: Leave Old Colony Depot, Boston, at 0:15 and 12:45 o'clock A. M.; Plymouth at 8:45; Fall River, (ria Middle boro', Bridgewater and North Bridgewater,) at 7:45; Taunton at 8:30; South Scituate at 8:40-stopping for passengers at all

Fares to grove and return : From Boston, \$1.00: Harrison Equare, 90 cents; Neponset, 85c.; Quincy, 75c.; Braintree, 05c.; South Braintree, 55c.; Plymouth, 90c.; Kingston, 75c.; Plympton, 65c.; Halifax, 60c.; Hanson, 40c.; North Hanson, 35c.; Bouth Abington, 20c.; Taunton and Raynham, \$1,00; Easton, 90c; North Easton, 85c.; Stoughton and No. Stoughton, 75c.; Randolph, 65c.; Fall River and Bowensville, \$1,50; Myrick's, \$1,00; Middleboro', 90c.; Tittecut, 70c.; Bridgewater, 050; East and West Bridgewater, 60c.; Keith's, 550.; Cam bello, 50c.; North Bridgewater, 50c.; East Stoughton, 50c.; East Randolph, 50c.; Scituate and Cohasset, \$1.00; Hingham, 00c.; Weymouth Stations, 80c.

Children's tickets from the above stations are about one half of the adult rates, as above. Excursion tickets for sale at all the stations.

Let this be a " Mass Meeting" indeed! Subjects of great mportance to all Spiritualists and liberals will be considered. In order to provide for the contingency of a rainy day, the manager, at heavy expense, has secured Yale's Mammoth Tent, so that ample shelter is sure, and the soil being sandy, does not retain water; therefore, no one need remain at home on account of rain. There will be no postponement on account of rain.

Our public lecturers will be furnished tickets free on application to the subscriber.

The Massachusetts State Spiritual Camp Meeting,

Will take place at Walden Lake Grove, Concord, commence ing Tuesday morning, Aug. 15th, and ending Sunday after noon, Aug. 20th. The Committee have made all necessary arrangements. Tents and lodgings may be obtained on ap plying to the Committee. Parties will find conveniences to do their own cooking. Board and refreshments can be obtained at the Salcon at

Boston prices. Those who intend to remain on the grounds during the

week, had better provide their own blankets and camp equipments. Wednesday and Friday will be special picnic days, at which

time there will be music and dancing. On Thursday evening there will be an extra entertainment, including a grand illumination of the Grove and Camp Grounds, with music and dancing. A late train will leave

the grove the same evening for Boston, at 9:30. The services of a large number of our most prominent sneakers and mediums have been secured, and all are cordially invited to meet with us, and take part in the exercises. In order to help defray expenses, a small admission will be required of those coming to the grove not holding rail-

road tickets. Fare to the Grove and return: From Boston, Watertown, Charlestown, Somerville and Cambridge, \$1,00; Waltham, 85 cents. During the week trains run as follows : From Bos ton, (Fitchburg depot,) excursion train, 8:45. Regular trains, stopping at way stations: 0:20, 11 A. M., 2:15, 4:10, 6 r. M Express train, 2:35 P. M.

Excursionists above Concord will take regular trains. Sunday .- Excursion train from Boston at 8:45 A. M.; regu ar trains, via Watertown, 9:30 A. M., (Watertown Branch,) I P. M.; from Marlboro', 9 A. M.; Hudson, 9:12; Rockbottom, 0:22; Maynard, 0:32; Fitchburg, 6:20 A. M.; Mason, 6 A. M.

Returning: Leave the Grove for Boston, 5 and 5:15 r. M.: For Fitchburg, Worcester and way stations, 4; for Mariboro' and all way stations, 5:30. Tickets for sale at all depots.

Committee of Arrangements, DR. A. H. RICHARDSON, of Charlestown, JAMES S. Dodge, of Boston.

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

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spirit-palism. Published in Chicago, Ill., by S. S. Jones, Esq.

THE PRESENT AGE. Published in Chicago, Ill. Price 8

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THE SONGS OF LIFE: A NEW COLLECTION OF SIXTEEN PAGES OF MOSTLY ORIGINAL WORDS AND MUSIC,

For the Use of Spiritual Gatherings and Lyceums. BY S. W. TUCKER.

Among its contents may be found the following named songs: "Song of Life," "Evergreen Shore," "Passing Away," "Let me go to the Better Land," "Our Guardiana." "Parting Hyma," "They'll welcome us home," "We shall meet beyond the river," "Going with the Angels," "Angel Care," &c., &c. A copy should be in every family in the land. Try it. Frice: 20 cents single copies; \$2,00 per dozen; postage 2 cents per copy.

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Message Department.

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

Mrs. J. H. Conant,

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

Special Notice.

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

Invocation.

Thou Soul of Wisdom and of Love, our Father and our Mother, we shall ask from thee this hour baptism of the Holy Spirit of Love, such as shall cast out all fear of death and hell, and bring us nearer to thee. And we shall bring thee all the hopes of our souls, all our fears, all the experiences of our past lives, and we shall lay them upon the sacred altar of time, and shall ask thee to bless them. Thou wilt do this in wisdom and in love, we know, and if it be to chasten us and to lay still other crosses upon our shoulders, we only ask for strength to bear them, and for wisdom to understand wherefore they are given. We praise thee, oh Loving Spirit, in behalf of humanity, for the gift of this handsome day. We praise thee, our Father and our Mother, for all thy varied gifts in Nature that come to thy children like so many priceless jewels, leading them to thee, and assuring them of thy love and thy watchfulness over them-that thou dost never forget them. We thank thee for the gifts of those minds that seem to step out from the multitude, and seem to reach up toward thee for favors, and, having received them, go again among the people, distributing them as from thee. We praise thee, oh God, for all the lesser lights that shine in the firmament of being; we would ask that each one of us may become, in some sense, saviours of the world. We ask that we may give blessings such as thou hast given unto us; that we may never withhold love and wisdom when it is in our power to give. Oh, may we give, our Father and our Mother, as freely as we have received, and thus shall thy kingdom come to us and we do thy will March 23, forever and forever. Amen.

Questions and Answers.

QUES .- Can bright spirits communicate through mediums of bad character? If so, please explain. Ans. - Certainly they can; for this reason: spirits, in communication through media, have nothing whatever to do with their moral character, with the moral law that governs them. It is, in the main, a chemical demonstration of the power of one mind over another mind, and if, forsooth, the mind of the medium is overnowered and subjected by the mind of the spirit, certainly the moral character of the medium can have very little to do with the communication. But if the control is imperfect, and one sentence belongs to the controlling spirit, and the rest, perhaps, to the medium, then it is quite another thing; you get a fragmentary supper served up - half good and half bad.

Q.—Does the spirit-world multiply in any other way than by the addition of those who leave this A .- No; there are no births in the spirit-world

that we are aware of, except those that are born out of physical bodies from this life into ours. Q -The Banner of Light informs us that when

we pass from sphere to sphere we pass through a change equivalent to death. Theodore Parker informs us that he is now in the constellation of Andromeda. In passing thus far away, from sphere to sphere, did he pass through the above changes, or did he leap over the spheres and land where he now is without these changes? A .- Your correspondent has imbibed a wrong

spirits as applying to conditions of mind, and not to physical or spiritual localities. It is not necessary for me to pass through any change equivalent to death, to enter upon any planet in the constellation of Andromeda. It is necessary for me to pass through many physical-I say physical, but I mean external-changes in changing localities, but the change which is referred to by your correspondent it is not necessary to pass through It only becomes necessary when my soul has worn out the machine through which it manifests to the external world. When it can no longer give anything like a sound manifestation through that machine, then it rejects it, and the result is that the soul aggregates to itself another and a higher form through which it may manifest.

Q.-A. J. Davis informs us that he sees spirits from other planets land on the belt of the great Summer-Land. Some one in the Banner of Light, I think, informs us that every planet has its own Summer-Land. Which has the right of the case?

A .- Since the answer to that question can, so far as the expounder is concerned, be but a mere assertion, it would avail but little whether I answered it or no. Nevertheless I shall say, that, from what I have observed during my sojourn in the spirit-world, I have become satisfied that every planet, every earthly and material group, has its corresponding spiritual group; and every body physical has its corresponding body spiritual. Planets have souls as bodies have souls. Your Denton teaches truthfully of this - that everything has a soul-in his book entitled "The Soul of Things." The rock has a soul; the blade of grass has a soul; the rose has a soul; you and I have souls; planets have souls; suns have souls. It is a truth that every material world has its corresponding spiritual world, A. J. Davis to the contrary notwithstanding.

Q .- (From the audience.) It has been said in the Banner of Light, that there are other lands lying north of the North Pole. Is this true? A .- It is so.

Q.-And are those lands connected with this earth?

A .- They certainly are, and belong to this earth. Q.-How is it, then, that they do not show thus, when an eclipse takes place, and their shadow is seen on the moon?

A .- They do show, as every experiment in as-

tronomical science will prove. QR.-I was not aware that it showed other than the form of a sphere, thus showing that this earth was round. Should it be that there are other lands lying north, it would change the shadow on the moon. That is what I wished to have explained.

A .- And so this earth is round. There are lands lying also beyond the South Pole.

Q .- That may be very true; but are not those other lands, other globes?

A .- No; they belong to this earth, and the development of science in the future will demonstrate it to be a fact. The science of spectrum analysis is the first footprint tending to many of

ment of this science will seem to upset all former | be best reached through mental means, through theories; but, in the end, it will only enlarge psychological effort. The author of the article them, and, at the same time, enlarge the earth, says that it is not proposed to do away with the and show to those who have presumed to say that they have sailed round the earth, that they | practices in vogue in such hospitals; but it is pronever did.

QR.-They certainly have passed round it, from east to west and from west to east, and it is a given this subject the deepest thought consider demonstrated fact; but from north to south they have never passed.

A .- There is quite a great difference between half learning a lesson and learning it entire. Q.-What is the diameter of the earth?

A .- Your speaker does not know; but this much he knows-that it is not what it is laid down to be in the record. It is not proposed by forms of disease? and that not more than one-half any one returning from the spirit-world to demonstrate any of these problems, because we know that we have not the means at hand by which to demonstrate; but we do propose to mingle time? with the scientific minds of earth, and to influence them until they shall grow toward these ideas, and at last possess them for themselves. When they are announced as scientific facts, from your side of life, you will believe them; and it is would be unwise in you to believe anything that | in connection with these powers? cannot be demonstrated to you. We cannot demonetrate these problems. You bring them uppect you to, because we have no power to demon-March 23. strate them as truths.

John Randolph.

My name was John Randolph. I was born in Hopkinton, N. H. I was between thirty-four and thirty-five years old at the time of my death, which took place in 1862. I enlisted, early in the war, in the 11th New Hampshire, and lost my life trying to be of service to the country.

When I got on the other side, and learned ideas of heaven and the future life, nor half as ver's barking at the moon-which he was very much inclined to do. Mother used to tell me. when I was a little shaver, that he barked at the man in the moon. That was just as true as her other shore. I claim to know more about it than she does, and I think she had better settle down on to that childlike faith in God that every soul has naturally, that is not driven into it by any kind of religious education. Leave the soul the moment you go to educating it to find God, it travels right away from him. Mother says she would be glad to know that I died a Christian. Well, I did: for I believed that Christ was a good. honest, well-meaning man, and I used to tell her so. As far as I could learn by reading of him, he done a great deal of good; and in my poor way I tried to do the same, and I came as near it as I could, and so I died a Christian. Here in this new life, it is all the soul could ask for. I find ample recompense for all I suffered on earth, and ing what I want to learn. I hope my message will inspire some faith in my mother's heart, and at least lead her to believe that I am well off in on my account. Good-day, sir. March 23.

Emily Taylor.

My name, Emily Taylor; my age, nineteen. I died in March, 1869, in New Bedford, of consumption. My sister Margaret fears death, and it is to her I come. She has been sick about two months. and she knows, as I know, that she can never but I would have her a perfect blossom of loveliness in the other life. I would not have her come cramped by fear, and doubting the loving kindness of the Great Spirit who takes care of us all: but I would have her cast herself entirely into the arms of loving spirit-friends, who are able to soothe her sorrows, and at death will bear her away from them all, and she will not regret the change. She fears that she will suffer in going, as I did. She will not; for she is not constituted as I was. She will have little, if any, suffering in going; and I want her henceforth to be happy, and to contemplate the change with joy and not with sorrow, for she has nothing to fear. March 23.

Margaret Humphreys.

I come hoping to speak to my brother, Daniel Humphreys. My name was Margaret Humphreys. I am from Germantown, Pa. [Did you expect to find your brother here?] No, no! He has been unhappy ever since my death, because he thinks he was the cause of my death. He brought home a sick dog, and the dog proved to be rabid, and bit me, and I died of hydrophobia; and he has been very unhappy about it. And I come to tell him that it was all in the order of my life, and he could not have done any different, even if he would. And I want him to banish it forever from his mind; for, by thinking so earnestly of it and so unhappily of it, he makes me unhappy in the spirit world. [Your age?] Twenty-two years. March 23.

Scance conducted by Theodore Parker; prompter in answering letters, "Vashti."

Invocation.

Thou Great Spirit, who art beautiful in storm or starlight, who speaketh to thy children through never-to-be-counted voices of Nature, who art the source of all inspiration, of all light, of all life, thy children have gathered here in council: and while they-the living and the dead-ioin hands, we would have thy blessing. March 27.

Questions and Answers.

Ques .- Will you give us your views in relation vital spirit magnetism?

direction believe it to be the one thing most know whether he did or not. He did: he received needed in such institutions, since insanity, in its | it early in the morning, and he was not killed till effects, is a mental disease, and since medical afternoon. men of the past ages and the present know no better how to reach their patients than by reach- be sick and die, any more. I am so glad I have

use of medicines and drugs, and the common posed to unite this mental power with present known medical means or agents. They who have that if this mental cure, or process of cure, is once introduced, and fully understood in its action upon the insane, the use of drugs and other means will be unnecessary, and therefore soon set aside.

Q .- Is it true, as claimed, that by this method of treatment, insanity is as readily cured as other of the number need be placed in an asylum that is being done to-day; and that one-half of these can be cured by this practice in a short space of

A .- They who have given the subject the deepest thought, believe that in answering this question in the affirmative they shall answer it truly.

Q.-If an institution of this kind be built, would it be well to exclude the use of medicine? or time enough then for you to believe them. It would it be better to use medicine in some cases

A .- The use of medicine will be discontinued. as a knowledge of this science advances; but it we give you our answers; but that is all we can would be unwise to banish it at once, because the give, and we know, at the time we are giving science is at present little known, little underthem, that you will not believe. We do not ex- stood, and to take away even the poor substitute that is in use at present, until a better one can be substituted, would be doing an unwise thing. Q.—What proportion of cases of insanity are

caused by obsession? March 27. A .- About one-third.

Dr. Jonathan Bellows.

Quite unexpectedly to myself I was called to attend a seance held in the town from which I took my departure to the new life some years ago; the exact number I have not now in mind. about people's coming back—I did not know any- | I have been aware of the open way between the thing about it from this side—I tried very hard to two worlds, but I have never returned or interget back, and I have kept trying ever since until ested myself in the wonderful movement. But I o-day, and to-day I happened to be fortunate, suddenly, by the will of some of my earthly [You are patient.] I was blessed with patience | friends, found myself in their midst, and quite unand perseverance when I was here, and I expect able to answer satisfactorily the questions which I carried some with me. My good old mother they propounded to me as they were to answer used to be greatly troubled on account of my not them for themselves. First, because I had not making any profession of any kind of religion; positive control of the medium furnished; secand I used to tell her that I thought, if I was ondly, because I was ignorant-ignorant almost only patient enough, I should get into heaven as they were themselves-concerning the quessometime, and I would get just as much of hap | tions propounded; and thirdly and lastly, because piness as those that got there a little earlier; and I was not possessed of a spiritual will sufficiently I tell her so new. And I want her to know that strong to project what thoughts I did have to give there is not half as much truth, real truth, in her | through the earthly medium furnished. I do not come here proposing to answer those questions, much meaning to her ideas of the future life and | but merely to state that I should be most happy of heaven and hell, as there was in our old Ro- to avail myself of the privilege of coming to them, with the hope of doing better, at any time that they may convene. But I would suggest that they furnish me with some other medium. Not that the one furnished is not a good one for others. ideas of the future life are. Now, as for that but not for me. And thinking over the subject since that time. I have found myself rejoicing that they, in common with God's great investigating family, are searching for truth, are asking to know what there is after death, and beginning to feel into the future and to implore of God and the alone, and it will find God naturally, always; but | angel world to give them light. I am Dr. Jonathan Bellows, of Walpole, N. H. March 27.

Sarah Jane Adams.

My name was Sarah Jane Adams. I died in Lawrence, Mass., in 1859. I wish to communicate with my sister Elizabeth, who is greatly troubled concerning her soul. I wish to tell her that as she has always lived a blameless life, she has nothing to fear hereafter, and the subscribing to any religious faith will make no difference in the other life. But I see in her mind, that she is trying to I find ample means for getting along and learn- believe in modern Spiritualism, that she has prayed that one might come to her to enlighten her and give her strength. Her prayer, she says, has never been answered. I come to answer it the other world, and she has no need to sorrow to-day, and to tell her to pray on and hope on, and to have faith in the loving kindness of the Infinite Spirit, who will never leave her to perish, who cares for the vilest of his children; surely he will care for her. I am saddened in my spirithome by the knowledge of her unhappiness, and I want to see her having that faith in her Heavenly Father that she had in childhood. She used to say when we children were in danger, "God will get well. She must fade, day by day, to this life, take care of us, he sees us, he knows how to take care of us, and he is big enough to do it." Oh have the same faith now; it is all that is necessary, and a heaven hereafter surely awaits you. March 27.

John Calvin Holmes.

My people think I am in hell. I do not come back because that troubles me much, but because I think it is my duty to do what I may be able to to set them right. They were very religious, and I was not; they did not believe in having anything to do with war; they were peaceable people; I was not. They believed in certain articles of faith, and believed that those who did not believe as they did, would go to hell. Well, I did not believe as they did, and when this American Rebellion broke out-or Revolution rather-I entered the army and got killed and went to heaven, and I come back to announce myself a spirit, comfortably off in the other life. John Calvin Holmes, my name. I never could follow in the wake of the old chap whose name I bore, for I hated the very memory of him. He was to me the very incarnate devil, and I always said so, and I say so now. And my good pious family need not be shocked: I am just as I was when here: I think the same, and as far as I can, I act the same. Whenever there is a good deed to be done, I am generally there, if I can be. Whenever there is a poor unfortunate to help, I am generally there to aid. If there is a bigoted chap comes along, I am generally ready to pull the scales off his eyes as quick as I can, and to set him right. Now the first thing necessary for my people to do is to go to investigating modern Spiritualism. It won't hurt them, and if it upsets their old ideas 't will give them better ones. And if they are honest in saving they would be glad to know that I was in heaven, find out whether I am or not. I am from Philadelphia. March 27.

Nettie Thompson.

I have got well now. I am Nettle Thompson of Milan, O. I lived here eight years: I have been gone four days. And I want mother to know that I am going to be real happy as soon as she gets over crying about me; and I have got a nice to the proposition of Edward Mead, M. D., as place to live, but I can't like it till she gets over printed in the last issue of the Banner of Light, crying about me, I have seen Uncle John; he on starting an Insane Asylum for the relief of the was killed in war, and he told me to tell mother afflicted by the use of psychological power and when I got here that he received her letter the morning before he was killed, on the 17th of Sen-ANS.—They whose thoughts have turned in that | tember, 1862. She has always been troubled to

I would not want to come back here to live, to these great discoveries. And at first the develop- | ing the disease through its effects. Insanity can | gone. [Were you not well?] Oh, yes, sir; but I | as in larger ones.

was sick. I had to be sick, to die-I suppose everybody does; and I do not want to come back and have to be sick and die again. I had a lung fever, but I have not got it now. I am all well where I live, and I won't never be sick any more. And I want mother to stop crying, just as soon as she can, because I can't feel happy till she does.

Séance conducted by Wä-nan-da-go, an Indian prophet, who lived in Boston many years ago; letters answered by William Berry.

Invocation.

In thy name, oh, Eternal Truth, we are here assembled, the living and the dead, to receive thy blessing, and to come into conscious communication with thee. And we pray thee, oh Past, Present and Future, that the guardianship of angels may still be bestowed upon these mortals, these souls present in the flesh, who are struggling better than those who had returned; while the through this purgatorial existence of the human life; who are surrounded by temptations; who are bowed down by sorrow; who are vexed in all ways, and who continually cry unto thee for strength; for them, oh Loving Spirit, we pray. And we ask that while guardian angels may be about them, may they receive the impressions which shall come from these guardian spirits, and be led onward in truth and upward in love. And to thee, oh Father, Son and Holy Ghost, be the already thrown into the scale, to the weal or woe unspoken and spoken praises of our souls forever March 28. and forever. Amen.

Questions and Answers.

Ques.—Are the ties of affection diminished or increased by the change we call death?

Ans.-Since affection, love in its purest, highest and divinest sense, is an attribute of the soul, and since all the soul's attributes are exercised in a keener and intenser way after death than before, surely this is no exception. We love in the other and father, and so I wanted to come. I want life more intensely than here, and our love is more lasting, for it is not born of ephemeral things that soon pass away, but it is born of the soul. That love which we carry with us to the other life, is of the soul, and therefore eternal.

of spirits?

A .- If indeed they are husband and wife-married by God—they are reunited in the spirit-world; but if the marriage bond has merely been of this world, then, of course, there is a dissolution; each gravitate to their proper sphere.

Q.—(From a correspondent.) Were there ever on the earth great lakes of petroleum, or hydrocarbon, from which the great coal fields were produced or consolidated? A .- No. Science teaches to the contrary.

Q.—Is mineral coal of vegetable origin, as is asserted by geologists?

Q .- What is the origin of the mineral oils, or hydro-carbons, that are so abundant in the earth? A .- The origin is, we believe, partly vegetable and partly mineral, a combination of the two kingdoms-an amalgamation of many of the different species of the two kingdoms.

Q.-Was the vegetation liquified before it became coal?

A .- We think not.

Q.-(From the audience.) Has the earth ever changed its poles-that is, has the polar region once been in the torrid zone and the torrid zone in the polar region?

A .- There are those in our life who have determined in the affirmative. Your speaker also be lieves that that has been the case. Geological scientists find evidence of the truth of our position all over the world.

O.-What is the meaning of the passage of Scripture where it says Joshua commanded the sun and moon to stand still, and it stood still for a whole day?

A .- It means this: the army of Joshua had upon its banners, painted, a symbol of the sun surmounted by an orb, for they were in reality sunworshipers. This banner-bearer was to go in the capacity of herald to certain sections of the army; and instead of Joshua commanding the sun and moon to stand still, he commanded the bannerbearer to stand still, and he did so. We see no

miracle in such an account. Q.-We find it recorded that King Hezekiah wished, as a sign, that the shadow on the dial should go back ten degrees, and it did so. Can

you give us any idea of that? A .- The thoughtful in ancient days, and in modern times, have always been asking for signs, that by those signs they may know of the other life-of their future condition, of what they are to hope for, of what they are to fear. We do not know that this passage has any other especial meaning. It is merely the record of the event which took place if indeed it did take place.

CONTROLLING SPIRIT.—We will here take occa sion to make a correction of the announcemen given by our Chairman in reference to the an swering of these letters. He stated to you, and stated what he believed to be true, that some spirit controlled the medium and acted as an amanuen sis in answering the letters; that no spirit acted as prompter to the controlling spirit, which is not the case. The medium herself is the amanuensis some one spirit is selected from those present to act as the prompter, telling her what to write, first receiving from her the name she finds on the letter, then telegraphing that name to the spirit audience who may be present, and if any are among that audience who know the name, they immediately come forward, and by the law of magnetic or electric power, they read, as best they may the contents of the letter, tell the prompter what answer to give, and the prompter tells the amanuensis, which is the medium, and you get the answer. Therefore it is necessary that the name of the writer should be upon the outside of the letter. and the name of the spirit or spirits to whom the letter is addressed, on the inside. If you would all exercise as much good common sense in regard to these spiritual things as you do in other matters, you would get more satisfaction from the spirit-world than you have ever yet received.

Q.—Sometimes I find a letter is not answered at all; is that because there is no spirit present who knows the name?

A.-Sometimes this is the case, and at other times they are not able to define the contents of the letter; therefore no answer is given.

QR.-If I understand the spirit aright, it is necessary to write the name of the person addressed on the inside. A .- It is, precisely as if you were writing to a

friend here in the body. QR.-Perhaps that accounts for my not getting an answer last time.

A.-Very likely; we have no miraculous ways of doing these things in our life, any more than you have. We are not outside of and beyond the law of Nature. We are all obedient servants of law. We never endeavor to break a law, for we know we cannot. We endeavor to understand the laws controlling us, as best we may; and, having

Hope, like her twin-sister Faith, rears for us many castles which we shall never enter. I had

Robert Chambers.

said in my mortal life: When I shall ascend from the body of flesh, I shall speedily return, and make manifestations which will leave no doubt in the minds of those who remain, as to the truth of modern Spiritualism and my indentity. But I find my hope and my faith had shown me the ripe fruit from this tree of life, while modern Spiritualism and all its facts are but the green fruit, the majority of which is better to the taste. We reach out for indisputable evidence-something that shall forever settle the question. There be those who receive this evidence—there be thousands of anxious hearts who do not. I believed in modern Spiritualism from the evidences that were presented to my mind; they were by no means such evidences as I craved, as I prayed for; and I foolishly believed that when I should go I could do truth is. I. like all the rest, must be obedient to Nature's laws, must grow in this science, as the earth and the spirit-world in conjunction shall grow. To those auxious, longing souls who pray for truth day and night-whom I knew in the earth-life-I have only to say: All the powers that I have I shall exert in behalf of those I have left, and humanity in general. As fast as I am able, I shall add my mite to the millions that have been of this modern truth. Robert Chambers. Twelve years ago I was here in the body; now I am here under decidedly different circumstances.

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Annie Marvin.

I am Annie Marvin. I lived in Cambridgeport. died of scarlet fever five years ago. I am ten years old now. I was only five then. I do not remember much about earthly life. I remembered little Charlie, and I know he is here, and mother mother to know I did not die-I did not die myself. I went out of the body, but I did not die, and I live in heaven. I want her to know it. And I want her to know, too, that heaven is a good deal -I expect it is-a good deal like the earth, only Q .- Are husband and wife reunited in the world better. I do n't remember much, but I do some, about it. I wish I could see Charlie. [Are you not able to see him on your side? He is here; he do n't live with me. [Can't you go near him and see him?] No, sir. [Well, I think you may, when you leave here, go directly to your mother and Charlie.] Can I go? [I think so.] Just as soon as I leave here? [Yes.] Good-by. March 28.

> Scance conducted by Father Henry Fitz James; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

Thursday, March 30.—Invocation: Questions and Answers; Fannie Growell, to her brother; William Saulsbury, of Boston, to friends; Alice Fabens, of New York City, to friends. Monday, April. 3.—Invocation; Questions and Answers; Fred. Somerby: Annie C. Knight, of Augusta, Me., to her mother; William Sanborn, of Greensboro', Ala., to friends.

Tuesday, April 4.—Invocation; Questions and Answers; Bill Davis, of Oswero, N. Y., to his mother: Capt. Andrew M. Perry, of New Bedford, to his family; Ella Sturges, of Boston, to her parefus; Daniel Sweeney, of De troit, Mich., to his brother.

Thomson, to her parents; Plants seeding, of Detroit, and Answers; to his brother.

Monday, April 10.—Invocation; Questions and Answers; Eldora Reed, of Londonderry, Yt., to her parents; Charles Frost: Edward T. Taylor (Father Taylor), to frie nds.

Tuesday, April 11.—Invocation; Questions and Answers; Robert Duncan, of Scotland, to his brother; Slary Plerault, to Sister Angella, of the Sisters of Charlty, Bo ston; sames Thompson, to his brother.

Thursday, April 13.—Invocation; Questions and Answers; Ellen Stephens, of Boston, to her mother; Tho mas, Nichols, of Boston; Senator Lane, to a friend; Polly Sea rie, of Townsond, N. II., to friends.

BANNER OF LIGHT:

AN EXPONENT

SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

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REPORTS OF SPIRITUAL LECTURES By able Trance and Normal Speakers. ORIGINAL ESSAYS.—Upon Spiritual, Philo-

EDITORIAL DEPARTMENT. - Subjects of General Interest, the Spiritual Philosophy, its Phenomena, etc., Current Events, Entertaining Miscellany, Notices of New Publications, etc. Western Editorial Corre-spondence, by Warren Chase.

MESSAGE DEPARTMENT.—A page of Spirit-Messages from the departed to their friends in earth-life, given through the mediumship of Mrs. J. H. CONANT, proving direct spirit-intercourse between the Mundane and Super-Mundane Worlds. ORIGINAL CONTRIBUTIONS from the most

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The Fifth Annual Convention of the New York

State Association of Spiritualists,

Will be held in the village of Lelloy, Genesee County, on Saturday, Sept 2d, 1871 commencing at 10 o'clock in the forenoon, and continue two days, if deemed advisable.

Each Local Association of Spiritualists in the State, Children's Progressive Lyceum and Friends of Progress, are chittled to and carnestly requested to send two delegates, and an additional delegate for each fifty members, and fractions of that number, over the first lifty.

The delegates to represent this State in the next Annual Convention of the American Association of Spiritualists, to be held in the city of Troy. N. Y., on the 12th day of September next, will be appointed at this meeting.

It is hoped and sincerely desired that each Active Society of Spiritualists and Children's Lyceum in the State will at once forward to the Secretary, at Rochester, N. Y., the name of such Society or Lyceum, its location and number of members; also, the names and places of residence of such persons as may be desired for delegates from such localities, in order to enable the Convention to make the proper selection of the number of delegates suitably distributed throughout the State, as this is the only channel through which the delegation from this State can be received in the Convention of the American Association, according to the provisions of its Constitution, and also the published call for the Convention.

Dated: Rochester, July, 1811.

P. I. Clum, Secretary.

P. I. CLUM, Secretary.

Mason and Dixon's Line Spiritualist Camp Meeting.

Mason and Dixon's Line Spiritualist Camp Meeting.

There will be a Grand Camp Meeting of Spiritualists at Hayre do Grace, Maryland, commencing at two o'clock in the afternoon of Wednesday, August 23d, and continuing over Sunday. It is designed to make this Camp Meeting the Grandest Convention of Spiritualists ever held in the world. Good speakers, test and physical mediums will be in attendance, and no pains will be spared to make this the most interesting, instructive and harmonious gathering in the country.

On Friday, the third day of the Meeting, there will be an Exhibition of the Children's Progressive Lyeeum in all its workings. This exhibition will be participated in by several Lyeeums. Lyeeums from every part of the United States are invited to attend and take part. The Philadelphia, Wilmington & Baltimore Railroad Company have agreed to carry passengers to and from the Camp Meeting at reduced rates. Come one, come all i bring your tents, blankets and provisions, and let us have a time long to be remembered.

For particulars address Moses Hull or James Frist, Baltimore, A. P. McCombs, Havre de Grace, or H. T. Child, M. D., 634 Race street, Philadelphia.

New Hampshire.

The New Hampshire Spiritual Association will meet at Lempster, August 4th, and continue over Sunday. We hope this call will reach the soul of every Spiritualist throughout our State, and may they respond by attendance at the coming Convention. Everything necessary for our material comfort and happiness will be provided by our Lempster friends.

W. H. MARRHALL, President. LORA S. CHAIG, Secretary.

Notice. A Three Days' Meeting will be held at Lowell, Lake County, Ind., on the 4th, 5th and 6th days of August, 1871. E. V. Wilson, Mrs. Colby and other eminent speakers will be in attendance. All Spiritualists and others are invited, and a good time may be expected.

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EFFECTS OF DEATH ON THE BODY.

The following note, which we clip from an account of the late riot in New York, suggests a subject on which there is general remark and general ignorance, viz: the cause of the placid smile so often seen on the countenance which the soul has deserted:

Perhaps a sadder sight was the body of a young girl of about sixteen years, who had been shot through the heart. It is probable that the child never looked so pretty in her life as she did in death. The face was in perfect repose, and a half smile played around the lips, as if, when the death-shot struck her, she had been laughing at the exciting scenes around her."

That this placid smile is oftener seen on the faces of those who die suddenly, but are not mutilated in the features, than on those who die with painful, lingering sickness, is a well-known fact: and that it is most common where the person is fear, is also noted. The cause of this pleasant before death, nor is it always evidence of the condition of the spirit before or after the event. It is mainly caused by the setting back into the body of a portion of the vital element that formed the connection between the spirit and the body, and which is seen by clairvoyants as a sort of umbilical cord that is severed at death; and when parted, the portion that remains with the body usually settles in the countenance and gives the expression, which is somewhat a sign of the true character of the person, and to some extent indicates the condition of the spirit, since its reception is in accordance with its character. What this element is, we cannot tell. If it has a name, it is among other elements, and this is only one of its functions, holding the spirit and body together till death parts it, when of course, as in childbirth, a portion goes to each party. That it time, be understood, with the laws that govern it, we also believe; but at present we have only the clairvoyant views of it and its effects on the bodies. In sudden deaths, it is no doubt often parted so as to leave a larger quantity of the element in the body, and this may some day be found to be a cause of so many spirits of murdered persons remaining so much about the place of murder, and of haunted houses, etc.;

A careful scientific examination of death has only been made in the interest of Christianity and of pure material science, not including the soul or spirit; but when we have one in connection with the fact that death is only the birth of | tholigism in this country. Let all have free and the soul, of which this life is only a gestative stage of existence, and when we can bring in the clairvoyant vision as well as the intellect and practical facts and experiments, we shall no doubt make some new and important discoveries about the nature and connection of soul and body, as well as the event of separation. There are yet many phenomena of life and death unaccounted for by the schools, and a new field will soon open for both the medical and clerical professions-at least, so soon as they can get rid of the trammels that now bind them to past decisions and authority of schools and books.

DANGER BREWING.

The Irish excitement in New York over the Orangemen and their parade promises to be the beginning of more serious trouble, which will be likely to bring a severe and terrible conflict before very long. The following we cut from the city news as a portentous sign of evil:

PROPOSED PROTESTANT LEAGUE. YORK, July 12 — The following is be in circulation for signatures:

on in circulation for signatures:

In view of recent and probably future events,
the immediate organization of a society to be
known as the Protestant League of America,
headquariers in New York City, with auxiliary
societies throughout the United States, is recommended. For this purpose, and properly to consider the immediate event that gives rise to this suggestion, let meetings be called at once in this city and elsewhere. The claims of Roman Catholicism are fast growing incompatible with civil and

The formation of Protestant leagues we consider no better and no safer for the country than the Catholic leagues, except, perhaps, that they may be a little better educated people, and may also be liable to be divided among themselves more than the Catholics are. The latter, however of late, seem to have partaken enough of general progress to have divisions and schisms among them. Should this move continue till organizations are completed over the country, on the part of Protestants, of course this will drive Catholics to the same course, and it is hardly probable that those who belong to neither, and who compose a majority over both, will stand idle and look calmly on to see them war upon each other.

The true policy for us is to watch calmly the contest, and insist upon equal and impartial rights and justice to all parties. We do not now see, however, how we could more justly join a Protestant than a Catholic league. An AMERICAN league seeking only to defend the weak against every oppression and tyranny from the stronger, and defending all in civil and religious rights, would be a widely different thing from a Protestant league. The hands and history of Plotes tantism are not clear of cruelty, sectarian bigotry and religious tyranny, and we believe the country and our institutions have now more to fear from "Young Men's Christian Associations" than from Hibernian or any other Irish or Catholic organizatious yet in existence. When religion is called in, from any side, to defend civil liberty, the liberty is in danger from its defenders.

EPIDEMICS.

Crimes are epidemic as well as some physical diseases, and we are surely in the midst of one of the most terrible moral and social epidemics of crime that ever afflicted the race. Our daily papers are crowded with the details of most horrible crimes, such as make the heart tremble and head doubt the salvation of souls. They astonish the philanthropist and the philosopher, and cannot be rationally accounted for by the student of nature except as epidemics; while the Orthodox Christian has his doctrine of devil and total depravity. confirmed by daily occurrences of increasing wickedness. The Christian scouts our claims for natural purity in man, and we in turn call on him for the works of Christianity among men for near two thousand years, and desire to know how long it will take to establish peace on earth and good will among men.

All speculations are fruitless. The facts stand out, glaring us in the face, and the remedy for the evil is not in the church nor the law. Threats of hell bave no terrors, and the gallows

increases the call for halters and vigitance com- to buy a peach or pear for ten cents, and get a and marry the object for which they become mur- the three papers are really worth ten times as derers. Causes the slightest, and quarrels the much, and should be bought first, and the spare silliest, are the excuse for the greatest and gross | money only be invested in expensive fruit and est of crimes. In fact, there is no excuse, it is epi- useless soda froth. demic, and will run out its time, and woe to him or her who is caught by it. A low diet, good company, quiet mind, steady and industrious habits, no intoxication and no tobacco, frequent bathing and good reading, carefully avoiding all exciting stories, are safest and best. Avoid all company and all habits that lead into vices, as you would avoid the pestilent cholera or small pox. Physical epidemics are almost sure to follow these moral ones. The onter world will ultimate the inner, and disease of body follow that of soul.

AN AMERICANIZED CHURCH.

We have noticed with much satisfaction severthemselves to be a thoroughly Americanized among them oppose all efforts to mar our Nationnot in anger, or a high state of excitement and al Constitution by putting any more of God or Christianity in it than was put in it when formed, expression is not what the mind was engaged in and under which we have so long and so well prospered. We also notice with pleasure the prompt repudiation by the Northwestern Christian Advocate, and other papers, of the inter ference of Rev. J. P. Newman, of Washington, D. C., in the politics of Iowa, by his advice to the Methodists of that State to try and secure the reflection of Senator Harlan, because he is a good and faithful Methodist and constant attendant of his church while, as Senator, he is in Washington. From the language and repudiation of this policy it is likely to injure the prospects of his reflection rather than to help it. The Advocate asks the Methodists to change the case and suppose the candidate to be a Roman Catholie, and the advice to come from one of their bishops, and inquires what would be the action of Methodists in that case, and manfully suggests that this course or action is not more justifiable is material, we have no doubt; and that it will, in In Methodists than in Catholics. This is truly American, and American policy. If every sectarian paper would as readily repudiate every attempt to drag religion into political contests and check every effort to make the church a party in political controversies, we should have no fear for our institutions. But as soon as religion is brought to hear on our elections and the issue is to be one of church or no church, or one between the churches, of course the Catholic is the largest and strongest, and can control several of the large cities, if not some of the States, and a war of sects must follow, in which there is no chance for success for Christianity, and sure destruction of Caequal chance, and all be protected by the Government, but not interfere in its elections lest an explosion follow, and all be blown up. Keep the elections and the schools separate from all forms of sectarianism, and let the State protect all alike, is our only safe policy. Orangemen and Hibernians have equal rights in our country-infidel. Mahometan and Christian, Je v and Gentile. With this policy each can build or perish on its own merits.

STATISTICS.

The Metropolitan Police Report of St. Louis for the month of June gives us some valuable information, which can be used for argument for social and political changes very much needed. Whole number of arrests on State cases 102, of which 84 were MALES, and 18 females; of the latter 17 were for larceny, the other eleven causes used furnishing but one, while on the larceny account were 51 males to the 17 females. Of the city cases there were for the month 1728, of which 1370 were males in some of the planes of the spirit-world; they will and 358 females, or almost 4 to 1 of males. Of this number, for being drunk on the streets were 489 males and 95 females. Insane, 3 of each, which is the only case where there is even an approach toward equality in numbers. The argument we wish to draw from this is, first, females are much less given to dissipation than males. Second. much less given to crimes in general. Third, they are much better behaved and more peaceable. Fourth, they are equally if not better entitled to vote and administer the laws, and especially to regulate the morals and correct the "social evil " and other evils. Fifth, they ought to vote, if for probable this city is not unlike other great cities. and in the proportion of crimes between the sexes not unlike the country at large. So far as we have been able to collect statistics they run very much like these in the criminal calendars generally. Some other points are also interesting in this report. Of the 376 females arrested 205 are reported as prestitutes, while the number of men who belong to the same class is not given, as they are not "registered," nor are they likely to be, while the laws are made and administered exclusively by men. Of the whole number, 1830, 492 are reported as married, and 1388 single, showing that marriage has a moral tendency, &c. 1502 could read and write, and 328 could not; but this does not show the bad effects of education, but the opposite, as the proportion to the whole number that cannot read and write is greater than the op posite. The greatest preponderance in age is against from 20 to 30 years old for ripe rowdies.

PRAYERS FOR THE POLAR BEARS.

Dr. Newman, of Methodist notoriety, and chaplain of the United States Senate, for Capt. Hall | the same category of humbugs. and his Arctic expedition. In one of them, they are directed how to tell God what they are up in (a spiritualistic word) them with the route and direction. If we had prepared this one, we should that high and cold region; and as to the impres- the great West. sions from that source and in answer to such prayer, we believe it might as well have been addressed to the Esquimaux or polar bears.

One is prepared for utterance at the North Pole, as we suppose, when standing on it, and it is as likely to be ultered there as the others are to be answered, or the expectations of Dr. Newman to be realized in the next life. If the hollow globe theory should prove true, and Capt. Hall should sall into the opening and find a new world, these prayers would have to be greatly modified to

, CANNOT AFFORD IT.

Hundreds of people pass by the papers and books, feeling they cannot afford to buy a Banner, or R.-P. Journal, or Investigator, or Index, or any good paper full of rich and interesting matter sufficient for the spare hours of the week, tures on Spiritualism know little of the noise and and as they pass the fruit stands and counters, general bustle that it takes to secure an audience will not inquire or suspect that they cannot afford | to listen to the teachings of the Spiritual Phi-

mittees. Physicians poison patients, for experi- glass of froth for five cents, that only increases ments, where no suspicion will be created, and thirst, and requires more and more, the more we having gained the knowledge desired, Jemove drink. A glass of good water and a paper would wives and husbands to gratify the passions. Chil- be a far better investment. Three peaches for a dren murder parents, and parents children, on the quarter at the stand opposite, and we sell three slightest pretence of a quarrel. Lovers remove | papers (any we have) for the same, and the fruit rivals and go to prison expecting to get out soon has one hundred customers to our one; and yet

MISS PHEEDE COZZENS, of St. Louis, a bright, smart, intellectual young lady, has given the social wave of the city quite a jog, and furnished the subject for a large amount of public and private gossip, by stu lying law and passing examination as a lawyer. The scribes are now on the lookout to see her appearance at the bar, and how she will be received by the judges and juries in court. It is not settled, yet, whether the contempt of court will be on the side of judge or attorney, if there be any. Miss Cozzens is able to take care of herself, and the cases entrusted to her, as is generally supposed, and has a host of friends, with a strong-probability that she will soon enter into al instances in which the Methodists are proving copartnership with some young limb of the law of the opposite sex, when they will be able to keep church. Many of the ablest writers and speakers house and office business both going. We hope there will be twenty more female lawyers, and one hundred M. D.s admitted here next year; both are needed.

WESTERN LOCALS, Etc., REPORTED FOR THE BANNER OF LIGHT.

MENDON, MICHIGAN.

This is a thriving town of some twelve hundred nhabitants, on the Grand Rapids and Indiana Railroad, about fifteen miles north of Sturgis. July 8th and 9th, we held a series of meetings in he place. The schoolhouse—building of all buildings to be revered-was the temple in which we dahorated the Word, as it is revealed in this lat-

There is a Methodist Church in the town. It was built by people of all denominations and people of no denomiration whatever; the money of the sinner was as welcome, and proved to be as effective, as the money of the saint. Soon after the building was comp'eted, and there had been a sale of pows, our Spiritualist friends requested permission to have one of our lecturers occupy the pulpit. The request was granted—once, twice, thrice. But after a time the conservative Christian element got together, and said: "We must put a stop to such work." And so they closed their house-mark it, "their house!"

No more theirs than the original John Smith's! But under the plea of Christian love for the public good, these saintly Methodists see fit to go contrary to formal agreement, and shut everybody out of the house except those who will whistle on just such a kev.

We really believe we are growing cross and fault-finding. But who can help it? Who, traveling through the country preaching the glad gospel of radicalism and Spiritualism, can but look with contempt at the manifold manifestations of undiluted meanness, not to say downright dishonesty, on the part of professed Christiaus, in thus cajoling dollar after dollar from the "outsiders" to build churches, with the express understanding that such buildings shall be free churches, and then, in a few months, to put out the sign of some petty sect, and exclude all

othere. As though religion consisted in a definition; as though this or that ritual was the only ritual; as though this or that prayer was the only kind that ascended to the skies; as though this or that song was the only melody on whose sweet and harmonious strains souls might rise into communion

with the universal Spirit! Away with such ideas! It is easy enough to say "away with such notions!" But these bigots have no idea of giving up such thoughts. Three thousand years hence, get up and vigorously kick all ministering angel from higher spheres who dare come to them with any other-theory but the one of "No life out of

Well, the liberal friends rallied, Saturday night, (8th), and we had a pleasant gathering. To be sure, the house was not crowded. Friend Choate, who was along, suggested to us, in an outrageous ly loud "stage whisper," that we could count our audience in an infinitesimally small space of time. We reminded Choate of his youth-as some of our critics have us-and of his inexperience.

A small audience may furnish holy inspiration. no other purpose, to abolish intemperance. It is Ten sound thinkers are better to address than ten hundred gaping curiosity seekers. And so it proved that night. Appreciative words came from a few of the very few who had assembled together. We sent specimen copies of the Banner of Light out on errands of love.

Sisters Wakeman and Brown welcomed us so heartily! They said, "It is a long time since any spiritual lecturer has been among us. We go to Sturgis once a year-every June; and so, with our Banner of Light, we manage to get along in spiritual things."

Mendon, considered from a spiritual standpoint, has been

RUINED BY ORTHODOXY. Let us be more explicit: we mean to say that, in consequence of the dogmatic supernaturalism expounded from the pulpits in Mendon, a terrible reaction has taken place against the idea of religion itself. The masses say, "We are disgusted with this theory of sin, depravity, death, etc.; and, from our contempt of it, we have gradually grown into a distrust of God, immortality, or anything The Independent is sharp and terribly severe that pertains to religion. We think it all a stuon the prayers prepared, printed and provided by pendous humbug." Then these souls grow candid, and kindly inform you that they put you into

And so we found Mendon dead-dead-dead!that is, in this specific line of interest in religious those by regions for, and to ask him to impress matters, either of the old type or the new. But Mendon is not alone in this respect. Orthodoxy has forced things into the same pitiful condition have inserted the contingency of God being up in in thousands of enterprising towns, all through

Thank God, Spiritualism calls people again to the blessed thought of religion!

GOOD WORDS FOR MENDON.

We are not disposed to write against Mendon as a town-not at all. It is delightfully situated. The "St. Jo" River meanders through it, and as a shipping point on the G. R. & I. R. R., Mendon is quite important. The Western Hotel, by Mr. Van Buren, has all the comforts of a home. The Mendonian is the best town paper that we know of in the whole State of Michigan. Mr. C. P. Sweet, the editor, has all the dash and polish of a city editor. Mendon won't hold him much longer, we are confident, and simply because his talents deserve a broader field of labor.

AN ITINERANT EXPERIENCE.

Our good friends attending the Music Hall lec-

losophy in small country towns, where bigotry Now, Mr. Choate had stated to the small assem-

blage that had gathered together in the schoolhouse in Mendon, on the Saturday night to which we have already referred, that three sessions would be held on the following day (9th), the first one commencing at 101 A. M.

At precisely that time, we both put in an appearance at the schoolhouse. The audience wasinvisible. Bro. Choate was discouraged. "Is this," sa's he, "doing the mighty work of the spirit? Why, the people do n't come out to hear! Let us go home!"

Let us go home!"

We argued with Bro. Choate. We told him that country people had the "chores" and a great many other unknown things to do, before they could come out to hear the gospel. Bro. Choate was obtuse. He called our attention to the fact that groups of one, at remote intervals, were entering the Methodist Church, which was near by, attracted thither, doubtless, by the loud and regular ringing of the church bell.

There we were, watching those plous souls enter the Methodist Church. Alas! how sad was Bro. Choate! He had eloquent words to give to hungry souls, but the schoolhouse was empty. In his anguish, our young friend wandered into the entry of the school building, and then and there he made a startling discovery: the school could boast of a bell! Smiles illuminated Bro. Choate was on fire. What the man thought who was ringing the bell in the Methodist Church, we cannot imagine.

Bro. Choate still rang as though the whole town was on fire. What the man thought who was ringing the bell in the Methodist Church, we cannot imagine.

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Bro. Choate rang without interruption for thirly minutes, and then both his hands came off—off, we mean, from the rope, and he fainted. Approaching him we discovered, that his faint was but a feint; he wanted to see us ring the bell. We declined.

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but a feint; he wanted to see us ring the bell. We declined.

Soon " groups of one," we could boast, were approaching the schoolhouse. After a time, we commenced the service.

The same programme of ringing the bell was followed in the afternoon. In the evening we had a large andience, and just as we were on the point of leaving town, the people began to wake up to the fact of our presence and of the beauty of the gospel of free thought and Spiritualism that we had been presenting.

Now we have written up these little details because there is a moral in them, viz: Never falter in the good work. Talk to the few if you cannot be blessed with a large audience. You do accomplish something, after all. Your earnest words will long dwell with the people, blessing them, and absolutely forcing them to investigate and question more than ever.

NOTES.

Daniel W. Hull, corresponding editor of The Crucible, numbers among the live men interested in that journal, His little pamphlet entitled Christianity, considered in the light of Astro-Theology," deserves an extensive reading.

A. A. Wheelock, the enterprising managing edi tor of The American Spiritualist, contemplates making a brief visit East, this summer. He is always ready for work. His voice should be heard at the Cape Cod Camp Meeting. For earnestness, self-sacrifice and sterling worth, Bro. Wheelook has few superiors.

The Milan (Ohio) Lyceum has discontinued its sessions until September. The same can be said of the Sturgis (Mich.) Lyceum.

Laura Cuppy Smith has an excellent article in recent issue of The Present Age, entitled, "Have we a Religion?"

There will be a Quarterly Meeting at Decatur. II., the first Sunday in August. We have been favored with an invitation to attend, and shall do so. We always have a large supply of specimen copies of the Banner of Light with us, and we talk newspaper to everybody!

CEPHAS B. LYNN.

A Body Found by Spiritual Clairvoyance.

DEAR BANNER-The following facts were related to me by interested parties during my recent visit to Maine, which I feel ought to be put on record. It seems that, several weeks ago, a man by the name of J. C. Verrill was drowned while sailing on a pond near Craig's Mills, Me. The boat was upset, and he and two of his companions were drowned. The bodies of the others were recovered, but his was nowhere to be found. For two weeks they searched in every direction. but in vain.

A friend of the bereaved family living in Portland was written to, and asked to consult a clairvoyant. Accordingly, she visited Mrs. S. P. Hall, of that city. After the medium was entranced by her guide (an Indian spirit), and had learned the object of the lady's visit, she said, "The spirit of the drowned man is present," and then described him perfectly. The spirit then minutely described the place where the accident happened, and with perfect correctness, and told the exact location where the body would be found, giving landmarks which were afterwards readily recognized; also stated that they would find him lying beside a log; that he had attempted to take off his coat, and they would find one arm removed from the sleeve. The spirit then named the persons that he desired should prosecute the search, naming their characteristics, and the reasons why they would do better than others that were suggested. All the persons named were entire strangers to the medium. Mrs. Hall knew nothing whatever of the place or the landmarks about which she talked so familiarly while entranced.

The search was made, following implicitly the spirit's directions. The water was seventy-five feet deep, making it exceedingly difficult to carry on the search. The grappling-iron struck a hard substance like a log, and slipped off, and immeliately caught hold of something else, which was drawn to the surface—and behold! the body of the missing man, with the coat partly off, as had been described by the medium.

The body was found in precisely the place which the medium had indicated, by the side of a log, with coat partly off, etc.; thus corroborating beyoud question the clearness of the spirit's vision, and adding one more valuable fact to the thousands that prove the truth of spiritual clairvoy-A. E. CARPENTER.

The Ohio State Association of Spiritualists Will hold its Fifth Annual Convention on the f and Sunday of September next, in Roberts's Hail, Milan, O. commencing at 11 o'clock A. M. Each Local Society and Children's Progressive Lyceum is entitled to four delegates, and two additional for each fractional after the first fifty. Important business will come before the Convention, and

each Society and Lyceum is requested to send a full delega tion. The well known and tried hospitality of the Milan Sotion. The well known and tried hospitality of the Milan Society is extended to all delegates, who will be provided with homes as far as is possible.

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