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Written for the Banner of Light. THE TWILIGHT HOUR.

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

There is an hour when heaven seems To bend and touch the longing earth, When, 'mid the splendid sunset beams, Hushed is each sound of care and mirth; The gold and purple shadows fade, And twilight comes on noiseless wing; Deeper and deeper grows the shade; Soft Silence doth her mantle fling

Over the world. This is the hour When Nature's voices all are still. And the low chirping in the bower Is hushed. A calm and potent will Reigns sovereign with supernal peace And rest, the recompense for all. A respite from all toil release, Repose doth on the senses fall.

This is the hour when those ye love Gather around in converse sweet; And, soft descending from above, The loved of Heaven with you meet; Not dead, but living as of yore, They take their long-accustomed place, And healing balm and music pour To soothe and bless you; every face

Hidden from mortal sight is there, Waiting your welcome and your smile, Answering to your spirit's prayer, Hovering near you all the while, Meeting your darkness with a light That shineth from the spirit's shrine; Shrouded and garmented in white-The growth of their own souls divine.

Their presence is a charmed spell That shields you from all strife and pain; And while ye on the earth must dwell, Ye something of Truth's light can gain. Oh, magic of the moving spheres! Oh, music of the firmament! Oh, garnered glory of the years By the Eternal Spirit sent!

Nor night, nor death, nor change can come, When scenes like this are felt and known; They bear you to the spirit's home, They make the humblest lot a throne The spectres grim of doubt and fear No more can haunt your lightened feet; Nor death's cold blight, nor sorrow's tear, Can ever more your spirits meet.

And they, the loving ones, shall guide Your spirits o'er life's stormy sea, And bridge the silent, sullen tide With Iris hues of harmony. Their hands shall beckon to that shore, Their loving eyes shall light your way; They clasp you, love you; evermore With them you climb the hills of day.

THE SINGER.

BY JOHN G. WHITTIER.

[We think there will be no impropriety in stating that the "Singer" referred to in the following poem is Alice Carv. with whom Mr. Whittier was on terms of very cordial intimacy for many years.]

Years since (but names to me before,) Two slaters sought at eve my door; Two song-birds wandering from their nest, A gray old farm-house in the West. Timid and young, the elder had Even then a smile too sweetly sad; The crown of pain that all must wear Too early pressed her midnight hair. Yet ere the summer eve grew long, Her modest lips were sweet with song; memory haunted all her words

Of clover-fields and singing birds. Her dark, dilating eyes expressed The broad horizons of the West; Her speech dropped prairie flowers; the gold Of harvest wheat about her rolled.

Fore-doomed to song she seemed to me: I quoried not with destiny: I knew the trial and the need, Yet, all the more, I said, God speed I What could I other than I did? Could I a singing bird forbid?
Deny a wind-stirred leaf? Rebuke
The music of the forest brook?

She went with morning from my door, But left me richer than before: Thenceforth I knew her voice of cheer, The welcome of her partial ear.

Years passed: through all the land her name Ali felt behind the singer stood
A sweet and gracious womanhood.

Her life was carnest work, not play; Her tired feet climbed a weary And even through her lightest strain We heard an undertone of pain.

Unseen of her her fair fame grew, The good she did she rarely knew, The good she did she rarely knew, Unguessed of her in life the love That rained its tears her grave above.

Our converse, from her suffering bed To healthful themes of life she led; The out-door world of bud and bloom And light and sweetness filled her room. Yet evermore an underthought

Of loss to come within us wrought, And all the while we felt the strain Of the strong will that conquered pain. God giveth quietness at last!

The common way that all have passed She went, with mortal yearnings fond, To failer life and love beyond.

Fold the rapt soul in your embrace, My dear ones! Give the singer place. To you, to her—I know not where— I lift the silence of a prayer.

For only thus our own we find; All mortal voices die between : The unheard reaches the unseen.

What to shut eyes has God revealed? What hear the cars that death has scaled? What undreamed beauty passing show Requites the loss of all we know?

Oh white soul! from that far-off shore Float some sweet song the waters o'er, Our faith confirm, our fears dispel. [Atlantic Monthly for August.

Goethe said that the destiny of any nation at any given time depends on the opinions of its force, the laws of which we may study and ellmiyoung men under the age of five and twenty.

Original Essay.

THE VITAL FORCE. BY THOMAS H. MCLEOD.

The physiological sequence of vital organism in the descending scale, resolves the origin of vital life into a cellular organ not unlike a single cell in a minute galvanic battery, through which the vital force first functionally manifested itself, and by which, like the galvanic current under similar conditions, acting upon other particles of matter by attraction and assimilation, other cells were added, as matter from other forces became conditioned for the operation, and structure after structure built up, evolving by the process itself new and increased functional powers, according to a predetermined plan evincing the highest reason, or a fixed law of vital development and functional ascension, to which there is no conceiva-

What we have here denominated the vital force, we apprehend is a distinct force in Nature, having its own characteristics and modes of expression, as much so as electricity or the force of gravity, and the peculiar office of which is to build up vital organisms according to a methodical plan of ascensional development, as much as it is the office of the attractive force of gravity to influence and hold in their places, according to fixed determined principles, the vast combinations of huge as well as minute masses of matter in the regions of space. It is no more to conceive of this vital force as a force in Nature, having its own modes and conditions of manifestation, producing varied results as these conditions are modified, or no results at all when they are wholly wanting, than it is to conceive of the force of gravity or electricity, some of whose modes of manifestation have been studied, and their existence as forces in Nature fully established. There is as much evidence of this power as a distinct force to arrest the attention, as there was in the falling apple, to Newton's mind, of the force of gravity, as a distinct power. And when the vital force is once recognized as a distinct force, the evidences of its existence and modes of manifestation are as numerous and as patent as are those of the forces of gravity and electricity, and like them its laws and conditions for producing given results can be studied by experiment and observation. It may never be possible for human ingenuity to supply the conditions fiecessary to produce the exact results found in Nature, any more than it is possible to construct a battery out of vapor, and charge it with electricity from the earth and air, which is capable of producing a thunder clap whose intonations and reverberations may be recognized for miles around, and the electric force from which is sufficient to rend asunder the most massive structure, or shiver into fragments the most gigantic oak of the forest; yet the electric force may be so supplied by artificial means that its nature and characteristics can be fully determined, and while we may never be able to supply the conditions to evolve artificially the force of gravity, yet from its manifestations in Nature its characteristics can be fully demonstrated; so man may never be able to evolve by artificial agencies and conditions the vital force to produce the same results as those found in Nature, yet from those results as they are found in Nature its existence and properties or characteristics may be fully ascertained. The exhibitions of this force through the suc-

cessive geological epochs—where in one epoch when the conditions are favorable, it develops a particular species of animated life and physical structure, and in the next, when the conditions are varied, and it is unable to act in this particular direction, the particular species is wanting, while in the succeeding epoch, when the former conditions are substantially restored, the wanting species again appears - establish beyond all question its presence as a force in Nature de pendent, like other forces, upon favorable and peculiar conditions for its proper manifestation and

Light is a distinct force in Nature, secondary though it may be, possessed of distinct characteristics or properties, which are subjects of analysis and investigation; still we are unable to produce a sun, and much less the countless number of suns which exist, and from which the great mass of light proceeds. It is true we may produce in comparison faint and almost imperceptible imitations, but it may be regarded as very doubtful if any one has hitherto been able by artificial means to produce light of the same properties as the light of the sun, yet we know such a force in Nature exists. What is true of the force of gravity and sunlight, is also true of other forces in Nature, that while we may not be able to produce them, we may be able to determine their modes of acting, and from a knowledge of these may be able to ascertain what results have been produced in the past and what will most likely be produced by them under given conditions in the future. So that when we find a constant and uniform manifestation in Nature, we can with propriety consider it as resulting from a constant and uniform force or combination of forces in Nature, rather than a manifestation of an unnatural power or force which is not subject to any fixed mode of development; in other words, shall we consider the vitalized structures of this earth as resulting from a force in Nature, acting as other forces in Nature act, or shall we regard them as a special effort at handicraft of the Creator? Shall we study them as we study the plants of the field, the trees of the forest, or as a city made with hands fashioned out of secondary materials by a second act of volition and manifestations? We confess that it is more consonant with other parts of creation to regard these results as flowing from a force in Nature which we recognize as the vital

ization; in other words, a special origin.

When we are once led to recognize this active principle as a natural force, as it seems we must, a vast field is opened up, and instead of being driven further from the Creator, we are brought much nearer to him, for we find ourselves standing, as it were, in the very midst of the processes of creation, and are subject even ourselves to them. We stand where we have been accustomed to consider the first generations of men stood—in close proximity to God-and who looked upon the Creator as yet working wonders in the heavens above and in the earth beneath, manifesting himself, as they believed, in the cloud and in the whirlwind, as well as through themselves in the consciousness of his and their own spirituality.

It is not our purpose to trace the various manifestations of this vital force for the purpose of unfolding its laws and treating of it as a science; our space would not permit such an expansion of the subject; our object is accomplished when we have called attention to it as an acting force in Nature, having its own laws and characteristics; but we may be permitted to remark that when it is once shown to be an acting force in Nature its universality may not only be inferred, but is substantially proven; for as a force in Nature, its manifestations are not necessarily confined to this earth, any more than the force of gravity, or any other force in Nature, and we know it will and must act and manifest itself, in legitimate results, wherever the conditions exist for its action, whether it be on this planet or others the most remote, so that it may be reasonably supposed that humanity exists in many if not all other planets, whether they belong to our system or not, and that, too, in various and varied stages of physical and corresponding mental development. We do not infer this simply because man exists upon this planet, but because man exists here by the operation of a force or law in Nature, which must, like all other laws in Nature, be common to the whole universe of matter. By following this principle still further in its logical sequence, we arrive at this result: That humanity did not necessarily first appear upon this earth, but that it appeared first when the proper conditions existed for the vital force first to act; and still further, we conceive other planets, not only peopled by man and animated Nature in all their various conditions and developments of races and species, but we also clothe them with the flowers of the field, with the trees of the forest, as well as with sunlight and shade; and we do this not by the powers of imagination and poetical fancy, but by the sterner deductions of science, founded upon the universal forces or laws of the universe of matter; and when we conceive that every atom of matter in the whole realm of space is constantly being acted upon by these forces, and by them impelled onward and upward, being constantly prepared for and assuming new functions as it becomes subject to the action of each succeeding force, we are led to recognize the presence of the Creator is what will be effected for us all, to some extent, around us at all times, working also in and by the mere act of dying. The eyes by which through us; and to feel, in addition to this, that that servant of the prophet saw 'horses and we are yet more closely allied to him through a common spirituality.

Middlebury, Vt.

"LATTER-DAY UNBELIEF."

It is with unfeigned satisfaction that we renew the publication of those extracts from the writings of William Mountford, on miracles and spirit agencies, with which the readers of the Banner were once familiar. The extracts are made, as before, from the pages of the Religious Magazine and Monthly Review, and will be found to be in the old vein of the gifted and penetrating writer, whose fresh thoughts and unobstructed insight make him appear to the reader as at times truly inspired. There is genuine religious faith, too, in what he advances—the very faith that is most needed in the world at this time, which too many persons are vainly laboring to dispense with, only to lose themselves in the bogs and quagmires of infidelity. Mr. Mountford, in the accompanying extracts, seeks to show that Spiritualism is that much needed form of belief, and that powerful and personal agency for generating a living faith, which the world needs at this day to draw the soul of man closer to his Creator. We need not stop to commend to public attention what we are well assured will be so widely read. With his speculations, the happy feature of Mr. Mountford's writings is their present and permanent applicability to the wants of

"Spiritually, miracles are like flashes of lightning in a dark night; and they are 'signs' and glimpses of a world of certainty surrounding us, which would otherwise have been inconceivable, almost, and utterly incredible. There is nothing truer than that the philosophy of miracles is of the very essence of religion. I have said this before, and I wish now that somebody else would say it, and keep saying it. For, on the subject of miracles, the inertness of thought, which it is so desirable to have corrected, has been incurred mainly by the manner in which people, for the last hundred years, have kept on, and now even keep on saying senseless things, in a parrot-like way, some on one side and some on another. about a miracle being an arbitrary interference with eternal laws, or an act suspending the laws of nature.' Is it, then, an interference with eternal laws, when a thunderbolt, notwithstanding the laws of cohesiveness, splits a tower mantled with ivy? Or is there an actual suspension of the law of gravitation by the hand of the Almiracle recorded in the Scriptures, by which, necessarily, any law of Nature was broken. "But what a singular thing, and before high

is that anti-supernaturalism which is of the school nate, than it is to mark out a special creation for of David Hume, and which relies on his Essay swered by things as they are at present, the be-4

them with special modes of structure and organ- | on Miracles'! And how many persons there are who are ready to defer to David Hume, as being more reliable than Matthew, Mark, Luke, John and Paul, with Peter and James, while yet, themselves, they have never even seen that Essay, in the worth of which they put their trust! And that, indeed, would be an easy as well as a chean way to popularity, which is achieved by sneering at miracles, as being the rod of Aaron and the gourd of Jonah, if only, under God, popularity did not have its responsibilities.

"In illustration of his argument against the credibility of miracles, Hume derides two cures which, by the historian Tacitus, are described as having been wrought through the Emperor Vespasian. One of these cures was in the case of a man whose paralyzed hand was restored by the emperor's putting his foot upon it. It was a magnetic cure, of course. 'No evidence can well be supposed stronger for so gross and so palpable a falsehood,' says Hume himself. But yet, hundreds of such cures as what Hume accounted impossible have occurred since his day. They are recorded as having happened in the Catholic Church, and they are reported from among the Esquimaux; and, indeed, so numerous and notorious have they been during the last few years, that there is no intelligent person but, with a little trouble, might see for himself Hume's argument on miracles explode. There is a fanaticism of unbelief, or there would not, at this day, be a disciple of Hume to open his mouth. But this persistency in ignoring facts which might prove to be signs and wonders, and with the possibility of which the universe grows more hopefulthere is nothing like it, unless it may be the materialism of Dr. Buchner, and that indeed would seem to be natural only as the night-mare dream of a mole in his cold burrow.

"At Dothan, when the prophet Elisha had been suddenly surrounded during the night, by a Syrian army, his servant was terrified; but the prophet said, ' Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw: and behold, the mountain was full of horses and charlots of fire round about Elisha.' Angels of the Lord encamping about them that fear him-the way wide open, through which mortals are accessible sometimes, at least, to friends and opponents in the spiritual worl'i-is there nothing in all that practically important to think of? Certainly, to the authorities of Timbuctoo in Africa, it would be of no practical importance at this moment to learn simply that a young Israelite was comforted by his master one day, nearly three thousand years ago. And yet for me individually, and for some millions of persons now living, the case of that young man is a great thing to know of; because that vision which was quickened in him, really is latent in us all. That opening of the eyes, which was wrought for him by the prayer of the prophet, charlots of fire round about Elisha,' are what myself I shall see with, when I shall have become an immortal spirit: and therewith shall I recognize the angels Gabriel and Raphael, and my dear mother, and one friend and another, and hundreds and thousands of persons whom I have known of, by intercourse and by reading.

"Practical! What in the world is there of more importance, practically and ultimately, than a miracle? For indeed it is a sign for us all from outside.

"A miracle as being 'a sign and wonder,' is, of itself, more or less of a revelation; because it manifests the certainty of spiritual powers which intimately concern us, but which we do not know about; and because, also, it proves that we have susceptibilities and faculties which begin with us here, but of which personally we may never have experience till we shall have been 'born again' from out of ' the body of this death.'

"Thou minister of Christ, who art indifferent as to miracles! Take any one of the four gospels and mark out of it every word which is connected with the miraculous, through the claims and actions of Jesus Christ: and what would you find remaining, do you think? But that is not all: for you have got yet to consider something more; and for reading and thought what would there be left of Matthew, Mark, Luke, and John, if every word connected with miracles were omitted, and if, also, every remaining sentence were fully discharged of that spirit, which never could have been in it but for a belief in miracles, and in angels, and in sympathy and communication between heaven and earth as to man? There would be nothing left; or what little there might be, you would do better to be preaching from out of the multifarious Seneca.

"Minister of Christ Jesus! Do you not know that the very word 'Christ' does itself imply the miraculous, the anointing of the Spirit, the intervention of angels, and 'the dispensation of the fullness of times?' A gospel which disowns inspiration and which denies the prophets—what is that as good news? Good news coming from nowhere, what is that? A gospel of earthly originthat is a self-contradiction in terms. Minister of Jesus Christ! It is no gospel for you to be preach-

"Certainly a church may be well morally without any belief in the Spirit, or in miracles, and without any other belief as to Jesus than that he was a good man in the East, who came to a violent end after having made a deep impression on the minds of some people. And such a church mighty, when, with a flash of lightning, an ox is also can be as beneficent as some remarkable flung, like a pebble, over a fence? Nor is there a heathen societies have been. But what can it be as to faith and as to joy in the Holy Ghost, when the leaders thereof do not know how to believe in miracles as being 'signs' of a higher. heaven, for persistency, what an audacious thing wider world than what suffices us as to food, clothes, and breath? And that question is au-

wildered, joyless state of the Christian Church, in every sect and section of it.

"Man is not merely a piece of clay in a superior

state of organization; for still more fully and truly he is a spirit, akin for a time to that highly organized clay, and informing it. But as a spirit there belong to him faculties, and also a sharpness of faculty, which the clay does not allow of commonly as to exercise. And the prophet is the exceptional person with whom some spiritual power has a special opening now and then. Paul would have been a prophet, only that he was more than a prophet, and as such, he had eyes for the sun and for this world of daily work, and eyes also within, which could open on 'a light from heaven above the brightness of the sun.' And Samuel was a prophet, because of his peculiarity as to hearing, and because he could hear, as a child even, a voice addressing him which was not child even, a voice addressing him which was not of this world. And Abraham was a prophet, because, besides being a good man, he also was susceptible of that deep sleep, trance, or state of vision, wherein angels can talk with the human soul, as though it were unclothed of the body, and more or less after their own pictorial way.

"" But oh! Such a vulgar helief, as that in ghosts!" And so was Christianity itself a vulgar belief when it was the faith mainly of fishermen and publicans. And does not the Pope himself

and publicans. And does not the Pope himself own that, when he uses what he calls the seal of the fisherman? And vulgar enough, too, have been many of the sources of that natural science, which some of its professors idolize now, and ex-alt 'above all that is called God, or that is wor-shiped.' Precious are all the facts which illustrate the nature and the connections and susceptibilities of the soul. And ghost stories have their worth and their place, however lowly. And they certainly should not be disowned for a mere taunt!

"It is all true! And spiritual apparitions cannot be scouted as a belief; but soon angels will begin to seem incredible; and where there is no helief in angels, it must soon be as though the Holy Ghost was merely a figure of speech, or as though, philosophically understood, the Holy Spirit must be an objective expression for a subective experience.

"The theology of the day, however, has grown so wise and weak, as actually from some light places to plead for faith in a hereafter, mainly as being useful after the manner of a constable with his staff. Yet in the autumn there is not a thintle in which its blossoms turn to seed; and concerning us mortals, as children of nature, there are things enough which are prophetic of a supernatural state, if only we could regard them and

elieve.
"Fashion affects one thing in one age, and another thing in another—feroclous independence at one time, and abject self-humiliation at another time—faith for a while, and then skepticism. At present, it affects unbelief as to spirit. And even there are persons who fancy themselves members of some intellectual aristocracy, because of their doubting more than their grandfathers did, as they suppose. As though really doubting were the end of life; and as though it were the perfection of sight to be sure about nothing! But as a matter of fact and wide observation, it may be asmatter of fact and wide observation, it may be asserted that vulgarity, or the populace as such, is no more inclined to credulity, than are doctorships, earldoms and royalty. And as a manifestation of human nature, for study spiritually, a good, unsophisticated English peasant is worth more than any aristocracy or any university at the present day; and the poor man would readily show himself wiser than scores of doctors in divinity and law, only that he cannot talk readily

Is not the universe all alive? And materially, at least, is it not sympathetic throughout, one grain of sand with another grain, one planet with another, and every sun, individually, with all other solar centres?

"There are men with their instruments, who

could sit at Itome, in the dome of St. Peter's, and tell in a moment of a great thunder-storm, though it were happening even in the Ander, or on the Himalayas. Let any man think of it well and willingly, and that scientific fact will soon begin to be prophetic for him in the spirit. "The latent electricity of a cloud is probably

more than half-way between our human dust and those powers by which the angels flash with light, and are young and fresh forever.

"What philosopher, anciently, ever thought that his body might perhaps be alive with the quality of the thunderbolt? But yet it was.

"Ralicion beads

"Religion kneels and prostrates herself for worship in churches and closets; but the angels, who know of her, and who hold the golden vials full of odors which are the prayers of eaints, also witness that in academies, and alongside of great telescopes, science, not without a sense of blind-ness, cries, 'Lord, teach me, also, how to pray.'
"Our bodies are sensitive, in every particle, to every wind that blows, and to the sun and moon;

and cannot, then, our souls be credited for sensiilities as to the Infinite and as to angels, and ac to those outgoings of power from the Highest, by which worlds take form and prophets speak.

"Are angels, any of them, sensible in heaven of the repentance of a sinner on our earth? then,

no doubt, there are ways and means by which the dwellers of earth may possibly, and at least ccasionally, be rejoiced and helped by the angels

"It is not necessary, because of the Bible, to think that men are all affected alike through their spiritual susceptibility. Men of one century and another differ from one another more distinctly than people do who are contemporaries. And since Adam, perhaps, no two persons have ever been alike for sensitiveness as to the world of spirit, or as to the quality of their faith, any more than any two persons have ever been exactly alike in face since the time of Adam and Eve. And, therefore, to be genuine, the piety of the present day should be free to express itself in words and ways of its own.
"By the sun our earth is warmed and lighted.

but not to the same effect, probably, over any two separate miles anywhere. And that effuence of God, or quickening from on high, which is the Holy Ghost, is like the shining of the sun; for while it is the same in itself, it is yet for effect, not the same for any two souls that have ever

"Regeneration may be as various, almost, as the subjects of it. And a man may be regenerate without ever having heard of the new birth; and with him the spiritualization of nature may have been simply growth in grace.

"One man may say that it was along with agonies of prayer that there was formed in him Christ, the hope of glory; and another may be confident that his becoming a new man was through angelic agency; while still another usy fancy that it was because of his suddenly bethink fancy that it was because of his suddenly bethinking himself of hell. But all these ways, and
others innumerable, have one beginning, the Godhead, in which we live and move. It all, at last,
means the living God—the divine, vitalizing power, by which we live and work, and by which we
think to live forever, notwithstanding the funcreal formalities which await us."

free Thought.

"THE STELLAR KEY" CRITICIZED.

When I read Davis's new book of promise, the Stellar Key, I commenced the book without prejudice, for I sincerely desired the doctrine to be true. I was highly pleased with the preface and contents, which promised full scientific proof of the existence and location of the spiritual inhabitable zone. But however hopeful and inspiring the book may be, I must confess that I have failed to find that scientific certainty which is promised in the preface and in chanter eight. The book may contain many philosophical truths, but it avidently contains also a great many contradictions and absurdities; for instance, on page 65 he localizes God as a speck in the centre of six great belts or zones. According to this, some future astronomer with his improved telescope may turn it to some point in the heavens where he may look at God "face to face."

He says: "The great central sun is the cause of all material things." If matter be eternal, how can it be said to have a cause? How can spirit be the cause of matter, which is said to be coeternal with spirit-a duality.

It is utterly incomprehensible how pure spirit could ever degenerate or retrograde into gross matter, and then turn about and develop itself into pure spirit again. On page 152 he says: "By inductive science this pure spirit can never be reached, for it is an infinite distance (in time) removed from the phenomena of mere body. * * The 'material' world is only spirit materialized.' Now the question arises, if it has taken all eternity (an infinite distance of time) for pure spirit to become matter, has there ever been a time when all matter was pure spirit?

Figuring from data given on page 150, the original heat of the sun must have been 12,712,000,000 centigrade, or 22,913,000,000? Fah. Now on page 153 he says: "Spiritual development is regaining its lost heat."[?] Are we to understand from this that the spiritual matter developed in the solar system will in the end regain its twenty-three billion degrees of lost heat? If this statement be true, instead of its being a pleasant summer-land, I think it would answer all the purposes of the most fastidious Orthodox.

He admits that there was a time when those great belts of suns did not exist. The question arises, what was the Great Positive Mind doing before that time? did he luxuriate in eternal idleness before? did matter exist without law? He speaks of the great centre of all centres as "the eternally flowing and inexhaustible fountain at the centre." From whence is this fountain supplied? The inflowing of spirits is never to reach the centre.

Now this theory of Davis's regarding a centre and a beginning is incompatible with my train of reasoning. If there be a centre, there must be a circumference, and if there be a beginning, there must be an end. It may be good enough Orthodox reasoning, but hardly sustained by science.

Space is infinite, without limits, and exists of necessity, and therefore could not have been

Time or duration is sternal, and could not have been created.

Matter exists coinfinite with space and ecëternal with time, and could not have been created.

Motion, life and power, whether considered as synonymous or as separate principles, exist coinfinite with space, time and matter, and are as much parts of the law of matter as gravity, and never could have been developed or evolved. All forms of matter are changeable and transitory, from the effects of the laws which combine, decompose, organize and disorganize every part of matter that comes within the range of our intellectual and reflective faculties; and if any being or thing whatever, being organized, should remain permanently in that state, it would be an anomaly without a parallel in the universe.

But now, after this statement of principles, let us ask, What is immortality? By immortality I mean a continued personal existence through and memory of the past.

And this leads me to inquire, What is spirit? Is it matter, or a phenomenon? Life is probably a manifestation of spirit; but the spirit cannot be a mere manifestation or phenomenon, because phenomena are dependent on a cause, and when the cause ceases, the phenomena cease; and if we suppose the cause to be immortal, then that would be the living persons immortalized-not the phenomena; therefore we must consider the spirit as material, and not phenomenal. If, then the spirit is matter, however refined it may be what is there to prevent the whole universe of matter from becoming thus refined into spirit or spirits at some future period of time? If it need time, then the eternal future will give it all necessary time for development, and here would be an end of the birth and reproduction of spirits, from sheer want of material.

But another question arises, most fatal to this immortal theory: Why has not all matter already been converted into spirit? Has length of time been needed to accomplish the work? The process has had the eternal past in which to operate. Has it needed power? It has had all the omninotent powers of the infinite universe, which knows nothing of rest or locality. Power, motion, organized life, are inherent properties of matter. Why, then, have not these inherent principles developed matter into self-conscious spirits, untold ages ago? The process has not failed of the result for want of time, for time has been eternal: neither for want of power, for power was infinite and eternal with matter. What, then, is the conclusion? We have seen that Nature has eternally possessed all the infinite attributes necessary to have turned all universal matter into spirit ages ago, if it had been destined to that end. If the mind imagines a time when spirits did not exist, (for, reasoning from analogy, the same process is going on in other systems as in ours,) reason instantly demands, What was Nature doing before that time? Where were her omnipotent powers, her infinite attributes and her eternal energies before that time? From where, outside of everything, did she derive this new creative flat that caused her to commence the manufacture of immortal spirits? Was there a time when an eternally active Deity awoke from torpor and idleness? Alas! this theory of developing spirits out of universal matter must fall to the ground.

I am aware that it is claimed that the spirit is immortal, on the progressive nature of man. But eternity knows nothing of progress or development; for these conditions always imply a starting point, while that which knows no end knows nothing of incipient stages. Nature's laws are motion and change, and all the progress or development known to those laws is from birth to maturity, age and decay; and the cycle is complete, whether it be systems, suns, planets, vegetable or animal bodies.

Progress means the gaining of something-some principle, power or property which it did not possess before, and there is no sense in which an in-

finite principle can gain any new attribute, or de- is a prime necessity of the soul, and when its velop itself out of its own identity; and Nature loved treasures are withered by the touch of the could not develop a result that would be permanent and coëternal with her own laws, for that would be one infinity creating another, which is the invisible channel they can yet make known absurd. And this would be precisely the case, if to us that their affections are unbroken. Nature or the powers of the universe should devolop an immortal spirit organization which had no existence before.

And this points directly to the conclusion that that which has not been cternal in the past cannot be from the land of spiritual existence, has had a immortal in the future, for immortality would be an eternity with one end.

I cannot see that Nature has any power to proluce an organization, spiritual or physical, that an never be disorganized; for the organization, lisorganization and reorganization of matter seem be the most prominent laws of the universe. Our own globe has been organized from the original elements, and has arrived at what we see it and no doubt future ages will witness its decomposition and return to its original elements, to be reorganized again and enter other combinations. Oiren, Ill. G, T.

THE PSYCHOPATHIC HOSPITAL.

MESSES, EDITORS-So far as I am aware, the ontemplated institution for the relief of persons of disordered mind has been noticed in but one paper besides your own, viz.; in a very favorable and appreciative article communicated by our friend, E. S. Wheeler, to the American Spiritualst. No effort whatever has been made to give it publicity in any other direction. The effort to procure means to establish it was experimental, and confined to the one channel. It is true that, ing to himself the earnings of others. If the right with your large circulation-adding to the regular subscribers the casual purchasers of occasional numbers, and the borrowers—it has, in the aggregate, been brought to the attention of a arge number of readers. It was thought time ts organization should have taken definite shape. operation, no one seems to doubt. Of its practifilling up the subscription lists. But this point is such women entitled to the right of suffrage?" enterprise, which would, in its capabilities, provemodern times.

The agitation of the question has brought forth good fruit, so far as expressions of sympathy, ty which is so often forced upon her, weigh nothgood-will and earnest hope of success are indi- ing in the scale against man's services? Are not cated in private correspondence. Hence, it is but the home comforts and supply of physical needs, a question of time when the projected plan shall resulting from her constant care and labor, just be carried into operation on the scale suggested in my first communication, last spring, requiring as his services? As for the "ladies" of whom an expenditure of one hundred thousand dollars. Although we may be able to inaugurate the superfluities which a more advanced civilization movement on a limited scale within a short time, it must necessarily be in such a way as to make it self-sustaining, by receiving principally pay | public opinion concerning the sphere of woman. patients, in order to avoid its becoming burden- Let the full development of the individuality of some to its best friends. There remain still the indigent to be provided for; and the work of her with a voice in the formation of the laws charity, which is the grandest moralizer, has its which are to govern her; but God trusts her with claims, which Spiritualists cannot ignore, if they the formation of the characters of law-makers, would. And why should they not emulate the sects and sectarians in a work of humanity? formance of such duties, which are of too much After all, the scheme on a large scale is not a importance to be performed by slaves. Woman's very formidable one to utilize. The cooperation prayers have ascended to angels and to God for of a few, and in some instances single individuals, has accomplished greater deeds.

The hospital at Providence had its origin in a cial and domestic. This voice shall grow stronger donation of forty thousand dollars by Mr. Butler, and clearer till the end is gained. And when after whom it was named. A member of the so- she has an equal chance and equal encourageclety of Friends, by the name of Shephard, left a ment for the exercise of her powers in all direcbequest of six hundred thousand dollars to found | tions, she will redeem her character from the epithe new Hospital for the Insane near Baltimore. that" weaker vessel." Members of the same society in and near Philadelphia freely supplied the means to establish the institution at West Philadelphia, nearly thirty years ago, the subscriptions reaching nearly three hundred thousand dollars. When further sums were needed-once of forty thousand dollars, and again of over three hundred thousand dollars for second building, and more recently for an infirmary attached to the original building, now occupied by the female patients-its efficient superintendent, Dr. Kirkbride, had no difficulty in procuring the funds. The Appleton Wards, now a part of the McLean Asylum, in the vicinity of your own city, were founded by a first donation of ten thousand dollars. I recollect the fact being poken of by my kind friend, the late Dr. Luther V. Bell, who said that when Mr. Appleton came o see the practical benefit of that feature, he remarked, "I perceive, Doctor, that this is going to be a permanent need," and concluded by making a second donation of, I think, fifty thousand dollars. Similar instances of enlightened munifi

cence might be cited. It has been said that this is a work for the State. True; but how long do you think it will be before an appropriation will be made for such work, unless controlled by politicians? I may notice this point hereafter. EDWARD MEAD.

appeared in the Index. Undoubtedly Mr. Lynn and Mr. Lum are capable of settling their own controversies, yet I feel like noticing one thought of Mr. Lum's, where he declares "A determined and manly self-reliance is imperatively more to be desired than even a belief in immortality."

With Mr. Lum, I look with pleasure on the man who has so far ascended the mountain beights of reason that he can rely on his own judgment, in preference to spirits in or out of this physical form, and who has no other standard of guidance save that which he finds in his own soul. Yet I consider all the phenomena of life here beneath that which yields us a knowledge of an existence and a recognition of friends after we have laid this physical form in the dust. I consider this knowledge essential to a "manly self-reliance"; and wherever we see man listening to the breathings of the angel-world, we behold him rising above the sphere of idolatry and the mysticisms of past

Wherever the golden light of Spiritualism has fallen, the soul has become purified and self-reliant, battling manfully with the ills of life, and striving to cultivate all that will make life desirable in the future. This has been the result of that the imagination should supply the place 'spirit communion" in my history, and, undoubt- with a chimera, while the over-excited feelings edly, in thousands of others. Social intercourse render it difficult to dispel the illusion,

Death Angel, what more important fact is there to know than that they still live? And through

In these trying hours of life, all the "manly self-reliance" a man can summon will not suffice to bind up the wound as a knowledge of "immortality" will. The light that has been given to us tendency to expand the intellect, unfold the reason and purify the affections. Even, the trance speaker is on the highway of education, if he does receive his light from spirits that have shuffled off this mortal form; and, sooner or later, his expanded and purified mind will reveal to the world the good effects of "mediumship.

These have been the results of "spirit communion," as far as my observation has extended; and I, for one, love this knowledge that has given me the sweet satisfaction that my loved ones still live, and if they live, I shall live also. I shall continue a lover and an interested investigator of the spiritual philosophy, even though I get some of my knowledge from departed friends, who tell me of "the planes of life in the heavenly world, clairvoyance, psychometry, mediumship," etc. Fredericktown, Ohio. N. M. STRONG.

FEMALE SUFFRAGE. The right of suffrage has been granted to every adult white male citizen, without reference as to whether he earns his bread by the sweat of his brow or by his nower or dexterity in appropriatof a voter is questioned at the polls, it is not asked whether he draws his subsistence from a few paternal acres, luxuriates in inherited wealth, or earns his bread by his daily labor; nor do I think it should be, for the rights of all are equally saenough to advertise it to the world at large when cred; and why should such distinctions be made in regard to women? A recent correspondent to Of its necessity, and its utility when ready for your paper says: "Most women are dependent for support on the earnings of men-either on cability at this time, possibly there may have money produced by the exertions of living male been exceptional opinions here and there; and it relatives, or inherited from men now deceased, may be that this accounts for the tardiness in and earned by them while in the form." "Are settled by the fact stated in a recent number of she asks. But while the industrious classes of the Binner, that already, at that date, more ap- men are earning a support for their families, what plications had been received for the admission of are "most women" doing who are related to them patients than it was considered advisable to make as wives? Are not the household duties which provision for at the beginning; so that, if sub- devolve on them as arduous as men's labor to scriptions had been received corresponding with those who perform it? I admit the pay for their this demonstrated need, the institution would | joint labor comes into the hands of the husband. have been opened, its apartments filled, and be- He stands between the wife and her earnings, for fore this time a liberal percentage of patients what man thinks of paying his wife for keeping who are still suffering from the terrible blight of his house and wardrobe in order, and preparing intellect would have been restored to their right meals three times per day for himself and workminds, and gone on their way rejoicing-trophies men, thus holding up the hands that guide the of the successful working of a true humanitarian | plow? Does she not support him as really as he does her? Is he not dependent on woman for supitself second to none which has distinguished port from the first germ of his existence to his latest breath? Do the physical sufferings, mental auguish, care and labor incident to that maternias essential to the welfare of families and society she speaks, I think, like "gentlemen," they are

will dispense with: It is for the present age to raise the standard of each determine her sphere. Man does not trust and will hold her responsible for the faithful perfreedom: woman's voice has been raised to man. feebly and timidly, for equal rights-political, so-

Yours for truth and freedom, Maquoketa, Iowa.

A Haunted Girle

Under the above heading the Menard (Ill.) Republican of Feb. 6, 1870, relates the following

narrative: "Two weeks ago we published an account of 'a young lady visited by an unseen object, since which we have learned more in regard to the matter. The young lady's name is Miss Ella Hall. Her mother died about nine years ago, and Miss Ella claims that her mother has appeared to her in person, when alone, several different times within the past three years. We are in-formed by persons who have visited the house where she resides with her grandfather, Mr. Decrewester, that both night and day strange rappings, similar to rain falling upon a tin roof, are heard in different parts of the room which she occupies, and any question propounded by Miss Ella receives a prompt and correct answer by rapping yes or no. Doors are bolted and unbolted in a very mysterious manner, and it is said her grand-father will lock a door, put the key in his pocket, and upon turning away distinctly hear it unlock, and immediately examining the premises, can find nothing to justify a belief that deception has been practiced. A lady acquaintance informs us that while visiting the girl a short time ago, and while seated in the room engaged in conversation, three loud knocks—louder than are usually heard when persons seek admittance— CRITICISM.

EDITORS BANNER OF LIGHT—In your issue of June 3J, appears an article from the gifted pen of Dyer D. Lum, in reply to some strictures of Cephas B. Lynn on a former article of his that appeared in the Index. Undoubtedly Mr. Lynn could see no one only see and one when persons seek admittance—were heard at the door, when, upon opening it, no one could be found near the house, and soon after, in all directions, raps were heard, when mon occurrence. The same lady—whom we visited for information—says that one day last week the girl was employed in the kitchen alone, when appeared in the Index. Undoubtedly Mr. Lynn could see no one, when she endeavored to fly from the room, but was selzed and held fast by something unseen, and began shricking for help. Her grandmother came to her assistance, and upon rolling up her sleeve she discovered blood trickling down her arm, oozing from three small deep holes in close proximity to each other, ap-parently about the size and resembling the prick

We are loath to give credence to flying rumors. particularly unreasonable ones, but when we glean particulars from persons who bear the reputation of intelligence and undoubted veracity, w n common with the whole community, must admit that there is an impenetrable mystery surmit that there is an impenetratio mystoly our rounding this young girl which is difficult to solve. Her grandfather says that persons who are so skeptical as not to believe these things, are at perfect liberty to go and see for themselves."

Never rail at the world—it is just as we make it—
We see not the flower if we sow not the seed;
And as for ill luck, why, it's just as we take it—
The heart that's in earnest no bars can impede.
You question the justice which governs man's breast, nd say that the search for true friendship is vain; remember, this world, though it be not the best, Is the next to the best we shall ever attain.

Nothing is more likely, when the mind is on the stretch after something supernatural, than

Spiritnal Phenomena.

SPIRIT-PHOTOGRAPHY IN LOS ANGE-LES, CAL.

EDITORS BANNER OF LIGHT-We have quite a A great and unprecedented interest is awakened among the people; circles are forming all over the city, and the glorious truths of Spiritualism are spreading like "wild fire." I forward you the statement of our city marshall, Francis Baker, who, by the way, was deputy under our late city marshall, W. C. Warren, who so unexpectedly appeared on the plate with Mr. Baker.

Yours for the truth, STATEMENT OF PRANCIS BAKER.

I was in V. Wolfenstien's photograph-gallery, on business, June 4th, when Wolfenstien said to me: Sit down, and I will take your picture." I sat down, not thinking of anything in particular, Wolfenstien took the picture, but soon came out of his dark room, and said that he did not know what was the matter, as his chemicals never worked so before-the picture being very dim. He then took another plate, and I sat again. He went to draw, out the picture in the dark room. He soon returned, very much excited, and asked me if I was a Spiritualist. I said, "Yes." "Why, my God," he said, "look at that picture." I recognized at once the spirit-picture of W. C. Warren, with whom I was connected in official business in earth-life, and who was shot and killed here last fall while in the discharge of his official duty. This at once raised an excitement, and crowds of people went to the gallery to see it, nearly all crying "Humbug!" Mr. Wolfenstien then said. "I will take another picture on Wednesday, June 7th, and you can have a committee to examine the work." On Wednesday I went to another photographer, who professed to be an expert in detecting frauds of this nature, and told him to prepare and bring his own plates and watch all the proceedings. His name is Godfrey, of the Suncumnum, Dr. Montgomery, of Los Nietos, W. W. Maxy, of El Monte, George Lord, of San Bernardino, John Mayer, Thomas A. Garey, the wife of W. C. Warren, and two other ladies, beside many others whom I do not know. After the committee examined everything, to see that all pertaining to the camera and surroundings was right and proper, Mr. Godfrey took his own plate and went with Mr. Wolfenstein and Mr. George Hansen to make the necessary preparations. After said preparations, the plate was placed in the camera, and the picture taken in the presence of the audience. The plate was then carried to the dark room-Godfrey and Hansen being present there-and, when brought out, there was the spirit's picture as before, but plainer, with his left hand pointing upward, while in the picture taken first his hand was resting on my shoulder. The wife of Warren declared it to be the best likeness of her husband she ever saw. She is a Catholic, and does not believe in Spiritualism.

Yours truly, FRANCIS BAKER.

The various papers in the place have noticed this remarkable phenomenon. The Los Angeles Daily Star and the Daily News chose to ridicule the matter, but the Evening Express gave a fair account of the transaction. After referring to the first appearance of the picture on the plate, the Express savs:

"To-day a number of well-known citizens re-paired to the gallery, and a plate having been pre-pared at the Sunbeam Gallery by Mr. Godfrey was brought in, and Marshall Baker sat for a picture to be taken on that glass in the presence of the whole party. The artist was accompanied to the dark room by a committee appointed for that purpose, and every precaution taken to prethat purpose, and every precaution taken to prevent deception, yet, when the picture-was completed, another shadowy but plain, perceptible picture appeared on the glass, which was pronounced by all present to be a faithful likeness of the late Marshall Warren."

SEANCES WITH HARRY BASTIAN.

ROSTON Tuly 93 1871 We, the undersigned, having been repeatedly charged with endeavoring to cover up and con-cent fraud in relation to the mediumship of one Harry Bastian, who has been giving scauces lately in this city, and knowing that the Banner has always been willing to hear all sides, as Spiritualists, in justice to ourselves and the cause, beg permission to make through your columns the following statement. We have attended the scances of the above mentioned medium for a number of evenings in succession, and, being predisposed in favor of the young man, at first thought that all the manifestations produced were renuine: but after a little closer scrutiny of the nodus operandi, and wishing to remove all doubt from our minds, we asked the privilege of testing the matter a little closer; and being bluntly re-fused all reasonable tests of the matter, (and there were no unreasonable tests asked for, it naturally aroused the suspicion that "all was not ight." But one of our number, taking the me-lium at his own word—viz.: "that the committee might tie him as they chose"-proceeded to tie him with a number of feet of listing from panta-loon cloth, knowing that the medium could not untle himself. After sitting for about twenty min-utes before any manifestations were produced, the bands were heard to break. The instruments were then played upon a little, a light called for, and the medium was seen sitting in his chair, and the listing lying on the floor, broken. As it was measured before being used, and the number of feet known, a re-measurement discovered the fact that a number of feet were missing—being that, as we had a right to suppose, which was broken in the shortest pieces. This circumstance only prepared us for the sequel, which took place a few evenings after.

Quite a number had assembled—in fact, the room full; the medium was tied, by a committee of two, with his hands behind him and his right foot to the chair. It had been noticed that the more securely he had been tied by the com mittee the longer time elapsed before any manifestations would occur, and as the committee on this occasion did the work well, it was expected by those who had noticed this feature that considerable time would elapse before anything would occur. And it was so, for we sat full twenty-five minutes hearing nothing but the violin that was being played by a gentleman, and occasionally the squeaking of the medium's chair, until finally some noises were produced on the table—a rat-tling of the instruments. Soon the guitar was raised from the table, and began floating around the room, being thumbed on all the time. Just at this time a gentleman who was sitting nearly in front of the medium struck a light, and the mein front of the medium struck a light, and the medium was discovered standing up, with his right hand extended in front of him, and the guitar falling from his hand! All in the room, who did not have their eyes closed at that time or turned in another direction, saw him in this position. He immediately sat down in his chair, and a gentleman sitting at his right saw him thrust his right hand behind him, so that he would present the same appearance in front as when tied. A lamp had been lighted, which he immediately ordered blown out, and the committee did not go near him until fifteen or twenty minutes had elapsed, when a light was called for, and the medium was in the

chair untied, the ropes being on the floor.

Two excuses were given as an explanation of the position of the medium on the light being struck. The first was, that the spirits were going to place the instruments in the lap of the individual that struck the light, and that not being able to carry them so far from the medium, were obliged. carry them so far from the medium, were obliged to take him nearer to the person to whom the instruments were to be taken. Excuse number two was, that the spirits were in the act of placing him on the table! If the first was the truth, the It works with its haustellum.

second could not be, and vice versa. Consequently, what weight does either have as an explanation? Even granting that they were reasonable, does it account for the right hand being untied and extended? We must take the evidence that is the strongest—be it pro or con—believing that the truth is best, although brought out under circumstances that are not the most pleasant to us, who believe sensation here in the shape of spirit photography. and know of the occurrence of genuine physical manifestations.

Another light was struck in the latter part of the same scauce, and disclosed the medium stand ing up manipulating the instruments. We wish also to state, in justice to ourselves, that we are not acquainted with either of the men who struck the lights and did not know that they were to be atruck. We make this plain statement of facts, leaving others to judge which side the strongest Yours for the truth, E E BARNUM evidence is on.

CHARLES ANDREW, G. W. KEITH, M. D., I. N. HARRINGTON.

HARRY BASTIAN, THE PHYSICAL ME-DIUM.

Desiring to test the claims of this gentleman that the manifestations produced in his presence are not caused by himself, but by spirits, a company of about twenty persons assembled in the aute-room of Eliot Hall, in this city, on Thursday evening, July 13th. Mr. Bastian having previously signified his willingness to submit to any reasonable methods of testing his mediumship which might be suggested by others, a cabinet was devised and constructed by Mr. E. S. Wheeler, consisting of a light framework of bed-slats and laths, two and one-half feet square and about ten feet high, over which, forming the top and the four walls, was drawn a mosquito netting, lapped and nailed so closely to the framework as to prevent any fingers or hands from being thrust through. Mr. Bastian being seated in a chair. this extinguisher of skepticism was then lifted and shut down over him, forming an enclosure that would effectually prevent him from handling any of the instruments which were placed upon a table drawn closely to the right side of the cabinet. The theory advanced by the voices which beam Gallery, in this town. There were also are heard at Mr. Bastian's scances (viz: that the present Mr. M. Keller, George Hausen, Mr. Do- spirits use the vital emanations of the medium with which to accomplish their feats, and that these emanations decrease in force and capacity of use inversely with the square of the distance from him) was so far respected by the investigators as to allow the medium's elbow to rest. through the gauze wall, upon the edge of the table. Two tambourines, two bells, two harmonicons, a guitar and a tin horn were placed upon the table, the nearest instrument being fourteen, inches from the medium. The light being extinguished, not more than two minutes elapsed before the horn was heard to move, and the voice known as George Fox bade "good evening" to the party. It was done in a hurried manner, nothing more said, and the horn was heard to drop. Under the same conditions, the guitar was thrown from the table upon the floor. The gas being lit, no change in the position of the medium or the cabinet was discovered by the audience: and the certainty that the cabinet did not move was further guaranteed by Mr. Wheeler, who affixed to the top of the cabinet one end of a piece of ane, the other end of which he held, while seated within four or five feet of the cabinet, as an indicator of any movement or jar that might occur to that frail structure by the movement of the medium. Two pieces of tape were afterward affixed to the side of the cabinet next the medium. and between him and the instruments, and held by two gentlemen, both of whom affirm that no iar whatever of the cabinet occurred, although several instruments were swept from the table to the floor while they held the indicators.

Under the same conditions, the medium requesting that "Home, Sweet Home" might be oung, the singing was accompanied and followed by a performance of the air upon a harmonicon in a very sweet and perfect manner; the harmonicon being thrown, at the close of the playing, nto the centre of the room.

The testimony of a gentleman not a Spiritualist, that he observed both harmonicons upon the table before the light was extinguished, will supnlv mv own om sion to notice that fact. them had disappeared from the table when the light was lit, and one was found in the centre of the room.

Dispensing with the cabinet. I used several small nieces of silk and thread in tying the fingers and hands of the medium. As nothing occurred, while thus tied, but general conversation with the voices—the medium being found, at the close of the scance, free from the threads—I will not occupy further space with comments at this H. B. STORER. time.

REMARKABLE VISION OF A CLERGY-MAN.

From the fragments of an old English volume, we present to our readers the following account of an extraordinary case of entrancement and forewarning, which occurred in the experience of the clergyman mentioned—the prediction being fulfilled to the letter:

THE MINISTER PREACHING HIS OWN FUNERAL

In the town of Covert, 13 miles SW. of Gloucester, lately lived the Rev. Thomas Chamberlain, who was a worthy and able Divine, and had been a faithful Minister of the church 29 years; all which time he behaved as a good Shepherd to his flock, pressing them on by the rules of the Gospel to the practice of a Christian life. But on Sept. 6, 1748, at night, as he was praying at his chamber-window facing his garden, that joined the churchyard, he saw round the same a bright, shining light, and several persons in glorious apparel walking therein, and heard a ravishing sound of music, with nelodious voices singing praise to the Most High

At length one, like a Husbandman, (the he seemed more like an Angel,) warned him of his Death, and told him still to do the will of the Lord, for in 7 days shalt thou be with him in the blessed mansions of the kingdom of Heaven and fully pos-sess those joys, whereof thou hast now but a taste. On the tenth, at night, walking in the same garden, praying and singing Psalms, he was seized with a great drowsiness, and cried out: I will lay myself down and take my rest, for the LORD is my shield and defence. He was taken in a Trance, in which he lay several hours, 'til his Wife came to him at the customary hour of praying in the gar-den. She endeavored to wake him, but all in vain. After she had waited about 3 or 4 hours, with a sudden start he awaked, and sighing, cried out with tears: O, my good Lord! leave me not, I be-sech thee. Then turning to his Wife, cried out: My Dear, had you seen where I was, you would ever admire the infinite goodness of God. She asked him what he had seen. He answered, glory inexpressible, which I am not to discover until the next Lond's Day in the Pulpit.

After this, he bought a very plain shroud and coffin, and ordered his grave to be made, and then invited his Parishioners to come and hear his last Sermon, which he preached the Sunday following, having his shroud on and coffin before him, and then declared his vision: How he saw Death rid-ing in triumph on a pale Horse; and of the Message he had given him to warn the inhabitants of the

earth, and of his dying in his Pulpit." The text of this remarkable discourse was found in John xvi., 16: "A little while and ye shall not ee me, and again a little while ye shall see me."

Banner Correspondence.

Texas and its Resources.

EDITORS BANNER OF LIGHT—As I have re-ceived several letters from subscribers to the Ban-ner of Light, asking information in regard to this State, I send you a few items which may be of in-terest to many of your readers, and for which I am indebted to "The Texas Almanac and Emigrant's Guide to Texas," an interesting work which has been published for the past ten years, and which is of great value to all who may wish to secure homes in Texas.

This State is fast filling up, as the emigration last year was about three bundred thousand. Railroads are projected in different directions, and some of them are in operation. Galveston is the largest city, containing a population of twenty-five thousand. San Antonio is, next to Galveston, perhaps, the largest city in the State, with a population of some eighteen thousand. This city was founded by the Spaniards more than a century ago, and a large portion of its population are tury ago, and a large portion of its population are still Mexicans, though the Americans are greatly in the ascendency. There is a public free school here which has been well sustained for many years past, having generally from two to three hundred pupils.

Austin, the capital of the State, is built on an amphitheatre of hills, and its public buildings (especially the capital) overlook the valley of the Colorado, and the rich prairies beyond, which, spreading away as far as the eye can reach, present a beautiful landscape. There is an Artesian well here, sunk to the depth of about thirteen hundred for the state of the state o dred feet, from which a small stream runs constantly. The population at present is about eight thousand, and is steadily on the increase. The railroad called the "Air Line" is now under contract to be extended from Breuham to Austin,

within the next two years or less.

The city of Honston is one of the three largest otties in the State, its population being estimated at over fifteen thousand. It is the great railroad centre of the State; the Galveston, Brazoria Tan,

centre of the State; the Galveston, Brazoria Tan, the Central, and the Texas and New Orleans all meeting here at a common depot.

Waco is one of the largest inland towns of the State; its population is now about five thousand, and is increasing rapidly. It has an extensive trade, which will soon be greatly increased by the Waco and Northwestern Railroad, when completed. Paris, in Lamar County, has a population of five thousand.

Jefferson is at the head of navigation on Cypress Bayou, and is quite a large and flourishing port. It commands an extensive trade, embracing near ly all Northern Texas, and is much the largest town in Northern and Eastern Texas, having a population of about fifteen thousand inhabitants. This city has grown up thely since the war, and is rapidly increasing in trade and population. It sends to New Orleans near one hundred thousand bales of cotton annually, besides large quantities of hides, cattle, beef in barrels, tallow, wool and bois d'arc seed. A railroad is being constructed to connect Jefferson with the Memphis, El Paso and Pacific, or, as it will hereafter probably be called, the Trans-Continental.

Any of your readers wishing further informa Any of your readers wishing further information in regard to this State, can get it in detail by obtaining a copy of "The Texas Almanac and Emigrant's Guide to Texas." I will also take pleasure in answering inquiries concerning this State, where sufficient stamps are enclosed to pay postage on return letters. Truly yours.

ALEX. KING.

Linden, Davis County, Texas.

Picnic in Western Connecticut.

The Annual Picnic of the Spiritualists of West-ern Connecticut took place at Compounce Pond, Bristol, July 7th, and a more enjoyable affair it has never been my good fortune to attend. The Spiritualists have for some time been in the habit of piculcing at this place, and this year, being joined by some of the friends from adjoining towns, the occasion was rendered both pleasant and profitable; and it is determined to make an annual affair of it, and, to that end, a business

annual affair of it, and, to that end, a business committee of arrangements were appointed in order that invitations might be more extended.

Compounce has long been a celebrated resort for pleasure parties, and is admirably calculated for picnics and such like gatherings, and to the proprietor, Mr. Gad Norton (who is himself a thorough Spiritualist) we are indebted for the free use of the grounds, which have been recently fitted up so as to be more commodious than ever before. We arrived on the ground about ten o'clock, and all made a business of enjoying themselves; some on the lake sailing, some play. themselves; some on the lake sailing, some playing billiards, some at nivepins, some squatted in groups on the rocks or plazzas, others enjoying the beautiful carriage drive around the lake— which is, I am told, something over a mile—whilst which is, I am told, something over a mile—whilst those more matronly attended to the arrangement of the tables, which were loaded with both substantials and luxuries. After all had partaken to their entire satisfaction, the tables were cleared and we repaired to the grove, as all were unwilling to break up without a little speaking. As Bros, Callender, Thompson and Johnson were present we had good reasons for expecting. present, we had good reasons for expecting a treat. I was invited to give the opening address, being followed by Bros. Callender and Thompson in short and stirring speeches. After some excellent singing by the choir connected with the Bristol circle, and a generous collection which I have the pleasure of acknowledging, we adjourned to meet again on the first Friday in July, 1872.

The following is a list of the committee of arrangements for the ensuing year: Bristol—A. T. Robinson, Mrs. Alfonso Barnes: New Hartford-George Stewart, Mrs. George Warren; Collinsville—D. B. Hale, Mrs. John Pease; Southington—Dewit Upson, Gad Norton; Plainville—Hiram Hamilton, John Goodrich; Forestville—R. A. Douglas, Mrs. Hiram Osborn; Hartford—Asa Rogers, Mrs. Waite; Waterbury—Benjamin Abbott, Mrs. Jane Blakeslee; Unionville—J. B. Hinckley, Ella Lowell; Terryville—Lyman Johnson, Eli McKee; Willmantic—George Burnbam, Eunice Ripley; New British Mrs. Blakeslee

Britain-Mrs. Henry Richards. I wish also to speak, before closing, of my visit the same week to Wadworth's Tower, on Talcott Mountain. To J. B. Hinckley, the gentlemanly proprietor of the Hinckley House, in Unionville, sons." I am indebted for my visit to this, one of the principal points of interest in Western Connecticut. Persons visiting this portion of the State neg-lecting a journey to Wadworth's Tower, lose one of the richest treats which Nature has to lecting a journey to Wadworth's Tower, lose one of the richest treats which Nature has to present to her worshipers. The summit of the mountain is nine hundred and fifty feet above the Connecticut Valley. The tower is sixty feet in height, the upper chamber of which is provided with glasses and a telescope, through which can be counted a hundred and sixty steeples. The proprietor, Mr. Bartlett, is himself in attendance upon the glasses, and will direct them to any point of interest which the observer may desire. Were the tower not there, the view from the top [good,"] here which a wakened considerable interest, quite a number of converts being made. Last guite a number of c Were the tower not there, the view from the top of the mountain — itself most charming — would well repay the visit. As I stood upon the summit of what is known as the "royal view," the iron horse with its ponderous train went whizzing beneath us, looking like a mere express wagon as it traversed the plain below. An easy carriage road is laid to the very base of the tower: when there, summer-houses, croquet-lawns, groves and table refreshment, buildings, &c. are in abundance. Let no one journeying this way neglect to visit it. It is only seven miles from Hartford. E. Annie Hinnan,

Hartford. E. Annie Hinnan, Agent of the Conn. State Association of Spiritualists. Winsted, July 21, 1871.

Significant. C. J. writes: It would seem that it is the determination of certain religious sects to run this government in the interests of their church. For instance: among other things, it is becoming quite frequent to see letters which are said to have been dropped in the post-office at Washington or other without the prepayment of postage, sent to their address, postpaid, with the following endorsement on the envelopes: "This letter having been deposited in the post-office without the requisite stamp, the Young Men's Christian Association of — has kindly undertaken to have the same delivered by prepaying the postage thereon. Any acknowledgment you may see fit to make,

in the way of a gift, will be thankfully received."
You may say this is a small thing to remark
upon; but "eternal vigilance is the price of libapon; but "eternal vigilance is the price of liberty," and it is a small entering wedge, to be followed by others, whereby the fair fauric may be
riven asunder. From things as small as that
have in time followed the whole power and patronage of a government. By what right is the most
infinitesimally small regulation of any department of this government to be directed in the interest of any Christian association? Could any

Catholic society (some of which are really benev-olent affairs) get this privilege? Could any Mor-

Concerning Speakers.

Concerning Speakers.

EDITORS BANNER OF LIGHT—Certain correspondents of your valuable paper have expressed considerable ill-feeling in regard to the non-appreciation of professional speakers—"poor pay," "no pay at all," "empty pockets," etc., etc. With no disposition to countenance the meagre policy that expects the best talent without a fair and just compensation, I would respectfully suggest—if, after years of incessant toil and privation, our friends' mental efforts and literary endeavors still remain unappreciated—that they turn their attention to some other avocation than lecturing, and tion to some other avocation than lecturing, and not be constantly annoying the public with a hisnot be constantly annoying the public with a history of their private grievances. There are meritorious teachers of our beautiful faith who claim they are fully appreciated and amply remunerated; and while we sympathize with these practical workers, we would again allude to the had taste of individual correspondents dragging their special complaints before half a million readers. They stigmatize the cause with parsimony, and clog their own footstance for future needliness. clog their own footsteps for future usefulness.
Would you correct the habits of an intemperate man? Then inspire him with the good he can do by becoming temperate; likewise will the illiperal in thought and purse he convinced that there are advantages to be derived from pecuniary investment other than percentage. JUSTICE. Ohlo.

A BEAUTIFUL BANNER.—A correspond nt writes from To edo, July 26th: "Harry J. Kellogg has lately completed one of the most beautiful hunners which any society or organization in this State can boast of. The following is a brief description of it: The banner is thirty-six by fifty inches; the field of dark blue silk lined with buff —a fine oval painting in the centre, the subject of which is a scene representing the 'Summer-Land,' with children playing in the foreground beside a rippling stream; a brilliant rainbow is seen in the middle distance, one end of the bow seen in the middle distance, one end of the bow losing itself in the foliage. Over the painting, in gold letters, is the word 'Toledo,' and beneath is the word 'Lyceum,' while an olive branch in gold adorns each side. The trimming is of heavy silver lace, with tassels to match. At the top is a heavy drapery of rich green silk, looped in the centre with a carving representing the sun with its bright rays. Silver cord and tassels are featured from each side to the centre. The green bar tooned from each side to the centre. The cross bar of the banner has on each end beautiful carved acorns in gold, and from each hangs silver cord and tassels. At the extreme top of the staff is a handsomely carved dove, holding an olive wreath in its beak. The staff is of ash, and highly polish-ed, with couplet in the centre, that the staff may be taken apart at will. The whole work does great credit to the skill of the artist. Its total cost was one hundred dollars, which amount was

cost was one hundred dollars, which amount was raised by voluntary subscription of the members of the Lyceum and Society.

Orders from abroad for Lyceum banners or flags, will be prouptly attended to if addressed to H. J. Kellogg, 115 Summit street, or William G. Smithers, Musical Director, Toledo (O.) Lyceum. We also have had made a Guardian's flag, which has a flag in proportion to the size as the Lyceum. is as fine, in proportion to its size, as the Lycoum banner; and we have a dust and a rain cover for each. This flag was made by Mrs. Wm. G. Smithers, Leader of Lake Group, and cost twelve dol-lars."

BATH.—A correspondent writes, July 20th: "In your criticisms, in the Banner of Light for July 15th, of some portions of the book entitled 'To the Young Men and Women of America, after stating a few of the causes that operate to prevent many marriageable females entering the vent many marriageable females entering the state of wedlock, you very justly remarked that 'these causes compel a large, respectable, and physically perfect number of females to live without doing what our author says all ought to do; and he does not tell them or us how to overcome these obstacles.' Now, Mesars, Editors, while it must be admitted that woman finds in while it must be admitted that woman finds in the customs of society great obstacles in the way of her selecting a suitable companion, at the same time it cannot be denied that both man and woman too sometimes meet with bindrances which are not directly chargeable to the usages of society, but which often stand in the way of their becoming properly and happily mated. The obstacle I allude to at this time is the difficulty experienced by many of finding one when they perienced by many of finding one whom they could marry with a fair prospect of connubial happiness and prospecty. Now, to many, this may seem inconsiderable; but, in my opinion, there are thousands of men and women in the land, qualified in every respect to make good husbands and wives, but who are unmarried today simply because they have never yet met with the right one. Too considerate and conscientious to contract a marriage which reason and phi-losophy would not sanction, they perhaps wisely prefer to endure the negative evils of celibacy, rather than suffer the positive miseries of an unbleat marriage."

In conclusion, our correspondent suggests that

embrace a department for matrimonial advertisements," thus increasing the facilities for acquaintance between such parties. Our friend is evidently sincere; but as an example of the practical workings of such a system, we would refer him to the kindred announcements contained in the columns of some of the daily papers.

Michigan. COLUMBUS—A. C. Donne writes: "Truth will bear inspection; but when we contemplate the plan of salvation, as laid down by the Orthodox world, we are ready to say that reason for-bids us from casting such a stigma on the name of God as to believe that the Creator of all things, (who only can work according to the laws of justice,) would ask or accept the life of an innocent person as an atonement or sacrifice to pay the penalty which was due from the transgressor. No punishment can be just which is not bestowed be-cause of the infraction of the law of right doing; therefore we say the Orthodox mode of salvation

BONDVILLE.-G. T. Shanks writes us, July 23d: "Some two years ago we had spiritual spesking here which awakened considerable interest,

DYSPERSIA.-Dr. A. O'Leary lectured recently at Cooper Institute, N. Y., on "Dyspepsia." "Indications of the disturbances of the stomach are," he said, "caused by the fermentation of food. No one should eat cabbage boiled with meat, or onlone with the stalks, as they create billousness. Cabbage is one of the best articles of food when properly cooked. It should be boiled in pure water. As a cure for dyspepsia, a teaspoonful of carbonate of soda, which neutralizes the acid in the stomach, is recommended. The causes of dyspepsia are the use of butter, grease, gravy, and eating hastily. Dyspensia does not come from large eating. Those sfilicted with it should take a short sleep after dinner. The liver has much to do with dyspepsia. Whenever the white of the eye shows a yellow tinge, it proceeds from the liver; tenderness in the pit of the stomach is an indication of a diseased liver. A slight pain under the right ribs and back to the shoulder blade, also proceeds from the liver. Those that are prone to this disease should not sleep too much, or enjoy to much heat; to much heat tends to enlarge the liver. Fruit and vegetable diet is the best that can be adopted, but persons of a weak con-stitution should add to it meatonce a day, but not oftener; bread, if properly made. Persons affect-ed with dyspepsia should not use calomel. Turk-ish bethe are recommended as they relieve the ish baths are recommended, as they relieve the

mother would n't let him go down the river on the Sabbath, upon being admonished, said, "I did n't want to go a swimmin' with 'em, ma. I only wanted to go down and see the bad little

Written for the Banner of Light. A PLEA FOR FUN.

BY JOHN J. GLOVER.

· I never regrat The fun that I get, In plodding this wearisome world: For missives of mirth Bring blessings to earth, When kindly the weapons are hurled.

I never regret The fun that I get, To lighten the burdens of life; 'Mid jostle and jar, 'T is better by far To start up a laugh than a strife,

The fun that I mean Is sport without spicen, Or aught that brings shadow of pain; The clear-ringing laugh, Like grain without chaff. That echoes back gladness again

Do n't come to my side, When pain has me tried, With a dull and sorrowful face: A word of good cheer, Perchance rather queer, May turn away sadness apace.

The good God above, Whose spirit is love, Of joy the first Author and Cause, Sure will not look down. With dark lowering frown, On the lovers of Harmony's laws.

Then pever regret The fun that you get, If it comes by a harmless plan; Rather lighten than load The pack on life's road, By saying a word when you can. North Quincy, July 21st, 1871.

"Warrington" on "Spiritualism."

The Commonwealth newspaper, which copied into its columns " Warrington's" splurge against Spiritualism-which we have before referred tohas a reply in its issue of July 15th, which contains several good points. We make the following extracts:

"First, 'Warrington' says: 'The literature of the sect seems to me of a very low order.' I know not by what standard he tries that literature or on what he bases his 'seeming.' Among the con-tributors to that literature are Dr. Elliston, Dr. tributors to that literature are Dr. Elliston, Dr. Ashburner, Prof. De Morgan, Lord Lyndhurst, Count De Gasparin, Prof. Varley, Dr. Wilkinson, William and Mary Howitt, Andrew J. Davis, Judge Edmonds, Prof. Hare, Epres Sargent, Lizzie Doten, William Denton, Hudson Tuttle, Itobert Dale Owen, and 'the Lord knows how many more' of the same sort.

But all these, together with all the scribes, Pharisees and elders of the highest 'order' of literature, would fail to work out man's redemption from the bondage of ignorance and superatition unless their effort should reach right down to the 'low' plane where man lives, labors and wants.

'low' plane where man lives, labors and wants. For Lowell said truly, but a few days before the advent of modern Spiritualism: 'We know not when or in what soil God may plant the seeds of our spiritual enlightenment and regeneration, but we may be sure it will be in some plece of clay common to all mankind—some heart whose sim-ple feelings call the whole world kin. Not from mighty poet or deep-seeking philosopher will come the word which all men love to hear; but in the lowly Nazareth of some unlearned soul, in the rough manger of rudest, humblest sympa-thies, shall the true Messiah be born and cradled. In the inspired heart, not in the philosophic intel-lect, all true reforms originate.' And hardly were the words uttered, ere came that low responsive knock from Rochester; so low that the humblest ear could hear.

Warrington' further says: 'I do not know of any better test of the usefulness of a sect than itliterature.' It used to be the fashion to judge : tree by its fruit rather than its blossoms; and men by their deeds rather than their words men by their deeds rather than their words However, let us accept his test for the trial of this case; and compare all spiritualistic writings—newspaper and other periodicals included—even to those scandalous communications in the Banner of Light—with all the writings of any other sect, and you will not find another whose literature is doing so much to liberate the mind from the bondage of religious and other dogmatisms and superstitions, and set it free from all sorts of authority, as that of Spiritualism. And this to authority, as that of Spiritualism. And this, to our critic, seems 'its chief value.'

'Warrington' quotes a writer in the Golden Age as claiming for Spiritualism that 'it proves immortality.' 'It reveals eternity.' 'It robs death of its sting. 'It proves progression to be the law of the universe.' 'It heals disease,' draw-ing away insanity,' and so on. And then exclaims: 'Good gracious! I thought it was claimed that the Christian religion, as represented by all the churches, * * had done everything here enumerated time out of mind.' 'Warrington' should have known better than that; for it is not claimed that the Christian religion, as represented by all the churches, which is nothing else than the churches themselves, has 'done any of the things here enumerated.' It—they—do not attempt 'to prove immortality on any other hypothesis than faith in the bodily resurrection of Christ, which 'Warrington' will doubtless declare 'not proven.' And yet that is all the 'proof' that the churches have to offer on that head; and Paul told them all at the beginning, that 'if Christ be not risen, then is your faith valu.'

As to its 'revealing eternity,' I did not know has been 'revealed,' or believed in, since men began to think. And then, as to 'the Christian religion, as represented by all the churches,' robbing death of its sting, why it adds ten-fold om to that sting by insisting that death is but the open door to the most terrific damnation to a vast majority of mankind—' Warrington ' among them."

OREGON.

Annual Meeting of Spiritualists, Hold in a Grove near Woodburn Station, Mar-lon Co., June 29 and 80 and July 1 and 2.

Reported for the Banner of Light.

The meeting was organized by electing Gen. C. A. Read President, J. Carr, Vice President, and R. T. Lockwood, Secretary.

On motion, J. Carr, R. T. Lockwood, D. H. Hendee, H. R. Eves and Col. Taylor were appointed as a Committee on Resolutions; E. C. Cooley, J. Smith and F. Martin, Committee on Arrangements; P. G. Stewart, J. Cooley and H. Geer, Committee on Programme; J. Smith, J. Fruit, and Mrs. E C. Cooley, Committee on Pinance.

D. H. Hendee, Mrs. D. H. Hendee, J. M. Moore, Mrs. J. M. Moore, A. Hale, Gen. C. A. Reed, G. W. Lawson, Mrs. R. V. Short, E. C. Cooley, A. Olds, Mrs. H. R. Eves, Mrs. Parker (Astoria), Judge Cheneworth, Mrs Beal, Mrs. Wm. Phillips. Mrs. Hannah, Mrs. R. Ladd. Mr. J. W. Hawkins, Mrs. J. W. Hawkins and Col. Taylor (Astoria), were chosen as Committee on School Programme. From this S. W. Lawson, J. S. Hawkins, D. H. Heudee, Mrs. D. H. Hendee, and Mrs. H R. Eves were chosen an Executive Committee.

Committee on Programme reported A. Cleveland, Wm. Riggs and C. Lohmueller as (alternating) trance speakers. Brief appropriate addresses were made, Friday, by Messrs. chmueller, Cleveland and Lockwood.

Committee on Programme reported for Saturday lectures as follows: W. Riggs, ten A. M.; C. Lohmueller, at one P. M.; R. T. Lockwood, half-past two r. x.; A. Cleveland, four P. M.; and remainder of day for business.

Alternating lectures on Sunday were followed by descriptive tests by E. J. Northcutt, of Salem.

The following resolutions were reported from the appr priate committee, and adopted during the sessions: Resolved. That we recognize, through Nature, the existence of a Supreme Intelligence—au Infinite Mind—the Soul

of the Universe.

Resolved, That, through the spiritualistic demonstrations of the present age, we recognize the inevitable results of progression, and the gradual development of the hitherto dormant faculties of the human mind.

Resolved, That we believe that the earth-life experiences are essential to the perfect development of our spiritual natures; that physical and mental conditions do much to di-

rect and control this development; and that we therefore endorse and fellowship all reforms that aim at the amelioration of the human race, such as tend to improve the body, cultivate and emancipate the mind, and thus better harmonize our lives with the laws of Nature.

Resolved, That we are in favor of the broadest freedom of thought, of speech proper and of the press.

Resolved, That we are in favor of establishing and endowing a libral school in the State of Oregon, and that a committee of twenty persons be chosen for proliminary action thereon.

mittee of the the Oregon Bulletin, the New Northwest, Resolved, That the Oregon Bulletin, the New Northwest, Banner of Light, Religio Philosophical Journal and Present Age be requested to publish the Resolutions, etc. On motion, meeting adjourned at the call of the President.

C. A. Rano, Pres. R. T. Lockwood, Sec'y.

COMMENTS.

At the conclusion of the report, the Secretary, R. T. Lockwood, reviews the meeting, pronouncing it to have been a perfect success and productive of peace and harmony among the Spiritualists attending. He says: "Dr. Cleveland is not wholly unknown to the Spiritualists about New York City and Brooklyn. He is our ablest trance lecturer. The State of Oregon has no pulpit speaker who surpasses him in eloquence or ability. Mr. C. Lohmueller is a promising trance and seeing medium of but about five months' experience. Mr. William Riggs speaks with a strong voice, in a deliberate manner, and blds fair to develop to great usefulness." He also speaks highly of the clairvoyant and other mediumistic powers of Mr. Northcutt, of Salem, Oregon, At his first public scance he gave nine satisfactory tests. At nearly all his private sittings he has been eminently successful. 'At one of them' he correctly described thirteen of my nearest spirit relations.

Oregon Spiritualists owe it to their cause to employ Bro. Northcutt to travel the State for descriptive tests. I trust that the Executive Committee of the State Association will consider this suggestion."

Vermont Mass Convention of Spiritualists.

Vermont Minse Convention of Spiritualists.
We, the underskned, do hereby call a Convention, to be holden at South Royalten, Vi., on the 25th, 26th and 27th of August, 1871.
We love the traditional freedom of our fathers, and the time has now come when we are called upon to repel the idle schemes of party organization.
We are aware that the organization movement, which has distracted and divided the Spiritualists of our beloved State for the past two years, originated with men, and not with the spirit-world.

spirit-world.

We dread the dwarfing influence of permanent organizations. We know that the whole scheme thus far has curred-alize fis friends and foes; and now, while the "national organization" is tottering toward its grave, as a scapel to its stormy life, it seems singularly proper for us to ching to our "first love" and meet in common council, where every man and woman has equal rights. Our former conventions afforded free speech, and the precious time was not frictered away in long and bitter discussions about red-tape rules. Mediumship and inspiration flourished in those days of unity and freedom, and the mediums of Verm at felt at home in those meetings.

doin, and the mediums of Verm at felt at home in those meetings.

We do sincerely wish to return to those days of a mplicity and peace, and again enjoy the spontaneous outpouring of the spirit. We believe, in short, that clannish influences are opposed to our freedom an : growth, and therefore we invite the Spiritualists of Vermont, and of our siter States, to meet with us as above named, confidently believing that we shall have a glorious time; moreover, we know our people are waiting for this, bugle call.

Nocal ers are cordially invited to attend, and will be treated with rourtesy when present. Bond can be obtained at the hotel for one dollar per day.

Arrangements will be made with the Vermont Central to carry for fare one way. Our meeting will be convened in a benutiful grove when our numbers forbid our occupying the church.

behatifal grove when our numbers forbid our occupying the Church.

(Signed) Austen E. Simmons, C. II. Simmons, Charles Wa'k, er, J. B. Weston, Rufus Buck, J. C. Nutting, Thoda Bradley, Susannah II. Weston, John W. Nutting, Justin S. Davis, A. B. Dunbar, C. S. Whitmore, C. C. Hall, J. M. Holt, Sophia Durant, M. S. Townsend Hoadley, E. J. Durant, L. C. Davis, Ruth II. Davis, Edwin Whitney, Bell, S. Worts, John S. Bernett, Sarah Randall, R. Lamb, Sa lina Weeding, Nathanie Randal, Frank Pryor, S. R. Page, Russell Browster, A. W. Goddard, E. J. Robinson, S. E. Hott, Harrison Woodard, E. Grachell, Mary Persons, Geo. Browster, Chas. Carlisle, Francis Browster, Chas. Carlisle, Francis

Daniel Tarbeil.

The Fifth Annual Convention of the New York Minie Association of Bpiritualists.

Will be held in the village of Leltoy, Genesee County, on Saturday, 8-pt. 2d, 1871 commencing at 190 clock in the foremon, and continue two days, it deemed anvisable.

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

The delegates to represent this Sete 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 Lycoum in the State will at once forward to the Secretary, at Rochester, N. Y., the name of such Society or Lyceum, list 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 ency channel through which the delegation from this State can be received in the Convention Dated: Rochester, July, 1871.

P. I. Chun, Secretary.

P. I. CLUM, Secretary.

Eighth National Convention—The American Association of Spiritualists.

Association of Spiritualists.

The Eighth National Convention will meet in Troy, N. Y., on Tuesday, the 12th day of September, at 10 o'clock in the morning, and continue in aession three days. Each active State or Territorial Organization of Spiritualists within the limits of the United States of America, shall be entitled to one delegate for each fractional litty members of such organization, and of each working Local Society and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory. Each Province of the American Continent shall be entitled to one delegate for each working Association within its limits, and the District of Conumbia shall be entitled to two delegates. Each active Local Society, and each Progressive Lyceum of any State, Territory or Province which has no General Association, shall be entitled to each fractional fifty members.

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

HANNAR F. M. BROWN.

Chicago, Ill., President.

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

Mason and Dixon's Line Spiritualist Camp Meeting.

There will be a Grand Camp Meeting of Spiritualists at Havre de Grace, Mayland, commencing at two o'clock in the aftennoon of Wednesday, August 234, and continuing over Sanday. It lightly sheet to make this Camp Meeting the Grandest Convention of Spiritualists ever heid in the world, Good speakers, tes and physical mediums will be in attendance, and no pains will be spaced 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 Chileren's Progressive Lyceum in all its workings. This exhibition will be participated in by several Lyceums. The Philadelphia, Wilmington & Baltimore Railroad Company have agreed to carry parsengers to and irom the Camp Meeting at reduced rates. Come one, come all! 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.

The Ohio State Association of Spiritualists The Ohio State Association of Spiritualists Will hold its Fifth annual Convention on the first Saturday and Sanday of September next, in Robert's Hall, Milan, O., commencing at 11 o'clock A.M. Each Local Society and Child-on's Progressive Lyceum is outlied to four delegates, and two addith nai 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 delegation. The well known and tried hospitality of the Milan society is extended to all delegates, who will be povided with homes as far as is possible.

Eminent speakers are expected, who will be duly announced, and a cordial invitation is extended to all speakers and media, to all Spiritualists and Liberalists, to meet and renew their strength at this annual reunion.

Milan is situated three miles from Norwalk, on the Lake Shore Railroad, and all trains are met by the Milan backs.

HUBBOR CUTTLE, President.

EMMA TUTTLE, Corresponding Secretary.

A Grand Union Piente at Galesburg, Ill., August 31st, 1871.

All true Spiritua'ists, all Christian prople, and all friends of truth and humanity everywhere are cor itally invited to a Grand Union Picnic, to be held at S. ring Lake Grove, in Gales burg, III., Thursday, August 31st. 1871.
Good speakers will be p. esent. All will be free to participate in the exercise, and bring their own refreshments. Those from a distance will be "trueshed" from some brother's basket in the grove. Pleasant grounds and boat riding will add to the pleasu es of the occasion. The C. B. & Q. R. R. has generously offered to return free, on all its lines all those paying full fare in going. It the weather should prove unfavorable, the splentid "Corcordia Hall" in the city can be had. Let there be a glorious me-ting that shall tend to open up a wider field of thought, of sympathy and action, that shall bless mankind, akin to that intro luced by the Pilgrim Fathers.

All Admond Galesanca.

C. L. Robbets, Ladd, Occida.

Pennsylvania State Society of Spiritualists... Fifth Annual Meeting. FIFTH Annual Meeting.

The Fifth Annual Meeting of the Pennsylvania State Society of spiritualists will be held at Washington Hall, southwest corner of Eighth and Spring Garden streets, in the city of Philadelphia, on Wednesday, the lith day of August, at 3 and 8 F M CLEMENTIE G Joins President, HENRY T. CHILD, M. D., Secretary, 634 Race street.

Grove Meetings. Grove Meetings.

The Spiritualists of Edmeston. N. Y., and vicinity will held their first Grove Meeting at that place, on the 20th of August.

Also the fifth Annual Gr. ve 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 speaker on both these occasions.

Yearly Meeting. The Yearly Meeting of the Apiritualists of Chemung County, N. Y., will be held in the grove near iteracheads, on the 20th of August. Meeting to commence at 10 o'clock A M

LETTERS FROM THE PEOPLE! WHAT THEY THINK

ABOUT DR. STORER'S VALUABLE MEDICINE,

NUTRITIVE COMPOUND!

FEMALE RESTORATIVE, BLOOD PURIFIER,

TONIC AND STRENGTHENING AGENT,

GENERAL RESTORATIVE.

POPULAR FAVOR.

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

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

A Physician's Testimony-" Panacea for all Female Complaints."

"Last Fall I sent for a few packages of your 'Nutritive Compound,' which I used in my practice, and which I found to prove more than you claim for it. I consider it invinitely superior to all other medicines in the diseases for which it is recommended. In fact, I esteem it a complete panagea for all presents of the medicine as low as possible, on account of many unable to pay, and I wish to benefit the suffering poor, as well as the more opulent."—B. C. D., M. D., Newark, N. J.

"Takes Out the Old Aches and Stiffness."

W. Y., of Graid Raplits, Mich., himself 72 years of ego and a magnetic header, reporting other cases, says: "I am taking some myself, and it takes out the old achies and stiffness consequent upon second childhood, like a charm. After taking it three or four days I merathe more in one in the more than I used to in one and a half hours before; honce the More purprisation of the moon through the lungs, besides all the other good work that is going on in the old system."

" Doing Wonders."

"Dean Sin—Your medicine is boing wonders for my wife. She has taken only two packages of your valuable medicine, and her health is better than it has been for ten years."—G. P. H., Groveland, Mars.

Superior to "All the Doctors and all the Medicine."

This is a case of Chronic Prolapsus of some twenty years' standing, such as there are but few to be found in all the medical records—with a great deal of enlargement, and, of course, a great deal of suffering. The medicine, which she has taken now about two weeks, is making quite a revelotion in her general health—completely reversing the lending to cold extremities, accelerating the circulation so as to produce a fair pulse at the wrist, where there has been scarcely any perceptible for years—and she says, with all the doctors and all the medicine she has taken for years, she has never found anything like this. "In my practice I find a great many, especially females, who are troubled with diseases for which your medicine is recommended, and for which it recommends itself. The dozen you sent me are all gone, and as I shall use them in my practice, send three dozen more by express."—W. Y., Grand Rapids, Mich.

"I Wish Every Sick Woman Had It!"

"I have used but one package, but my health is so much improved that I have recommended it to another lady, who is using it with beneficial results. I think it a very valuable medicine, and wish every sick woman had it. Please send six packages."—Mrs. C. M. S., Minnesota.

"The Very Thing They Want."

"My ago is seventy-four, and I have been diseased from the crown of my head to the sole of my 'oot. Your medicine has helped me very much, and I think it can't fail of help-ing others. I see so many room surranism women, and your medicine is the very thing they want. I send you the money for seven packages."—Mrs. H. G., Bronson, Mich.

Forty External Ulcers Cured.

"I am very much botter, and shall take the Nutritive until I get entirely well. From the first of July until November I had forty external ulcers. Since taking the Compound they are cured, and I have had but one. Surely it is 'worth more than its weight in gold' to me."—Mrs. K. A.

"Superior to Anything I Ever Used!" "Dr. Stonen-Having tried your Nutritive Compound for "Dr. Storen.—Having tried your Nutritive Compound for myself and family, I desire to say that it is far superior to anything that I ever used, and I do sincerely and strongly urge all sufferers from natural or female complaints to forward SI to you for a trial package. My husband, who is a Medicine Agent, recommends your Compound to all who are suffering from complaints to which females are subject."

—Mrs. C. G. B., Shelbing, Mo.

"All that it Claims to be."

"This is the fourth package I have sent to you for, and can truly say that the 'Nutritive Compound' is all that it claims to be."—II. L., Orleans, Mais.
"Your medicine is all that is claimed for it."—Dr. T.J. L.,

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

'Just What I Need.''

A distinguished authoress and lecturer writes, after using two packages: "I send enclosed \$5, for which send me your Compound. I am convinced that it is just what I need. I recently met two ladies who have been taking the Compound, and both speak well of it. Mrs. E., of Westfield, N. Y., said to me, 'I wish I could tell Dr. Storer how much good his medicine has done mo.'"

"Your medicine has wrought a great change in me. My digestion is improved, and my hands and feet, which were always cold, are now warm and often perspire. My friends notice the change in my complexion for the better. I tell my friends that I think with one more package I could draw a blister with my hands."—Mrs. C. M. H., Indiana.

"The 'Nutritive' agrees with me in every particular. Since using it I have had but very little pain or bad feeling in the bunches in my breast, which makes me hopeful that the Nutritive and wash will disperse them. The medicine has a desagnateffict on my percoussystem."—Mrs. L. B. S.

in the banches in my breast, which makes me hopeful that the Nutrilive and wash will disperse them. The medicine has a pleasant effect on my nervous system."—Mrs. L. B. S., Connecticut.

"May blessings and honor be awarded you for its discovery."—J P. S., New Orleans.

"I have already used one of the packages for which I sent to you, and nearly the other, and have already reselved very great benefit. Many disagreeable complaints have been entirely cured by its use. I have recommended it to three of my friends, who, after a fair trial, are also greatly helped. I write this in justice to Dr. Storer, who deserves (with the good spirits) the thanks of suffering womanhood. If he wishes, he is at liberty to publish this."—Letter to the Banner of Light.

"We have been troubled with the Erysipelas in our family this winter. We were induced to try it, and the result has been improved health."—J. L., Connecticut.

"I have used two boxes of it already; it has helped me very much. I have not been so well for five years, and now I think I shall get well "—Mrs. V. H. T., Minnesota.

"The 'Nutritive Compound' which I sent for is doing my wife good; more than six months with a clairvoyant of good reputation. Send me six packages."—J. W. M., Wiscentin.

THE "NUTRITIVE COMPOUND" Is NOT IN BOTTLES, but packages, which, when lissolved in water, make ONE PINT of Restorative. Full directions for use accompany each package of the

Mailed, postpaid, on receipt of the price. Price \$1,00 per package. \$5 for six packages;

\$9 for twelve. Address. DR. H. B. STORER. Office 69 Harrison Avenue, Boston, Mass.

For sale Wholesale and Retail by William White & Co, at the Banner or Light Uffice, 158 Washington street, Boston, Mass.

This paper is issued every futurday Mora-

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ents. Our columns are open for the expression of free though, when not too personal; but of course we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Bunner of Light.

BOSTON, SATURDAY, AUGUST 12, 1871.

Office in the "Parker Building," No. 15 WASHINGTON STREET, ROOM NO. 3, UP STAIRS. AGRNCY IN NEW YORK.

THE AMERICAN NEWS COMPANY, 110 NASSAUSTREET. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

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Beginning to Sec.

It is characteristic of human nature, and particularly so of human nature in the ecclesiastical: harness, that it cannot believe in sight for others until it begins to see for itself. Just as soon as it catches a glimpse, it shouts for everybody else to know that a revelation must have dawned. In other words, men suppose that all are ignorant but themselves; and hence, when new truths strike them, they are sure that they were the first discoverers. In the Pittsburg Christian Advocate, which is an organ of Methodism, appeared recently an editorial article entitled "Visions of the Soul." It went on to recite the facts that "Rev. Dr." Mangell, President of the Wesleyan University of Illinois, was years ago riding in his carriage across the prairie, on a sultry July day, when he dropped off in a light slumber. He dreamed that he approached his father's house, and was met at the gateway by a younger brother, from whom he had parted days before, a hundred miles away from the homestead, who exclaimed to him, "Did you get our letters, and do you know that father is dead?" Upon this, he awoke. When he finally did reach home, he met that same brother in that very gatoway, with those very words of sadness on his lips. From which, Dr. Munsell proceeded to infer that the vision and the event were not mere coincidences, but that "a limited prescience is an attitude of mind, simply as mind "-which is only a slinging of words at what Dr. Munsell evidently does not understand,

The editor of the Christian Advocate takes up the incident, and goes off on a string of speculations over it. He calls this unknown region (to. him) the terra incognita of the soul, says he has no theory to advance about it, and is quite inclined to accept the "theory" of Dr. M. as "the very best" he has yet seen-as if he had been patiently and prayerfully studying it all the while, and, after duly weighing all sides and theories, had concluded that this one covered everything and took in every condition! And then he embarks on a sea of "catalepsy." With him, everything suddenly becomes "catalepsy." He declares, with the solemnity of a chancery master with a century-old wig stuck on his crown, that "the abuses and vagaries into which the phenomena called cataleptic have drifted, in the hands of sciolists, and under the names of clairvovance, animal magnetism, edism, and modern Spiritualism, have deterred thoughtful men [of whom he of course reckons himself one] altogether too much from an investigation into such phenomena:" which he solemnly declares "is wrong," because "this unread page of our history is entitled to an investigation." He thinks that each new case may have its own necellar light to shed on facts as yet unknown; and hence he calls attention anew to a case of trance eight months ago, the subject being a girl named Emeline Taylor, whose experiences were given in his columns by the Rev. Mr. Somebody-or-another, of course ecclesiastically allied.

The girl, it appears, is at present in a deep state. of trance for the third time. And the editor therefore thinks proper to give extracts from her account of what she saw and heard in the first instance. It is nothing more than the experience of almost every wild enthusiast under the influence of loud and long Methodist exhortations. It seems that she went forward with others to be "prayed for," when she suddenly felt her burden of guilt removed, and in another moment "all was light and glorious around" her. From that moment she became unconscious to the outer world. A bright and shining light," whom "-she says-" I knew to be my Saviour," came and took her by the hand, and they walked together until they came to a river. Here she saw a ship, upon which the Saviour helped her, standing by her and holding her hand until they had safely crossed to the other side. "Now," said the Saviour, when they stepped off again, "you are on the evergreen shore." They continued by a narrow path, until they came to the gates of Heaven. They passed these, and went for a long distance down a "dark, dark path," at the end of which was written on a door in large letters-"Bottomless Pit." She could not see those who were tightly shut within, but she could hear them. They were smiting their breasts, cursing and swearing, and all in one voice cursing the day of their birth. They wrestled, wrangled, and made all manner of hideous noises. She ventured to ask the Saviour if she might tell her brother Henry, who was in the Universalist Church,(!) about the dreadful torments; to which the Saviour answered that she might tell him just once and no more, and "exhort him to leave the Universalist Church." And after that the Saviour led her by the hand to the gates of Heaven, which he opened, and they went in. She could see and hear everybody and everything, and to her eyes and ears it was nothing more than a Methodist meeting. There were the white garments, the inscriptions on the foreheads, and all that. And it so happened that she went straight to the spotor else they were very near the door-where all those she had ever seen on earth or who had died as Christians were standing, whom she readily recognized. And, she added, "all the children were there that had died in our neighborhood without exception."

There is much more to the same purport, and of the same weight of metal. The editor gives it to the public in perfect seriousness, clearly confiding in it literally. But could there be anything more puerile? As a mere invention, it is unworthy of praise. The church machinery in the affair is too painfully conspicuous. Proselytism is carried clear across into the other world. And still the overwise editor opens the matter with a fling at the "abuses and vagaries into which the phenomena have drifted,"" under the names of clairvoyance, animal magnetism, odism, and modern Spiritualism." He closes his extracts, which are of a trnly solemn length, with an account of the | there be a large attendance.

girl's coming back by the same "ship "-though common sense would put a ferry boat in its place bad uses to which it has been put by clairvoyants pith and significance: and spirit rappers." Doubtless he would allow a good use to be the turning trances to the account of Methodism. He is only getting an eye open, and he presumes to instruct all others by boasting of his own remarkable sight

pastor of one of our theral churches had a similar of us a new gift from God. 'Choose ye this day excuse for taking the time usually devoted to the morning discourse to set forth to his parishioners the financial advantages to be obtained by following the fashionable tide of removal to the Back like frost and storm, is one of God's dark angels

To begin with, we desire to file a caveat in semidefence of the "liberal" pastor, as he merely fol- and Eve, (?) who "might have remained in Eden lowed out the regular ending of all those church to this day, had it not been for Eve's behavior, establishments that are reared on pomp and show. | she says: The only trouble - or what gives the point to the joke from an Orthodox view-is the fact that it was a "liberal" paster who did this remarkable piece of intended stock-jobbing. We are entirely ignorant of the party concerned-his name or that of the society is not in our possession-but to him and to the preachers not quite so liberal, the saying of their professed "Master," "By their fruits ye shall know them," applies with just as much force as when he used it so many years ago in the Sermon on the Mount as a guide to his disciples and the multitude for the finding out of "false prophets." "A good tree as dust; and others, who have constantly trans

The fruits of church discipline in history are to be traced in the long line of martyrs for truth to curl at the suffering of another. As God is God, it is in the nature of things that no bondage scattered over the centuries; the fruits of church scattered over the centuries; the fruits of church shall be eternal. We hear much of what the in authority among the nations may be seen in the dividual owes to society. It is about time to be slavish ignorance which exists to its greatest degin to talk about what society owes the indigree where the Church has the most power; the vidual." gree where the Church has the most power; the fruits of church teachings in society are to be found in frightened children and self satisfied condemn and slow to forgive could never, to her saints; in well-fed priests and a morally-starving mind, meet the exigencies of social life. Such laity; the fruits of church financiering are to be action did not free us from responsibility: found in all our cities in the "marble domes and gilded spires," from which clouds of the earthly ilded spires," from which clouds of the earthly will breathe impurities into the faces of our sons and daughters. Only by reclaiming can we hope heart in them, to the "great white throne" of an angry Jehovah—and in the seemingly God-for-saken havels of the poor; and the rank and file of selection with the idea that any especial virtue atsaken hovels of the poor; and the rank and file of the Christian believers are hunted for, just as in the story above, and "caught," when they can be, for the clerical benefit—be they brothers or sisters. Coming each Sunday like mental sheep for ters. Coming each Sunday like mental sheep for the slaughter, what better time could a minister have for the urging of a pet speculation?

On the contrary, the new gospel of the nineteenth century, opening the spiritual eyes of all those who will think, shows them the church in its decadence, and says, "Choose ye this day whom ve will serve"-or receive-the "mammon of unrighteousnes," or the pure light which, streaming from heavenly heights through the dark lens of the grave, bathes the prophetic soul in the prismatle glories of the yet to be!

The Squeezing of Circumstances.

Everything is to be allowed for the mesh of circumstances in which one is involved. It is cerbound. What it belongs to each one of us to do, when we see a brother or a sister the temporary victim of his or her surroundings, is to cherish a sincere pity for them, not of patronage but of real sympathy, which we may come to do by considerdifferently if we had been thrown into their situation. It is this that is the touchstone finally. Look at the fallen man tenderly, then; how deep should be your gratitude at the thought that you have not been tempted as he was. Why do we other—we who are every one of us so weak, so frail, so short-sighted, so entirely dependent on circumstances ourselves? We should have a far better society around us, and help to make it better ourselves, if, instead of occupying our time with judging, we gave it up to acts of sympathetic kindness, of charitable assistance, and of forgiving patience. We know how difficult it is at the moment, but there is a profoundly sweet satisdq, after it is all over.

The innocent and confiding girl, who looks out. upon the world through the eyes of the morning, | could not be dug, and coffins were entirely out of is but too ready to trust the protests of him who the question. People died for lack of attendance. addresses her in the passionate accents of love. and she gives up her honor without seriously dead were really dead. The poorer and more igthinking that she has parted with a jewel which no lover of real honor would have exacted. But much is to be allowed to circumstances still. dreams, of passion; sober reflection has not yet | hand there were numerous instances of parents assumed power over the nature. Much is to be abandoning their children, and children their excused to this controlling fact-one to whose activity the parties themselves afterwards look back in romantic wonder. The girl wants guidance and sympathy from one who has safely passed through her own flerce trials; and it is because of the melancholy lack of these that she commits her error, for which an equally erring and far more deeply sinning society demands hereternal ostracism.

Here is the point of it all in these matters: in order to bring about reform and advancement. which mean elevation of thought and purity of character, we must begin with sympathy rather less we who have it to extend have been also tempted like as those are whom we offer to assist? Temptation itself, then, is a good and useful charity in our natures. If we help and forgive ers. And so the revolution will soonest be accomplished.

Vermont Spiritualist Mass Convention.

As will be seen by their call in another column, our friends in the Green Mountain State are to have a three days' meeting, at South Royalton, the 25th, 26th and 27th of August. The sincerity of the movers in the matter is demonstrated by the earnest language of their announcement. Let

The Use of Sin and Sinuers.

Upon this topic Miss Celia Burleigh delivered -and says he has given them "not to gratify an her first sermon, in presence of a numerous and idle curiosity, but to furnish philosophic think- highly respectable audience, at the Church of the ers(!) an additional chapter on which to construct Holy Unity, New York, on Sunday, July 30th. theories respecting this department of our won- Her text was: "Choose ye this day whom ye will der world, and to wreat it from the perversions and serve." The following extracts are of particular

" Few things are harder than to get the Pharlseeism out of us. We are extremely loth to have anything to do with the sinner who has been found out. What is true of individuals is true of society. It hars every door, blocks up every avenue. Only perfection can hear with imperfection. where they can Catch Them.

The following anecdote from one of our brethren of the dally press carries a quiet sarcasm with it, which cuts deeper than perhaps its worthy reciters intended:

"The devil's arsenal is God's laboratory, says the poet, and we are constantly disconstructive that the life is the dally press carries are intended: ors intended:

"One of the mothers of Dorchester, who was in her younger days blessed with a large number of male children, had a custom of visiting them after they had retired for the night, and administering then and there punishment for the sins of the day. When remonstrated with for the unsultable hour chosen for the duty, she was wont to reply that it was the only time she was certain of catching them." It is to be presumed that a well-known pastor of one of our liberal churches had a similar excuse for taking the time usually devoted to the bound upon his mission."

After referring to those "happy sinners," Adam

"David, the man after God's own heart, was nevertheless a mighty sinner. It is a significant fact, that, from the channel of an adulterous marriage, in direct line, came the Captain of our salvation, Jesus Christ.

As right is stronger than wrong, the devil can hold no prize that he is n't presently compelled to yield to the angel. It will be well to stay our faith with the thought that winter is just as nec essary as the summer. The man who is the bond slave of his own equipoise has had no development. He has not struggled in Gethseman ment. He has not struggled in Gethsemane. He knows nothing of the uses of sin, and nothing of teaven. I have known persons who have never committed a blunder, whose hearts were as dry cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. By their fruits ye shall know them."

By their fruits ye shall know them." 'God be merciful to me a sinner' are not likely

The state of mind which made us prompt to

"We may ignore the fellow in prison, the girl on the town; but they will not ignore us. They taches to us. Among them will be found ange and Pharisees than from its devils and harlots So long as laws are in advance of the comprehension of the lowest, there will be sin. beneficent, his laws are beneficent; and if this b true, it is also true that he uses sin as the teacher of crude natures. This view of the subject de-mands the help of earnest men and women to aid in the accomplishment of righteousness.'

The Plague in Buenos Ayres.

For years and years the soil under and about the populous South American city of Buenos Ayres has been honeycombed with cesspools, into which the collected filth of the city has been deliberately emptled. There is neither natural nor artificial drainage there. Hence the postilence which commenced to rage in March, 1870, and tain that he did not make them, and it is equally came to an end only with June, 1871. It was only certain that he cannot successfully break through | Nemesis, in quest of what really belonged to her. Few of us in this country have any idea of the a part of the snare with which his feet are still ravages of the epidemic. The population was a trifle over 180,000 souls at the beginning of the present year; two-thirds fled with precipitation. over 20,000 perished, and at one time, when there were not more than 40,000 in the city, 7000 were sick at once, and the mortality averaged from four ing whether it would have been in our power to do | to six hundred per day. The city is described as recking with filth: when the wind blow from the south, it set people vomiting: the effluyin from the scavenger's cart caused the city to steam like a dunghill in the hot sun after a rain. The water in the river Plate was poisoned, so that dead fish thus attempt to sit in judgment one upon the covered the roadstead. Yet this was the only water the citizens had to drink! After licking up the parhage and filth, the water ran back into the stagnant wells, or cesspools spoken of as honey combing the city.

What should have prevented a ravaging pestilence, under such circumstances, in an almost tronical climate? It was literally courting death. At first, the plague showed itself in the lowest quarters of the city: but early last March it made faction in remembering what we were allowed to its way into the more respectable localities, and by the middle of the month it became general. Three hundred and fifty died every day. Graves Care was not taken to ascertain if those reported norant became panic-stricken. The superstitions were in a frenzy. There were instances of heroic self-sacrifice on the part of female nurses, sisters Youth is the time of feeling, of sentiment, of of charity, priests and others; but on the other parents, in the indescribable panic that reigned In the South Cemetery more than twenty-two thousand graves had been filled in the three months previous to the closing of its gates. Another cemetery was opened for hurried burials. The scenes, by night as well as by day, appalled the stoutest hearts. It was an invisible power that wrought this desolation, yet it was none the less fearfully complete.

Rev. W. H. Cudworth on "Meaven." On Sunday evening, July 30th, this gentleman addressed the Unitarian "Young Men's Christian than condemnation. And how can that be, un- Union" on "Heaven-Is it a place or a condition?" He averred that the New Testament represented heaven as a place dependent upon a condition, and quoted the words of Jesus, from agency, in that it produces active sympathy and | John xiv: "I go to prepare a place for you;" "the kingdom of heaven is within you," etc., in proof. those who fall, they in turn will surely help oth- | Heaven, as a condition, depends upon our harmony with God; and if in harmony with God, we shall be satisfied with whatever place he requires us to occupy, with whatever lot he ordains us to endure. The tests of our fitness for heaven are our feelings toward our friends, our enemies and strangers, and the use we voluntarily make of our time, means and strength.

> We have in type a letter from London written by J. H. Powell, which is crowded out of our columns this week by a pressure of other matter. It will appear in our next issue.

"Poems of Progress."

With this title, full of suggestion to her numerous admirers and friends, Miss Lizzie Doten presents a second volume of poetry to the reading public. She requires no eulogy as a genuine post at our hands. This latest of her productions represents the record of the poetle life of its author for the last eight years and more, and contains, in addition to many old favorites, a number of superior poetic productions which have never before appeared in type. We need only specify the bold dashes to be found in the "Chemistry of Character," which is the opening poem, and worth all the volume costs; the genuine pathos of "Peter McGuire;" the scathing but quiet | fine weather a meeting surpassing in numbers satire of "A Respectable Lie," and "Mr. De even the closing day of the camp services of two Splae;" the practical philosophy of " Face the Sun- years ago is expected. shine," and "Marjory Miller;" and the enthusiasm that pervades "The Triumph of Freedom," to invite all readers who love true poetry to enjoy the perural of verses that are new to the public eye. We quote, as a sample of the author's original style in verse and thought, the following stanzas from her "Reconciliation," out of her former volume, "Poems from the Inner Life:"

Gormer Youtune, "Poems from the finder L
"Gold of the Granite and the Rose!
Soul of the Sparrow and the Bee!
The mighty tide of Being flows
Through countless channels, Lord, from thee.
It leaps to life in grass and flowers,
Through every grade of being runs,
Till from Greation's radiant towers
Its glory flowers, the stars and the second Its glory flames in stars and suns. Oh yo who sit and gaze on life

On yo who six and gaze on 110 With folded hands and fettered will, Who only see, amid the strife, The dark supremacy of III, Know that, like birds, and streams, and flowers, The life that moves you is divinel or time, nor space, nor human powers, Your Godlike spirit can confine."

The volume, now in press, and of which we sheets, is to be prefaced with a fine steel engraving of the author, by Stewart-an additional attraction which her admirers will not overlook. The book opens with an original article, radical in its character, as a prelude or preface, entitled 'Declaration of Faith"-a raking review of the assumed criticisms of the empty heads who think they understand all the mysteries of the spiritreaders who will make haste to have it upon the following items of interest:

their tables.

so imbued with its teachings that before they are having their line are giving year to average as the lay before those who attend Mrs. though quietly on, and the people are becoming aware their lips are giving vent to expressions in harmony with the new and natural philosophy. and they find themselves involuntarily contrasting the new light, which they feel to be rational. with the darkness of those creeds which once were their idols: and the difference is so great that a feeling of dissatisfaction with the old rises spontaneously in their minds. "Even the ministry feel the influence of the knowledge now given to men. I am credibly informed that not long since, in a Connecticut town, the evangelical of Spiritualism. Its rapid spread and broad dimensions alarmed them lest it should become a more powerful force than their invisible 'devil,' therefore they met in secret to arrange for defence against the "new danger" which threatened their creed."

Calvinism Disappearing.

We have but to take a comprehensive survey of the field, accompanied with the ineight that enables us to understand meanings and tendencies, to be perfectly satisfied of the steady and nent preachers, wearing that title, have dropped it out of sight altogether. They understand that the people to whom they preach are nowise influenced by it, and, in fact, have no further real respect for it; and so they let it pass and say nothing. If we would pause to think of it, that is the way all these old dogmas die. They are not visibly demolished, but they die in silence and are heard of no more. Like all other disputes, they are finally dropped, and there is an end of them. The truth is, it is civilization itself that has done most to put Calvinism, and Arminianism too, out of the way. A writer in the Lynn "Little Giant" says that "Calvinistic Theology is the only safeguard to a healthy civilization." The fact is, he knows just nothing about a "healthy civilization." When he does, he will think a good deal less of his "Calvinistic Theology." Let him ask the ministers about it, and see how it is.

An Example Worth Following.

A. Underhill, writing recently from Poughkeepsie. N. Y., informs us that, though in his eightyfirst year, he is doing all he can, by correspondence and personal conversation, to spread the knowledge of Spiritualism which he himself possesses, and which has made him one of the happiest of men. He sent, some time since, together with a letter detailing his experience as a Spiritualist, a copy of the Banner of Light to a young gentleman in Valdosta, Ga., and its perusal awoke so much interest there that he was encouraged to subscribe for the paper for three months longer, to send as a missionary tract to the South. Here is an opportunity for our friends and those who desire the spread of our philosophy to distribute in the South and West, at small cost—as the farmer sows the seed -a three months' acquaintance with our paper; and if inquiry is once provoked, the truth is certain to be evolved, and the borders of free thought widened in a proportionate degree.

The Inventors! Exhibition and Patent Right Association."

This organization, which publishes the Patent Right Gazette, a monthly of sixteen pages, at No. 12 Warren street, New York, is organized for the purpose of forwarding the true interests of the inventor and mankind generally. Patents will be negotiated and sold by it; each person applying for one or more patents through it becomes a member, entitled to all its advantages for one year, and a free subscriber to the Gazette; advice free; the fees, when a work is undertaken, are placed at the lowest figure, and no charges will be made, except in cases of success. Those not desiring to apply for patents will be admitted to membership, and the free receipt of the Gazette, on payment of a reasonable subscription. This is an effort to introduce cooperation among the great mass of organization for the advancement of each speadvertisement.

Meetings at Abington and Walden Pond.

As will be seen by his announcement, Dr. H. F. Gardner's grand Mass Meeting at Island Pond, Abington, will take place, Sunday, Aug. 6th, whatever the weather-ample provisions being made to shelter the multitude should the day prove unfavorable; so let none be deterred by this objection. Let every one who can make it convenient, take advantage of this fine opportunity to listen to the inspired utterances of Prof. Wm. Denton, Miss Lizzie Doten, and other speakers of ability, who will be present. Questions of interest will be considered, and in the event of

On Tuesday, Aug. 15th, will commence the Massachusetts State Spiritualist Camp Meeting, at Walden Pond, Concord, conducted by Messrs. Richardson and Dodge-particulars in another column. These gentlemen have spared no pains in their preparations for the comfort of those attending. Tents may be had of them for the entire six days, at from \$3 to \$650, according to their size. Families desiring, will have opportunities furnished them to prepare their own food during their stay. In case of rain, the high nature of the ground precludes the possibility of dampness, and the commodious speakers' stand has been roofed by the Fitchburg Railroad, so that the meetings will in no way be affected by the weather. The camp will be laid out on the ground of last year, in a circle, stretching to the rear from the main avenue of the former camp, and will be cool and commodious. Let all interested in Spiritualism. and their health as well, take a vacation and attend this meeting, where some of the best talent have had the enjoyment of reading advanced the cause affords is expected to be present to treat of the vital interests of the movement.

Items from the London "Medium and Daybreak."

The July 14th issue of this trans-Atlantic advocate of our faith has come to hand. Mrs. Emma Hardinge's concluding discourse at Oleveland world, and have got them shut up tight in their Hall, Sunday evening, July 9th, is given at length, tiny noddles. It is a welcome appetizer for the subject, "What individual has most impressed feast set forth in the pages that follow. In point humanity?" and considerable space is devoted to of mechanical beauty and finish, this volume will matters preparatory to a farewell testimonial to be worthy of the author and of the thousands of her at St. George's Hall, July 28th. We cull also

"Our old friend, J. M. Peebles, reached our sanctum on Wednesday evening, July 12th, wearng quite a new and improved appearance. He The Silent Growth of Spiritualism.

A correspondent writes informing us of the steady increase of the power of our faith, which he finds wherever he has been led by his duties to travel. Spiritualism, he says, is moving surely in excellent health and spirits, and must be put though quietly on and the people are becoming

J. H. Powell and family have arrived in Lon-

"THE END OF A MIRACLE-WORKER.—The veracity of newspaper writers when reflecting upon Spiritualism, may be estimated from the following precious specimen of the truthful and gentlemanly bearing of the knights of the Fourth Establishment of the spiritualism. ate. The Paris correspondent of the Echo writes, You may remember that some time ago a certain Zouave Jacob gained great notoriety in Paris by professing to cure all diseases with the simple touch of his finger, and that thousands of "the long since, in a Connecticut town, the evangelical ministers convened a private council among themselves, for the purpose of talking over the subject of Spiritualism. Its rapid spread and broad displayments of the most civilized people in the world patronized him. Figaro, to day, tells us what became of this arch-humbug. He joined the Army of the Loire, and was shot on November 28th, by his own company of the content of the most civilized people in the world patronized him. rades, for treachery and espionage. Truly a

rades, for treachery and esplonage. Truly a worthy end to such a career.'

It is well known that M. Jacob has not been engaged in the present war at all, but has been exercising his healing powers to the benefit of hundreds ever since his arrival in London in September last. Will the Echo have the honor to admit the correction? We shall see."

Creedal Incendiarism in Ashley, Ohio.

A. A. Wheelock, in a brief but fearless article in the American Spiritualist of July 29th, thus sets forth the last triumph of the spirit of perserapid decay of old Calvinistic theology. It is a cution, which exists as truly to-day among Ohrismatter of common notoriety that the more promitians as in the past, and is restrained from a general exhibition only by the force of an elevated public opinion. Let all well-meaning citizens and friends of free speech read and ponder:

"The beautiful Spiritualist Hall at Ashley, Ohio, built "The beautiful spiritualist Hall at Ashiey, Onio, Dully about two years ago, being among the results of our 'missionary labors,' has been burnt to the ground. Enough has been discovered to convince our friends there that the foul deed was caused by Christian hate and Malice Against Spiritualism. It was set on fire about one o'clock A.M., and their Lyceum equipments, library, and an organ loaned to the Society by Bro. W. Granger, Conductor, were all dastroynd. all destroyed.

Spiritualists of Ohio and the world! This is not a blow at

the Spiritualists of Achiev alone. It is a blow at Spiritualist Let us meet it as such. The building was insured DALISM: Let us meet it as such. The building was insured for enough to pay the debt on it and save the Lor. It is desired to put another Hall (of brick) upon the same site—at once. The Spiritualists of Ashley are not numerous, but they are faithful and full of courage. They have \$800 pledged already, to build another Hall. We ask Spiritualists to sid them. If every Spiritualist in Ohio would contribute TEN CENTS, it would BUILD THE HALL.

Sand in Your contributions at once and let the hall be built.

TEN CENTS, it would BUILD THE HALL.

Send in your contributions at once and let the hall be built before snow falls again. Any contributions for this purpose sent to W. Granger, Ashley, O., or to A. A. Wheelock, care of American Spiritualist, Cleveland, O., will be promptly acknowledged and the amount and names of the contributors published in this journal. No matter how great or small the amount—the widow's mite is needed. Send it on at once.

A. A. Wheelock. A. A. WHEELOOK. Other Spiritualist papers please copy.

In another part of the paper Bro. Wheelock further explains:

"The Hall was set on fire about one o'clock on the morning of July 1st. A hole was bored through the clapboards at the rear end of the building, and kerosene poured in and set on fire. The threats previously made by those interested in the church and the 'glorious triumphs' of Christianity, indicate rather plainly, we are informed, that the destruction of our beautiful Hall was from a Christian source, the work doubtless of some earnest, plous soul, who was desirous of doubtless of some earnest, plous soul, who was desirous of rendering the Lord a special service."

"The Harbinger of Light."

This journal-a monthly-devoted to "Zoistic Science, Free Thought, Spiritualism, and the Harmonial Philosophy," is published at Melbourne, Australia. The May number is before us. Its contents are varied and entertaining, and a good account of the cause is presented in that far-off country. A notice is given to Spiritualists who feel an interest in the progress of mental freedom, that an "association of such has recently been formed in Melbourne, for the purpose of disseminating spiritual knowledge and bringing together the hitherto isolated members of the Victorian Spiritual Brotherhood. The cooneration of all friends of spiritual progress is invited. Full information on application to the Secretary, Mr. W. H. Terry, 96 Russell street."

A correspondent informs the editor that "Spiritualism seems to be gaining rapid hold upon a large number of our thinking folks in this neighborhood. What between lectures and circles, anent the new philesophy, we are rapidly drifting into a new state of spiritual belief."

Progress in Vermont.

The corporation of the University of Vermont, on Tuesday, August 1st, decided, by an unanimous vote, to admit women to all the privileges inventors, to defend each other from infringement | of the institution on the same conditions as men, on patents, and do all which can be effected by and directed the faculty to make preparations to carry the resolution immediately into effect. The cialty. The grounds covered by it are also of much | reform has the support of the alumni and all the interest to manufacturers and capitalists. See friends of the college. It is known that a number of ladies are prepared to enter at the next term.

Movements of Lecturers and Mediums

A. A. Wheelock, the managing editor of the American Spiritualist, and an eloquent and forcible exponent of our philosophy from the rostrum, is at present in Boston, where he will remain for some six weeks. Societies needing a speaker will do well to hear this in mind. He is ready for work, and can be addressed care of this office.

E. V. Wilson is to deliver a course of four lec tures in Princeton, Ill., at Patterson's Hall, commencing Monday evening, and continuing Tuesday, Wednesday and Thursday evenings, August 7th, 8th, 9th and 10th.

We learn from the Saratoga Sun of July 28th that Charles H. Foster, of New York, the wellknown medium, is in that vicinity, stopping at the Park Place Hotel, where he gives daily sittings. He will return to New York Sept. 1st.

Mrs. H. T. Stearns has recently been speaking in Tioga Co., Pa., with good success.

K. Graves will lecture twice in Salem Hall Union Co., Ind., on Sunday, 6th of July; on Sunday following, at Somerville, Preble Co., O.; and from Warren Chase; "Cape Cod Camp Meeting." in September start westward toward Illinois, Iowa and Wisconsin, on a lecturing tour.

J. Madison Allen has been recently dividing his time between the hay-field, the garden and the writing deak, at the "old homestead on the hill." in East Bridgewater, and now, with vigor increased, resumes the rostrum. He will lecture in Vermont during the remainder of the warm season. Address during August, Dauby, Vt. He spoke in Danby Borough and Danby Four Corners, Sunday, July 30th.

Mrs. Clara A. Field will lecture in Cornville, Me., and vicinity during the month of August. Charles H. Read, the physical medium, is now holding séances in Wisconsin.

"Helen Harlow's Vow "—"Alice Vale" -" The Deluge in the Light of Modern Science."

The above mentioned work by Prof. William Denton, and the others by Mrs. Lois Waisbrooker -all of which are for sale at the Banner of Light bookstore, 158 Washington street (see advertisements in another column) - are thus highly spoken of by a correspondent, W. D. Holbrook, who writes us from Waukesha, Wis., ordering liberal tracts for distribution:

EDITORS BANNER OF LIGHT-I have been reading the above named books, and have no hesita-tion in saying that they are the best calculated to inspire the mind with the true principles of charity toward the erring, of any works I have met with. The author has transfused her whole soul into the work of woman's elevation, showing how much more noble to throw the mantle of charity over the fallen, than to follow in the wake of popular scandal so extensively indulged in by members of the gentler sex. I would say to Spiritualists, Buy the books. Read and circulate them among your neighbors, and in this way you will find that they will advertise themselves as soon as introduced. If traveling upon the cars, call for them or for other spiritual works, and, by so doing, book agents will see that it is for their

The "Deluge," by Prof. William Denton, is another "eye opener;" a fine thing to circulate among the thoughtful; a bold, radical work.

The Belvidere Seminary.

Arthur T. Ewell, of Boston, (formerly a student at the Massachusetts Institute of Technology,) has been appointed Principal of the Scientific Department of this Seminary, located at Belvidere, N. J. and in that position it will be his especial duty to prepare students of both sexes for universities. colleges, polytechnic schools and counting rooms,

Mr. Ewell has been a successful teacher of mathematics in the above named institution for the past three years, and his advance to a higher position will be regarded by all who know him as a just reward for faithfulness in well-doing.

The Misses Bush, and their sister, Mrs. Hattie Bush Ewell, will remain as formerly at the head of the institution, and will be assisted by Miss Lovina Burbank, of North Brookfield, Mass., and Ella H. Pusey, of Wilmington, Del., with several other able teachers, all belonging to the fast increasing ranks of liberal and progressive minds.

We are pleased to know that the institution has been in a flourishing condition the past year, and the prospects for its future are most encouraging.

The New Indian Commissioner.

Felix R. Brunot, of Pennsylvania, has been appointed Commissioner of Indian Affairs, in place of Col. Parker, resigned. He is well known from his connection with the Board of Indian Commissioners, and his zeal in carrying out the humane policy that has been undertaken in dealing with the red man.

Dr. Dumont C. Dake.

In our last issue was a notice stating that this gentleman would be in Detroit, Mich., on the 6th and 7th of August, etc. We have since received a letter from him, wherein he states that owing to the severe illness of his father, C. M. Dake, at Rochester, N. Y., he will be unable to fulfill his Michigan appointments for the present.

The Traveller Twaddle Rebuked.

MESSRS. EDITORS-We have just been shocked by the news of a frightful explosion of a Staten Island ferry boat, and all the papers are filled with descriptions of scenes of suffering, and call upon the authorities to investigate the matter and learn who is culpable. I am happy to be able to inform you that I can give you a clue to the subject, and will refer you to the "Boston Traveller," for it probably knows, else what can be the meaning of the paragraph in its edition of yesterday, "A terrible warning to Sunday excursionists on our first page." If that means anything, it must mean that God caused the explosion, and if he did cause it, why look any further for the author of that fearful calamity, or seek to punish any one who did God's will in mangling sixty or more people in such a terrible manner?

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C. H. BROWN. Respectfully yours, 93 Water street, Boston, Aug. 1st, 1871.

The Banner of Light for Three Months on Trial.

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

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

monstrating the Spiritual Philosophy.

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

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

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. First Page: Poems-"The Twilight Hour," by Mrs. Cora L. V. Tappan, and "The Singer," by John G. Whittier; "The Vital Force," by Thomas H. McLeod; "Latter-Day Unbelief," by William Mountford. Second : Free Thought-" The Stellar Key Criticized;" "The Psychopathic Hospital," by Edward Mead; "Criticism," by N. M. Strong; Female Suffrage;" "A Haunted Girl;" Spiritual Phenomena—" Spiritual Photography in Los Angeles, Cal.;" "Scance with Harry Bastian;" Harry Bastian, the Physical Medium," by H. B. Storer; "Remarkable Vision of a Clergyman." Third: Banner Correspondence from various localities; Poem-"A Plea for Fun," by John J. Glover; "Warrington" on "Spiritualism;" Annual Meeting of Spiritualists in Oregon; Calls for Conventions, Grove Meetings, etc. Fourth and Fifth: Usual editorials and matters-of interest. Sixth: Message Department, Seventh: Advertisements. Eighth: Editorial Correspondence

We would acknowledge the receipt, from the Department of Agriculture, Washington, D. C., of its Monthly Report for July, wherein the condition of the crops throughout the United States, a sketch of the history of the department, and things scientific, meteorological, etc., bearing upon the farming interests, are treated of.

The Connecticut Association of Spiritualists will hold its annual meeting at Willimantic, August 20th. See notice in another column.

There will be a three days' meeting of Spiritualists at Bethany, Mo., commencing on the 29th of September, and closing on Sunday, Octo-

We understand that our old friend Dr. Stone, of Troy, N. Y., is writing and preparing for the press a work on the more practical application of magnetism and electro vital magnetic treatment, for curing all diseases.

"Armageddon, the Evolution of Sacred Numbers," by "Scrutator," and published at San José, Cal., is received from the author.

Also a pamphlet entitled "Historic Memoranda relative to the Discovery of Etherization," published by a committee of Boston citizens chosen to raise a testimonial fund in memory of the late Dr. William T. G. Morton.

FIVE CENT SUBSCRIPTIONS .- Miss Aurora H. C. Phelps, Secretary of the " Women's Economical Garden Homestead League," (chartered by the Legislature of this State in May last,) to provide country homes for working-women, announces that the above amount, and others of a larger nature, will be thankfully received by that organization. The funds collected from all parts of the United States will be used by the League for the purchase of land and the erection of houses, which will be sold to working-women on payment of installments within their means.

Dr. Hawkins, a blind chemist of Philadelphia, invented soda-water in 1812.

EXCURSION TO PLYMOUTH.-The steamer " Escort" will leave Battery Wharf, Boston, Saturday morning, Aug. 5th, for Plymouth. She will arrive at about 1 o'clock, where she will remain about two hours and a half, affording the company ample time to visit the spot where the Pilgrims landed in 1620. Gentlemen well acquainted will accompany the excursion to designate the points of interest. Good music will also be on the boat. The "Escort" will leave Plymouth at 31 o'clock, and arrive at Boston about 61; fare for the round trip, \$1,00. This promises to be a pleasant excursion, and offers extra inducements to the pleasureseeker.

The following advertisement appears in the London Times: "To clergymen.—For sale in one lot, 300 MSS, and 100 litho. sermons, most of them preached by the author at Streatley, between 1839 and 1860. Price only £5, address," &c.

The "Lyman" Family, from all parts of the United States and Canadas, are to have a grand reunion at Mount Tom, Northampton, Mass., August 30th.

The rain-storm compelled our New York friends to postpone their picnic on the 25th to Aug. 4th.

Rev. Dr. Dollinger, the liberal Roman Catholic, has been elected rector of the University of Munich. Fifty-four professors voted in his favor, and six against him.

Thirty-nine thousand people die annually from consumption in England.

A Satisfactory Answer to a Scaled Letter.

A worthy colored woman living in the family of an acquaintance of ours, wishing to hear from the spirit-world, addressed the following letter to her mother, forwarded it to Mr. Flint, of New York, and received the annexed reply. She states that the precautions which she took convince her that her letter was not opened:

"My Dear Mother, Crisy Saward-Will you answer this letter for me? I am so auxious to hear from you. Will you tell me the last word you spoke to me on earth, to convince me it is really you? Oh my dear mother, speak to me the same as if we were face to face. Will you tell me where are my two oldest brothers, and the one next to the youngest? and will you please give me their names? It will be a great test to me. Is it a happiness to you to speak with me in this way? Dear mother, do tell me all the good way? Dear mother, do tell me all the good things you can. I want to be thoroughly convinced on this great subject. Oh, how I long to be with you! I have been told I am a medium. In what will I be developed? My dear mother, do n't fail to answer this. What do you think of my general health? Have you got any word to send to the rest of the family that are still on learth with me? earth with me?

From your affectionate Betsey Philips, Albany,

REPLY. "SPIRIT-LAND.

"SPIRIT-LAND.

To Betsey Philips, in Earth-Life:

My Dear Unhappy Child—Mother—yes, Betsey, your own dear mother—is now in spirit present, and will dictate for your dear letter an answer. Oh my daughter, the cold grave holds not the loved spirit of your mother. No, no, no! She still lives, and is often in spirit near. Not a day passes but I am with you, and try so hard to impress you with my presence. I hope that I'n (*) "will have strength to come to you and communicate direct. Oh, how often I touch you, speak your name! It seems sometimes that you must hear my voice and feel my touch.

hear my voice and feel my touch.

Betsey, I can't remember those last words. will try and bring my thoughts back, and see if I can give you those last words. I recollect of speaking—of saying something to you; but the words I can't now remember.

This, Betsey, is the real life. All the sorrows,

hardships and trials of earth-life are here com-pensated for. There is no such a thing as death; the body only dies—the soul, never.

Georgie and Willie are with me; they are happy and content. and content.

Oh Betsey, do not wish that you were here in this land. You yet have a mission to perform on earth. I see around you many bright spirits that are striving to control you. Be patient; they will seen accomplish it. Oh, it is so much that I want to say to you all! I feel that you are very little

· A word I cannot make out.

plants that I want to water with pure love and

affection.
Your health, Betsey, I see is not very good. I will now try and see what can be done to give you health and strength. Cannot remain longer now. The good angels he with you. From your ever-loving mother, Crisy Saward.

Georgie and Willie were the brothers referred to, but you will see they are not named in the letter of inquiry. I understand, too, that the protty expression, "watering the little plants

Good-by.

"THE ELEMENTS OF TACHYGRAPHY, Illustrating the first principles of the art, with their adaptation to the wants of Professional and Business Men," is the title of a well-printed colume of some 130 pages, which treats of the new style of shorthand writing invented by David Philip Lindsley. The ook before us announces that the first edition is exhausted, which speaks well for the demand for light on this novel system. Simplicity is the foundation of the rivie-it can be learned much sooner than the old, by any active young man r woman, and its written characters are more legible when time has made the memory of the MSS, a little "cold." Mr. Lindsley has spent some years in its preparation. The fully contracted style of the art is extensively used by the reporters of New York City, and by some in Boston, and its simpler form, as laid down in this book, is very convenient to the student, clergyman, lawyer, etc. See advertisement on our fifth page.

THE SPIRITUAL ANALYST for August comes to hand, p esenting a clear and fine face, typographically speaking, which is irradiated with the smile of good feeling and crowned with the blossoms of intellectual culture. Bro. J. H. W. Tooliey, its indefatigable editor, has given another proof of his carnesiness in the work: "The Fountain: with Jets of New Meanings," is reviewed by Ed. S. Wheeler: articles are furnished on "Sphitual Health" and "The Stigmata and the Bloody Sweat;" extracts are published from the works of Heinrich Zschokko; and poetry, "Scientific Record," "Reports and Notes," and brief criticisms of new publications fill out the number. Published by W. F. Brown & Co., No. 50 Bromfield street, Boston.

PETERS'S MUSICAL MONTHLY for August is received. Lovers of the "concord of sweet sounds" will find in it a collection comprising some ten songs-comic, and devoted to the sentimental and pathetic - a waltz, schottische, march and "reverie," together with a "monthly review of current music, making in all a fine number of this pop ular publication.

THE HERALD OF HEALTH for August, a well-known and useful "Journal of Physical Culture," is received. Its table of contents is varied and interesting, consisting o prose articles on hygienic subjects, poems, editorial jottings, and an extended list of practical answers to correspondents, which conveys much excellent advice.

MERRY's Museum for August has come to hand. A fine colored plate—"The Welcome Draught," forms an additional attraction to the illustrations of the work. Tales of travel, geographical descriptions, brief stories, little experiments. music, charades, enigmas, etc., make up an interesting number. Horace B. Fuller, Boston.

THE MANUFACTURER AND BUILDER for August continues to ably treat of matters indicated by its name, and among other things presents a fine engraving of the intended City Hall, San Francisco, Cal, Western & Co., publishere, 37

Spiritualist Lyceums and Lectures.

Bosron .- Eliot Hall .- The session of the Children's Lycemm at this place. Sunday morning, July 30th, was interesting and full of instruction to those who gave it the endorsement of their presence. Good music, pleasant recitations by Misses Minnie Pearson, Ida and Cora Benson, Frances Sayle and Annie Bartelle, the reading of Lizzle Doten's "Reconciliation," in "Poems from the Inner Life," by M. F. Davy, marches, wing movements, etc., composed the exercises. During the service Dr. Dunklee read an original article proving the absurdity of the theory of "unconscious corebration " as applied to spirit-photography.

CAMBRIDGEFORT .- Harmony Hall .- The meetings of the Lycoum here are carried on with determination by the few who have thus far sustained the organization. It is earnestly desired by them that, on the advent of cooler weather, the Spiritualists in their vicinity will comperate with them so that they may be able to extend the scope of their useful-

Circles for the benefit of the Spiritualist Association con tinue to be held at this hall each Sunday evening, and are well attended.

NORTH SCITUATE .- Conihasset Hall,-The Lycoum regularly convening at this hall, is to have a vacation through August, and the Spiritualist Association until October 8th. when N. S. Greenleaf opens another course of lectures, followed by Mrs. N. J. Willis and others. This Lycoum has been called recently to part with the physical presence of one of its members-Miss Ida Bryant, of "Star Group,"

aged seventeen years. A correspondent, "D. J. B.," says aged seventeen years. A correspondent, "D. J. B.," says:

"Passing on with a cheerful view of the future, her example must remain as a guiding-star, not only to the remaining members of her Group, but to those who mat her in her daily walks. Memorial services were held at Conthasset Hall, on the 20th ult., at half-past ton a. M., consisting of a poem (written for the occasion by Mrs. S. C. Newcomb) by Miss Lizzle C. Bradford, and other appropriate expressions of respect. The funeral exercises at the house, conducted by Rev. Mr. Fish, (Unitarian,) were full of inspiration."

Matters in this Country and Europe. As the Staten Island heat Westfield was starting from her dock, at the foot of Whitehall street, next to the Battery, New York, at 1:30 o'clock, Sunday, July 30th, with a heavy oad of Sunday excursionists, to the number of about 300, he load of Sunday excursionists, to the number of about 300, her-beller burst with a tremendous explosion, shivering the whole of the upper works of the boat into a thousand pieces, and laying open the whole forward part of the hulk from the very keel. Nearly two hundred people, or about two-thirds of those on board, were killed or wounded. P. S. Gilmore, of Boston, proposes to repeat next year, '72, his "Musical Peace Festival" of 1809, broadening it to a Weeld's measures. 100.000 analises are to listen to 20.

"World's" movement. 100,000 auditors are to listen to 20,000 voices in a building which is to be so constructed—Francis Allen, architect—as to remain for some time as a ent to the undertaking. The matter is in active

monument to the undertaking. The matter is in active preparation.

The news from "over sea" is unusually meagre up to the time of our going to press. 32 000 Communist prisoners are still awaiting trial at Paris. M. Favre has resigned, as Minister of Foreign Affairs, and he is succeeded by Goulard.

The Court Martial in session at Marsoilles pronounced the following sentences: MM. Cremieux, Etienne, and Pellister, to death; MM. Duclos, Marten, Nastorg, Batton and Cachet, to transportation; M. Novi to 10 years and M. Bancke to 5 years' labor in the galleys, and M. Eberard to 10 years' imprisonment. Six of the accused have been acquited.

The archiepiscopal palace and public library of Bourges, France, were burned on Wednesday, July 20th. The loss is irreparable.

Irreparable.
England is disturbed regarding an allowance of £15000) per annum to Prince Arthur. The Prince of Wales and party were received at Dublic, Ireland, July 31st.
In Prussia the Berlin journeymen masons have organized a strike, and a resolution has been adopted to the effect that

a strike, and a resolution has been adopted to the effect that it is the duty of all unmarried masons to leave Berlin and seek temporary work elsewhere.

The new Spanish Cabinet will be as determined as the old with regard to prosecuting the war in Cuba.

The Italian Government has requested Count Beust, Chancellor of the Austrian Empire, to act as intermediary in the difficulties with the Pupe, and to propose a conciliation to the Vatican. The Italian Government has promised to respect the spiritual independence of the Pope, and to pledge itself by an international treaty to a fulfillment of the Papal guarantees by placing it beyond the power of Parliament to rescind the conditions already secured to the Pontiff.

Missionary Work in Wisconsin. The following Mass Meetings are announced:

At Geneva Walworth Co., in a grove near the lake, on Saturday and Sunday, August 12th and 13th. Speakers: J. O. Barrett and Mrs. Mattle Hulett Parry.

At Oakfield, in a grove near Fond du Lac. on Saturday and Sunday, August 10th and 20th. Speakers: J. O. Barrett, Dr. E. C. Dunn, and Mrs. M. H. Parry.
At Beaver Dam, in a grove, on Saturday and Sunday, August 26th and 27th. Speakers: J. O. Barrett, Dr. E. C. Dunn,

and Mrs. M. H. Parry.

At Reideburg, in a grove, on Saturday and Sunday, September 2d and 3d. Speakers: J. O. Barrett, Mrs. Mattle Hulett Parry and others.

To Correspondents.

We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot under-take to return or preserve communications that are not used.

"A FRIEND" sends us a question concerning the "Law of Trust and Confidence." for answer at our Public Free Circle The matter will be presented for consideration at the reopening

of our seances on the first Monday of September next.

Spiritualist Mass Meeting.

A Grand Mass Meeting of Spiritualists will be field at Island Grove, Abington, on Sunday, August 6th, 1871, to consider the present aspect and wants of the spiritualistic movement, and to take measures to spread information in 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 form will be given by Miss Lizzle Doten. The Columbian Quartette Club of Abington will furnish the music. Extra seats 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 reasonable rates.

with love and affection," was one made use of by this spirit-mother in earth-life.

Albany, July 23, 1871.

The blications.

vay stations.

Fares to grove and return: From Boston, \$1,00; Harrison

Fares to grove and return: From Boston, \$1,00; Harrison Square, 90 cents; Neponset, 85c.; Quiney, 75c.; Braintree, 65c.; South Braintree, 65c.; Plymouth, 90c.; Kingston, 75c.; Plympton, 65c.; Halfax, 69c.; Hanson, 40c.; North Hanson, 35c.; South Abington, 20c.; Taunton and Raynham, \$1,00; Easton, 90c.; North Easton, 85c.; Stughton and No. Stoughton, 75c.; Randolph, 65c.; Fall River and Bowensville, \$1,50; Myrick's, \$1,00; Middleboro', 90c.; Titteent, 70c.; Bridgewater, 65c.; East and West Bridgewater, 69c.; Ketth's, 55c.; Cambello, 50c.; North Bridgewater, 50c.; East Stoughton, 50c.; East Randolph, 50c.; Sciunte and Cohasset, \$1,00; Hingham, 90c.; 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.

at all the stations,

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

ecount of rain.

Our public lecturers will be furnished tickets free on aplication to the subscriber. II. F. GARDNER, Manager,

The Massachusetts State Spiritual

Camp Meeting. Will take place at Walden Lake Grove, Concord, commencing Tuesday morning, Aug. 15th, and ending Sunday afternoon, Aug. 20th. The Committee have made all necessary arrangements. Tents and ladgings may be obtained on applying to the Committee. Parties will find conveniences to do their own cooking.

Board and refreshments can be obtained at the Saloon at

Boston prices.

There 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

Wednesday and Friday will be special picuic 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 9:39.

The services of a large number of our most prominent speakers 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 these coming to the grove not holding railroad telesets.

road tickets.

Fare to the Grove and return: From Boston, Watertown,

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 Boston, (Fitchburg depot.) excursion train, 8.15. Regular trains, stopping at way stations: 6:20, 11 A. m., 2:15, 4:10, 6 r. m. Express train, 2:35 r. m.

Express train, 2:35 r. m.

Excursionists above Concord will take regular trains, Sanday.—Excursion train from Boston at 8:45 A. m.; regular trains, via Watertown, 9:30 A. m., (Watertown Branch.) 1 r. m.; from Marlboro, 9 A. m.; Hudson, 9:12; Rockbottom, 9:22; Maynard, 9:32; Fitchburg, 6:30 A. m.; Mason, 6 A. m.

Returning: Leave the Grove for Boston, 5 and 5:15 r. m.; Por Fitchburg, Worcester and way stations, 4; for Marlboro' and all way stations, 5:30.

Tickets for sale at all depots.

Committee of Arrangements, Dr. A. H. Righandson, of Charlestown, James S. Dodge, of Boston.

Grand Spiritual Picnic

At Capt, Gallup's Grove, on the west bank of Connecticut river, six miles south of Springfield, Mass., Thursday, Aug. 10th. The steamer Mayflower will start from the foot of State street at 0 A. M.; return at 6 P. M. Speakers are invited, and will be provided for. Music and dancing free to all. All are expected to bring their lunch. (Stove on the ground.) Tickets for the round trip, 50 cents; children, 25 cents. Can be had of Harvey Lyman and David Warner of Springfield, and A. Bullins of Chicopee, and on the steamer. The public are invited to join us and have a good time. If stormy, the first fair day. Per Order of the Committee.

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.

Spiritual Periodicals for Sale at this

THE SPIRITUAL ANALYST AND SCIENTIFIC RECORD. Published in Buston. Price 20 cents.
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HUMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London. Price 25 cents.

THE MEDIUM AND DAYERBAK. A weekly paper published on. Price 5 cents. Tue Rectato Prince propries. Journal: Devoted to Buill Published in Chicago, Ill., by S. S. Jones, Esq. unism. Published in Unicago, iti., by S. S. Jones, Esq. Price Scents.

The Lyozum Banner. Published in Chicago, Ill. Price

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. THE CRUCIALE. Published in Baltimore. Price 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CUL-TURE. Published in New York. Price 20 cents per copy. BUSINESS MATTERS.

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Vours, WILLIAM M. BROWN. Richmond, Lincoln, Me., May 16, 1871.

The above is verbathn, and but one of the many we receive The above is verbatin, and but one of the many we receive, Cannanis Indica is the only remedy known that will positively cure CONSUMITION, ASTHMA and BRONCHITIS. We ask the trial of a single bottle, as It will satisfy the most skeptical. \$2,50 per bottle. Three bottles, \$6,50. Pills and Ointment, \$1,25 each. Address CHADDOCK, 1622 Race street, Philadelphia, Pa., giving name of paper.

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SPIRITUAL BOARDING HOUSE, 34 Harrison avenue, Boston. Mits. WHITE. 1w-Aug. 12. WORMS. MY WORM POWDERS are the safest They destroy Tape and all other worms of the human system. Dose very small and almost tasteless. Price 35 cents per package, or 3 for \$1, by mail. Address JAMES COOPER, M. D., Beliefontaine, Ohio.

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study and practical application of Electricity and Magnetism as Remedial Agents. Professional services and board for the summer may be ha it his own residence.

Address, 166 Clinton avenue, NEWARK, N. J. Jmis-July 8. SPANISH MAGIC SALVE.

A 8K for it at the Druggists'. If they have not got it, address C. WILLARD SIMBIONS, South Boston, Mass.
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publishers of the Scientific American.

Jmis—July 1.

Message Mepartment.

Racu Message in this Department of the Banner of Light we claim was spoken by the Heirit 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 svil. But those who leave the carth-aphere in an undervalued state, eventually progress into a higher condition.

We sak the reader to teceive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All capress as much of truth as they perceive

Special Notice.

The Banner of Light Public Free Circles closed Thursday, June 20th, in order to allow Mrs. Conant her usual vacation during the heated term. They will be resumed the first Monday in September.

Bonations in Aid of our Public Free Circles.

Bince our last report the following sums have been received, for which the triends have our warmest thanks:

James M. Evans \$2.00 (teo, W. Coors.) 5 84

A friend 100 L. D. S. 100

E. E. Uthes 100 A friend 550

Invocation.

Oh thou Eternal Truth, may it please thee to bring us, this hour, one step consciously nearer to thee. May it please thee to enable us to fling backward something of the darkness by which we may be surrounded, that we may stand in clear light, and therefore become better representatives of truth. Though we bring thee our poor praises, thou art none the better for them; for thou art always perfect. Though we, in our feelings, exalt thee above our highest conception of heaven, thou art with us here; for thou fillest all space, thou guidest all motion, and thou art thyself the soul of all things - the animating power of all that ever was, and is, and shall be. To thee oh Mighty Source, we pray-not because we expect to change thee, but because we change ourselves. Oh Loving Spirit, make us to feel our nearness and our relationship to thee; so shall we rise, step by step, degree by degree, until at last we are satisfied with ourselves. We praise thee for all thy gifts; for benevolence we thank thee, and for its twin sister, charity, we praise thee; and we ask that an abundance of charity may henceforth be found upon the earth. May thy children, whom the living here call dead, bring charity down from the upper spheres to earth, until the earth shall no longer abound with injustice, and the cry, "Oh Lord, how long?" shall cease to be heard. Hear us, bless us, and save us by our own efforts, through the infinite spirit of eternal truth. Amen. March 30,

Questions and Answers.

Ques .- (From a correspondent in London, Canada West.) Will the controlling spirit in your circle please give his opinion with regard to the works of P. B. Randolph and the "Resierucian Theory" in general.

Ans,-The legend of the Rosy Cross reaches far into the annals of the past, and lays hold upon a powerful religious sect occupying a position in Asia. It may be called, and is by some, twin-brother to Masonry; but there is a difference between the two-an essential differenceone that can be observed. That essential difference we will not tell, because, by elaborating it, it would occupy more time than we have at our command. A difference that can be briefly stated is this: Free Masonry gives larger liberty than its brother of the Rosy Cross, exacts less yows; and, while it is tenacious in enforcing its power, it is not so arbitrary. And, again, the followers and the adherents of the Rosicrucian theory are few in number compared with those that are combined in Free-Masonry, and they are principally confined to Oriental countries, for it is an Oriental institution; and although its members reach out into other lands, yet they do not take strong hold there as Free-Masonry does, That has gained a hold upon the affections and upon the sensations of humanity that the influences of the Rosy Cross never have. One has been warmly magnetic-the other has been coldly electric. The writer Randolph has but given a few incidents connected with the Order-has not even given any of the fundamentals upon which the Order is based. If it were short of its arbitrary power, we could pronounce it good; but this makes it bad in our estimation, for we love liberty better than bondage.

Q.-Can the organism of a person who has been born deaf, or what is called a deaf mute, be used by the spirits for the purpose of conversa-

tion?

Q.-If Spiritualism is true, can it not flourish without putting down the Bible and Christ as Prof. Deuton does?

A.—Spiritualism does not propose to put down the Bible, but it proposes to put down the ideas that an ignorant multitude have entertained with reference to the Bible, and by that means to elevate it-to make it of more value than it ever has been in the past. It has been used as authority for every kind of wickedness that has had an existence upon the earth. It has been used as authority for more bloodshed than any thing else. Spiritualism proposes to put spiritual glasses upon the eyes of those who have faultily rendered this good book. Prof. Denton takes an extreme view of this, and, while he does not absolutely throw away the Bible, he seems to do so. He takes a passage contained therein, and he gives the popular religious rendering, and he says it is false, and he says what is true: thus rendered, it is false. Spiritualism is not dependent upon the Bible for its life or for its growth, or for the truth which it holds within itself; but it is dependent upon the Author of all Bibles, and that Author will never fail it.

Q.—(From the audience.) Is electricity a fluid or a force?

A .- So far as this earth is concerned, it is both, because you cannot demonstrate it to be a force without first demonstrating it to be a fluid. But when analyzed outside of and beyond the atmosphere of the earth, it becomes then only a force, and is not a fluid; but in conjunction with earthly matter, it is a fluid.

Q .- Are scientific men correct in concluding that lightning-rods are a protection?

A .- Yes, they are - as numberless demonstrations prove.

Q.—What are the best metals to be used? Give

any instructions for the benefit of humanity. A.—They of our life have been the movers in this matter which has been inaugurated on earth; and at present, the very best metals that could be used, or that you have access to are being used by you.

QR.-Almost all kinds of metals are used. I would like to know what, in the opinion of the communicating intelligence, are the best. Scientific men tell us copper and sliver are the best.

A.-Well, the scientific men of our world be-

lieve that copper and iron are the best. O .- Does Franklin say so?

A .- He does; but he also believes that a com-

reference to it gets to the earth.

of its faith?

A .- Why the Church of England does this? image of some central idea, which stands between | years and two months. itself and the God it worships or the God it represents. In this case, the symbol represented or letters answered by Anna Cora Wilson. embodied in the sign may be combined in the one word, "try." The Church of England teaches its members that they must ever try to find out God; that that is the end and aim of life, and nite Presence in whom are the issues of life and they must never cases to try for when they do its changes, while we rejoice over our happy they must never cease to try, for when they do, they are retrograding from God and from the church. The whole idea of the Rosicrucian theory may be represented by that one word, "try," and that is the idea that has been taken up and embodied in the symbol of the Church of Eug-March 30. land.

Fannie Crowell.

I come to tell "Bub" I do n't think he ought to write such letters to father, because it troubles father, and I think he had trouble enough when he was here. I do n't think he has any right to find fault, when everybody is doing the best they can for him; and when he finds fault and grumbles to father, father feels bad, because he thinks that that fault finding is going to lead him into trouble when he grows up; and I think "Bub" ought to try to get rid of it. Father said I might come here. He do n't want to come himself, but he said I might come if I wanted to, and say whatever I pleased. [Who are you?] I am Fannie Crowell. [I am very glad to see you. You must have grown some.] Yes, sir; I have grown a good deal. I am-I am so tall now-[motioning with her hand]. I do n't like to have father plagued, and I don't think "Bub" ought to do it: And he must n't do it; because, if he does, he do n't love father-that is all. Good-by.

[FROM THE AUDIENCE.—I would like to ask if the father is in the spirit-world? CHAIRMAN. -Yes.] "Bub" writes him letters, and expects father to answer him through some medium.

Tell Aunt Fannie I see her kiss the cat every day. [She thinks she is alone when she does that,] Well, I see her, and a good many of us see her, and laugh sometimes. And tell her that I like her dog Carlo; he is a real nice dog, and he is not dead at all with us. [Did he know you?] No, sir; he knew father, but he did not know me; but he knows me now. And tell mother that I come to see her every day, and Lillie, and I try to make her happy, and I shall do everything I can for her, and I am sorry for her when she aint happy. And tell Lillie to be a good girl and learn all she can, because I do n't want "Bub" to know more than she does. Good-by, [Good-by, Fannie] Father said if I did well he would give me something. [Do you remember me?] Yes, sir; Mr. White. March 30.

William Saulsbury.

[How do you do, sir?] I am very well, sir. I have been gone from this world eighteen years. I died in Boston eighteen years ago, and my name applied to the subtle conditions and elements of was William Saulsbury. I was fifty-two years the human body, then it becomes quite another was William Saulsbury. I was fifty-two years old when I died-fifty-two. And I see that they are having some little manifestations in a house on Anderson street, at the West End, and they want to know what makes them, and what they are for, and if it is good spirits that make them. and who is the medium. Well, now, no matter four others; I take the lead. I used to live in that house, and I left a good deal of my own magnotism there, and I can do first rate, I make them to help them along in the belief, and to give them an insight into the thing that they cannot get any manifestations are given; and they always wanted to see them, and they never did. Colored people, you know, are admitted into the galleries. You see it aint so in the other world. They are just as good as anybody else. There aint any more difference of feeling exercised toward them than there would be-than you would exercise toward a Frenchman or a German if you was a gentleman. It would make no difference whether he was an American or not-you would be very polite, and would not tell him to go into the gallery, or take a back seat. Well, this is what I am making the manifestations for, and I hope it will do them good; and I hope they will invite in the white folks, and give them the front seats. Give them the front seats—yes, sir, that is it. Now they take the Banner, and they will get my message all right. Good by, sir, and much obliged to you, and I hope I shall be able to do as much for you some day. [I hope you will succeed in your undertaking.] I think I shall. I have got pretty well under way, and everything is working well.

Alice Fabens.

The minister said, "To sleep until aroused by the sound of the trump on the last day; then to go forth under the law of Jesus Christ, who was the first fruits of them that slept." I cannot tell you how strangely these words have followed me in my spirit-home; for five years they have pursued me like a something I could only get rid of by returning to earth. They have overshadowed Still the soul, that which lives after death, remains me, and prevented me from soaring as high in many directions as I might have soared. And forever.

this is the segmed to the chain that hinds me: they

QR.—Then the method in our asylums for the produced such an impression upon the minds of those who loved me here, that it has never been effaced. They have from time to time reverted to it, and thus added a link to the chain that has bound me to earth and earthly conditions. Their belief that my spirit was slumbeling in the grave, has been like a millstone around my neck in the other portions of the human system, is supporte spirit-life; so I come here, designing and desiring and sustained by the blood, because the blood. spirit-life; so I come here, designing and desiring that they should overcome this belief, and believe in something more worthy of their common sense. [Were those words read at your funeral?] They were. I would have my dear ones who are left here, know that the soul never descends to the grave with its body; that when the separation akes place between the soul and its outer shell. the body, it soars to its native element, the spiritworld not without a body, but with one as perfeetly organized, and more perfectly organized than the one that it has cast off. It lives in a natural world, it enjoys a natural world. It does not spend all its time in singing and praying, but it works with its hands, with all its faculties and powers of its body it works. It labors for the advancement) of souls that are not so far advanced as itself. It labors for those who are here, it labors for those who are with us, and its prayers are offered to those who are beyond for aid, for strength, for light and for wiedom. It is not the old ideal life. It finds plenty to do; there are no

been used. But there is no process known to come to, I simply throw out the suggestion that, earthly scientists by which this amalgamation for my good and their own, they shall seek to may be consummated; therefore no idea with know whether it is true or false; and if they find it true, after seeking earnestly and honestly, Q.-May I be allowed to ask why the Church abandon the belief that my soul slumbers in the of England takes the Rosy Cross as an emblem grave with the body; and believe rationally that I am in a world of activity, in a world as real as this one, and that I can return and communicate A.—Why the Church of England does this?
Well, all churches are upheld by symbols. Every church has its symbol, or, in other words, the bens, of New York City. My age, twenty-two years and two months.

Séance conducted by Father Henry Fitz James;

Invocation.

Thou Great Spirit, Father of us all, thou Infiescape from the purgatorial existence of a human life, we would not forget those that remain; those who are dwelling between doubts and hopes, whose sky of faith is often dim with clouds, we would not forget them; and we would ask this hour that thy blessing should consclouly rest upon the mortals that are gathered here. We would ask that amid the ashes of buried hopes that would ask that amid the ashes of buried hopes the flowers of faith and hope should bloom; that green grass may spring up on the graves of their buried hopes; that they may see clearer things spiritual and divine. Thus shall thy kingdom come to them, and they feel that they are somewhat nearer to thee. We praise thee, oh our Father, for all thy blessings, but most we praise thee for the blessing of life and for its changes; for the change which the soul experiences in death, we thank thee, our Father, and we ask for these morthank thee, our Father, and we ask for these mortals that the fear of death may be swept away from their minds; that no clouds may linger around their hopes of a future life, and that all may be bright and beautiful, peaceful as the rain upon a summer day. Amen. April 3.

Questions and Answers.

QUES .- Does the mind affect the health of the Dody?

ANS.—Certainly it does, to the very largest extent; and it is almost impossible to tell to what extent the mind is capable of affecting hodily health. We know it is capable of producing death; we know it is capable of producing all the physical diseases flesh is heir to. This we know; but doubt less there is much more to be known.

Q.—Why is it that many persons can use their left hand to better advantage than their right? A.-Because in such cases the left lung is the strongest, the most vigorous. These are the excentions—not the rule.

ceptions—not the rule.

Q—(From the audience.) What is the best mode of administering vital or healing magnetism?

A.—The best mode we know of is by the laying on of hands, accompanied by a gentle exercise of the will. A powerful exercise of the will defeats oftentimes the very object we wish to gain. Q—Is there not sometimes an exaggeration of

the disease by the use of it? How can we tell when to administer it, and when not to?

A.—You certainly cannot tell, except by experiment. If you find your experiments lead to good results, continue them; if not, stop at once. This is the only safe method we know. I do not believe in guesswork in this, any more than in any other branch of medical practice.

Q.—Physical magnetism is both positive and negative; is it the same with vital magnetism?

A.—Physical magnetism and vital magnetism are one and the same. There is not the slightest difference between the two terms which you em-

ploy. Q - And is electric force both positive and negative?

A.—Electric force, as generated by mechanical means, is very different from that which is generated by physical bodies. It seems to be the same—in most of its effects it is the same—but when

thing.
QR.—There seems to be a difficulty in the admin-

QR.—There seems to be a uniculty in the administration of electricity—to know when to administer the positive and when the negative. That is what I wish to get at.

A.—And this will remain, in my opinion, an unsettled, an open question for years to come; and for this reason: You know very little as yet upon earth of the force or never you term electricity. who is the medium; I aint going to tell, because they would be so scared I could not do anything with them. But I make the manifestations, with processes of educational advancement in this diection, shall learn more of what it really is, you will never know how or when to apply it as a re-medial agent with entire success. There has been too great a line drawn between what is termed the positive and negative forces. As you advance fur an insight into the thing that they cannot get any other way, because they are colored people—colored people; and there aint any place—I do not know any—where they are admitted, where such when it meets with certain conditions, becomes a positive force. When it meets with certain other conditions, it becomes a negative force. Medical men, from observing this, have determined that it is a power containing two definite forces, the positive and the negative. Well, this is a step toward the truth, but it is not the absolute tenth.

Q.—Is not mind the means or vehicle through which soul or spirit manifests itself?

A.—Yes. Q.—Is mind ever diseased, except the vehicle

through which it manifests itself is diseased?

A.—Never. You are complex machines—so much so that you are almost past finding out; riddies to yourselves, and almost so to the wise ones who have ascended further in intelligence than we have. Mind is sometimes called the mirror through which the soul reflects its wishes. It has been a-ked: "Is mind a material force or a spiritual force?" I answer, "It is both." Being alive, it must have spirit, for they are synonymous; being the vehicle through which the soul reflects its wishes to the conditions of crude physical life, to its fellows here, it must be material. But it is not material enough to take on those diseases that are incident to the body physical. It becomes thrown out of balance by these diseases, but that is all. The structure of the mind is never broken down. You have been told, doubtless, that there are no insane spirits. Well, there are none. You talk of insanity as being a mental disease; it is not the case. It is always a physical disease; it is not the case. It is always a physical disease, prohibiting the thinking power, the indwelling mind from being a just reflector—prohibiting the thinking part from doing what it desires to do—makes it to give an uncertain sound. When your musical instruments are out of tune, the sounds are jargon to the sensitive ear; they very uncertain, there is no harmony. Well, it is just the same with reference to the spirit. It en-deavors to play upon the physical machine, flads it out of tune—the mind is thrown out of balance. the same—sane, intact from insanity, forever and

treatment of the insane must be very defective.

A.—In the main it is absolutely wrong.

QR.—We have been in the habit of discovering insanity in the structure of the brain. I would ask, in a case where there is apparently no organic

change in the brain discoverable by the microscope whether there is, after all, a physical change in it A.—Yes, and in this wise: The brain, like all contains the magnetic power upon which all the machinery hinges. If then, this magnetic power is not supplied in sufficient quantity to keep the brain in a normal state, it will become abnormal so far as the magnetic forces are concerned; and the result will be, the spirit cannot grasp it not manifest soundly through it; then the of course, is insanity. The structure of the brain may appear to be in a perfectly healthy or normal state, so far as scientists can determine. But you are aware that these subtle magnetic forces defy the magnifying glass and the scalpel. They elude them; you cannot analyze them. It is only clair-voyance, and that in a highly developed state, that can detect them.

Q.—Do I understand you to mean that the spirit ual body is not liable to disease?

A.—You understood me, or should have understood me to say, that the spirit, or the soul, the part that lives, that is, that thinks, that acts, is not liable to disease. The spiritual body takes on the reflections of disease from the physical body; but that spiritual body is distinctly separate from the spirit—it is only the machine through which the

Q.—Are we to understand, then, that the spirit he found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all that have ever yet of the found to be superior to all the found t

Do n't confound the part that thinks with the machine through which it thinks.

One question, if I might, of the intelligences at this place—their opinion of the atonement as held up by our Orthodox friends?

A.—I think that, in so far as followers of Christ and the place of th

certain patients that can be best relieved by that method can be placed. There never was a time in the history of this planet—so say the records in our life—when there was so much insanity as at the present day. It has been on the increase for the last ten or fifteen years; and this calls loudly for all those progressive conditions that the age is capable of furnishing. And that, allow me to say, which is but a bud—scarcely that—which has been so recently mooted in this city, is destined to bloom and fruit, and be gathered into a glorious harvest for the good of the insane and their friends. The angels hold it in their keeping, they have sown the seed in receptive minds, the pollen theroof shall be scattered by the winds of free thought, and soon we shall see good results. ults. Fear April 3.

Fred Somerby.

Although I was present in the crowd of nuseen ones this afternoon, I did not propose to speak; but the subject under discussion interested me, get out. So, as I am here, I will say a word my-self from experience. I was insane—so they said—and so I was, doubtless; but there were times when I would feel that if some powerful will-the exercise of some subtle force could only be brought to bear upon my case, the cloud might be dispelled and I should be all right again. I have been told, since coming to this other life, that that was correct. But I was treated after the old fashion, it is not the fault of the superintendent, but it is more the fault of the trustees of such institutions; they demand medical treatment for the patients, whether they need it or not. And, again, it is impossible for any medical men to look after so many as are placed under their care, and do justice to each one. They can't do it—it is impossible. Supposing they have one, two or three assistants, it is more than they can do; and the assistants have to go to headquarters; for your presenting, after all, is more guesswork one, as an interest. which necessarily must be this in all large instione, as an interested spirit in this movement, shall hall with joy the day that ushers in institutions for the henefit of the insane, that are not that, if a dose of calomel won't do, give a dose of catnip; and usually the latter is much better than the former. Fred Somerby.

April 3.

I lived in Augusta, Me. I was born in Bellast. I died of consumption three years ago. I found everything different from what I expected to. I should be forry to have my mother and my sisters come to the spirit-world so benighted as I was. So I have made an effort to come back and tell them that it is not true—what they have been told it was. It is a world so natural that they will scarcely believe they have made any change at first. I believed that heaven was a place while strong believed that heaven was a place where God and holy spirits lived; but instead of that, it is a condition of mind; whoever is happy is in heaven. Old Uncle Joshua, that we do n't suppose over prayed in his life, who was infidel suppose over prayed in his life, who was infidel to all religions, is as happy a spirit as you would wish to see. Mother used to say he ought to go to heaven; it was a pity he could not. Although he was good, he was not a Christian, so of course he could not go; but I want to tell her he is in heaven, and such a beautiful home as he has! I have never seen on earth anything like it. He is doing good just as he was here. [Doing good in your life?] Yes, sir. And he is very happy, and so is in heaven.

April 3.

William Sanborn.

My people are violently opposed to this thing, out of the common course, is n't it? Well, you see, my shots will be different from lead ones. [You were familiar with that kind, I suppose.] Yes, I was familiar with them; when I died they counted sixteen, I believe; there was more they did not count. [In your body?] Yes. [Quite a large number; one, I should think, would have

been sufficient.] Well, one was sufficient; but I happened to get them.

I hall from Greensboro', Alabama, and my name, Sanborn—William Sanborn. I was second lieutenant in the Third Alabama Artillery, and I received my discharge from this life at what I be-lieve you call the battle of Antietam Creek. My folks have heard that I was wounded, taken prisoner, and carried to a Yankee hospital—out up before I was dead. Well, probably if they were to see you, they would relate quite a list of griov-ances in that line, all of which are false, for I was killed outright. I had no chance to begin a prayer—much less to tinish one—before I was outside of my body; and it was buried with I can't tell how many others. It shared the fate of all that fell on that field, except those who had friends to take them off. Before going into battle, I sent home, by a trusty friend, a ring given me by my mother on my twenty first birthday, a watch given me by my father, and several little pocket articles, all of which I cannot remember now; for I was vividly impressed with the fact that I should be killed in that action, and I was.

And now what I ask of my friends is that they look into this thing. It won't harm them; if they find it false, they will not have lost much; if they find it true, they will have gained what will be to them of more value than all the world. Good-day, sir. April 3.

Scance conducted by Dr. J. B. Ferguson; letters answered by "Vashti."

Invocation.

Almighty Spirit, we pray thee, while we shall worship thee this hour, that thou wilt absolve us from past errors and inspire us with present truth that shall lead us to heaven and to thee. Amen

Questions and Answers.

QUES .- (From a correspondent.) At Music Hall, Boston, Nov. 13th, in answer to the tenth question, the spirit says: "Whenever science discovers a law in one direction, it makes that universal, and says there shall be no law in another direction. direction. For instance: the law of gravitation is said to be universal, and you well know it is not. So one is just as possible as another, as to whether objects tend upward or downward. Take it for granted that, when science lays down a law, it is one half, and that there is another half somehere, not yet discovered." It is a scientific law f gravitation, that needs no proof, that all ob-ects tend downward when placed on an inclined lane without power of resistance. Now, are we to understand, by the last part of the spirit's answer, that there is another half not yet discovered, that will enable objects to roll up an inclined

Ans.-I should not place the limit of the subject in this manner myself, but I should rather believe, from observation in the spirit world, that all these various laws termed natural, which are observed and studied by the scientists of earth, are but branches of one eternal, universal Whole —God, and that the branch called the law of gravitation is no more absolute in itself than is any other; but when interfered with, when op-posed by a force superior to itself, can be overcome; not reduced to annihilation, not broken, but simply overcome—held in abeyance. Nature teaches us, if we read her record correctly, that no law can, by any possibility, be broken; but we think that all can be overruled.

Q.-(From the audience.) I would like to ask

QR.—I understood that it had been said that the spirit after death never exhibited any trace of insanity. That is why I asked.

A.—And you understood rightly. There are no insane spirits. We have no insane asylums with us; we need none.

Q.—Do you have any disease at all?

A.—We do, certainly.

Q.—Should musto be used as a restorative agent in asylums?

A.—Yes; music tends to equalize the finer forces of the mind, and disease distributions in the popular theory of the atonement, as held by the churches, because I know that it is but the outgrowth and offshoot of heathen mythology. "Without the shedding of blood there can be no remission of sin." Is this truth? Ask your own reason, and let it answer. in asylums?

A.—Yes; music tends to equalize the finer forces of the mind, and dispel disturbing influences.

Therefore it is good in insane asylums.

Q.—Is it not possible to restore a much larger proportion of insane by what may be termed psychopathic means, than by the usual methods?

A.—Yes, I think so; and for that reason it is high time that an institution were formed, where contain patients that can be heat relieved by that or contain patients that can be heat relieved by that a contain patients that can be not remission of sin." Is this truth? Ask your own reason, and let it answer. Is it truth? The churches answer it is, and the human soul answers it is not. Truths are truths wherever found. It makes no difference whether they are in the covers of the Zend-Avesta or the Holy Bible, it does not change their character at all.

Q.—Is the spirit form the same we have here, as contained to the covers of the Zend-Avesta or the Holy Bible, it does not change their character at all.

or equivalent to it? A.-Yes, as long as the soul has need of such a

form. Q—Is it able to see earthly objects without a

medium?

A.—No, it is not.
Q.—Does a deformed body remain so in the spirit-world?
A.—No. Deformed bodies are the result of an interference with natural, not with spiritual law, so that while the body natural is deformed, the body apiritual is not.

Q.—Does the spirit ever lose its individuality?

A.—Yes; for strictly speaking, one's individuality is constantly on the wing. You are not precisely this hour what you were the last hour. You possessed quite another individuality in child-hood from what you possess to day. Q.—Does it ever lose past events?
A.—Yes; except as records which the soul has

the power, if it chooses, to call up—to bring into the present. You do not remember all the inciand I got so near that I was obliged to fall in to dents of your childhood; and yet, if the right conditions were brought to bear upon your soul, you would instantly recollect those scenes and revert back to them, showing that the soul has the powor, under proper conditions, to call up into the present all the scenes through which it has ever

 $egin{array}{ll} Q.-Can & \mbox{our spirit friends see our spirits?} \ \Lambda.-They can, at all times, & April 1988 & April 2018 & April 2$

Bill Davis.

friends can't come back; and I want to get to her, if I can, to straighten out some affairs that I have shall hail with joy the day that ushers in institutions for the benefit of the insane, that are not conducted on Orthodox plans—that are liberal; that, if a dose of calomel won't do, give a dose of catnip; and usually the latter is much better than the former. Fred Somerby.

April 3.

Annie C. Knight.

I lived in Augusta, Me. I was born in Belfast, I died of consumption three years ago, I found everything different from what I expected to. I was; that's as much as I can attend to. [Have n't you met some of those you knew on board in the spirit-world?] No; some of my folks, that I had on the other side, carried me off to another place, and took care of me; and I don't trouble myself about what has been done, and what's going to be done. I asked, "what's the matter?" and they said, "an accident that sail." As long as I found a good harbor, I thought I ought to he satissied. [Have you been back to earth much?] I have been trying, ever since I learned about it to come, but I could not learn very quick how to control the medium. Found one in Oswego, but could not do anything with him; he was not fit for me, somehow or other. I saw others could, but I

Capt. Andrew M. Perry.

I am here that I may reach my family, if possible. I have been absent from them, by death, for thirteen years. I was known here as Capt. An-drew M. Perry; and the place I called my home was New Bedford.

There were circumstances attending my death which have left doubts, in the minds of my friends, but nevertheless I am here to send them a few as to my dying a natural death, as they call it. I stray shots. If they don't get wounded it won't be my fault. I do n't propose to kill them, but I death was entirely natural, and the result of propose to wound them in some vital part, and accident; but I am also aware that coming and yet have them live after it. Now that is rather making a statement will relieve me, and will set them to thinking and investigating, and that through their investigations they will become satisfied of the truth. They are not now.

I left a wife and one son. If they desire to rid themselves of their unpleasant doubts, they have only to investigate the case, and they will find that I am correct. Pursue the course of natural law, and set all other law aside. Whatever may come up, let there be no unpleasantness of feeling, but steadily pursue the case till light shall break in upon them—which it certainly will—and they will see by material means—by material evidence—that I have spoken the truth when I say, bere, I died a natural death, and no one should he charged with blame because of my death. Good day, sir. April 4.

Ella Sturgis.

I died on the 11th of March, 1869, in the city of Boston, State of Massachusetts. My disease was scarlet fever. I was seven years old. My name, Eila Sturgis. I don't know where father and mother are. I can't find them. [Have n't you been able to yet?] No, sir. [They must have placed you away off in the distance] Yes, sir, they do; and now I come here to tell them to find me—find where I am, and then we shall meet, because I shall be always trying to find them; but if they don't try to find me, I don't know how I shall succeed. Good-by, sir. April 4.

Per per life neu ful ms

A

Daniel Sweeny.

[How do you do, sir?] Well, stranger, I take it I am all right. I hall from Detroit, Mich., and I want to reach a brother I have got there, if I can. I was not born there, by any means. I was born in Ireland. My own name is Daniel Sweeny, and my brother's, Michael. We had words about a family affair, just before I took sick and died, and he is troubling himself about it more than there is any need of at all, for I am all right. I don't care a feather about it, any way. No, sir; no, sir; and I don't want him to trouble himself any more about it, because it is like this: He is thinking about it all the time, and worrying hecause he had the fuss with me. I go right there, and I get into the trouble myself; and he goes and gets drunk about it, to drown his trouble; and faith, I am drunk as the devil myself, with him. Yes, sir; that's the way it is. I do n't like it at all. Now, you see, he took the pledge, and was all right for five years, and since this trouble he took up the drink serai, and every little while. he took up the drink again, and every little while he is drunk, to make himself easy over that; and it is the worst thing he can do for himself, and me too. Now it is like this: I come to give this warning, which I know very well he will get; and if he do n't heed it, it is not much absolution he will get from the Holy Father when he comes to him after it. Faith, I know that will settle it with him, because he don't like too many sins upon his back. He likes to get rid of them every little while. [That is right.] Yes, it is right for him, and it was right for me, when I was here; but, faith, between you and I, I learned something

(To the Chairman.) Good day, sir: may God and an one angels bless you while you are here, and give you a good welcome when you get ready to leave.

Séance conducted by Father Shaw; letters an wered by "Cousin Benja."

MESSAGES TO BE PUBLISHED.

Monday, April 10.—Invocation: Questions and Answers: Eldora Reed, of Lindonderry VL, to her parents: Charles Frott: Fdward T. Taylor (Father Taylor), to friends. Frott: Fdward T. Taylor (Father Taylor), to friends. Tuesday, April 11.—Invocation; Questions and Answers; Robert Duncan, of Ecoland, to his brother; Mary Pierault, to Sister Angelia. of the Bisters of Charity, Boston; amed Thompson, to his brother.

Thursday, April 18.—Invocation; Questions and Answers; Elieu Supplens, of Boston, to her mother; Thomas Nichols, of Boston; Senator Lane, to a friend; Polly Searle, of Townsend, N. H., to friends.

Passed to Spirit-Life:

From the earth-home of his parents, (Mr. and Mrs. E. B Wheeler, of Groton, N. Y ...) July 15th, 1871, Lynn H. Wheeler

In the early, sudden and unexpected departure of this excellent and noble young man, have the hearts of parents and many friends been made and. The only child of two loving and harmonious beings, he received from his introduction into the world the best or attention and instruction that lyes could impart. He, with his parents, had not only faith but knowledge in the life beyond this dim and infant state of existence, and as he approached the boundary of this mortal life, sweet and been enjumisted from the other side saluted and cheered him on his journey and in his passage to the Summer-Land of Immortality, from which he has already made several convincing and satisfactory visits to his sorrow-stricken parents. His inneral was attended from his late residence on the 17th uit, by a large concourse of people, including the Progressive Lyceum or McLean, of which he had been an active and honored member. A comforting, spiritual and consoling address was given on the occasion by Rev. J. H. Harter, of Auburn, N. Y., after which the new made grave in McLean Cemetery received—with roses and flowers, as well as with tears—the earth-form of the beloved Lyou H. Wheeler.

From his residence at Solsville, Madison County, N. Y., on

From his residence at Solsville, Madison County, N. Y., on the 23d of July, Bro, Tyler,

the 23d of July, 1870. Tyler.

Sixty-three years and over had he spent upon the same plat of ground, which compassed his existence from the cradic to the grave. During this period he had become widely known, from signal traits of character too rarely met in the world at large. He needed only to be convinced of the truth and rectitude of any cause, to tender to it his unflinching support from its infancy through. His binda was clear and placid as a lake to his last moment. Descons, ministers and laymen, whom he solicited to visit and converse with him, were assured again and again that the beautiful ferry across the river, in which Rp.ritualists are taking passage, was seen and known to be manned by angles from the other side, and that no known conveyance was half so cheerful and enticing; and in that mass of humanity gathered to pay him their last respects, many no doubt for the first time listened to the gospel of Spiritualism from the writer.

From Traverse, Mich., July 21st, Miss Harriet Johnson, in The immediate cause of her decease was consumption, fron which she long suffered She was a medium of great promise which she long suffered She was a medium of great promise.

Mrs. Dr. H. R. Knaggs, trance speaker, addressed a large au dience of Spiritualists and skeptics at the funeral.

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AM 292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w*—July 22.

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W*-Aug. 5.

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Mrs. J. H. Conant,

while in an abnormal condition called the trance. These while in an abnormal conductor cancer the trance. These Messages indicate that spirits earry with them the characteristics of their earth-life to that beyond—whether for good or evil. But these who leave the earth-sphere in an undevisioned 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.

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Invocation.

Oh thou Eternal Truth, may it please thee to bring us, this hour, one step consciously nearer to thee. May it please thee to enable us to fling backward something of the darkness by which we may be surrounded, that we may stand in clear light, and therefore become better representatives of truth. Though we bring thee our poor praises, thou art none the better for them, for thou art always perfect. Though we, in our feelings, exait thee above our highest conception of heaven, thou art with us here; for thou fillest all space, thou guidest all motion, and thou art thyself the soul of all things - the animating power of all that ever was, and is, and shall be. To thee, oh Mighty Source, we pray-not because we expect to change thee, but because we change ourselves. Oh Loving Spirit, make us to feel our nearness and our relationship to thee; so shall we rise, step by step, degree by degree, until at last we are satisfied with ourselves. We praise thee for all thy gifts; for benevolence we thank thee, and for its twin sister, charity, we praise thee; and we ask that an abundance of charity may henceforth be found upon the earth. May thy children, whom the living here call dead, bring charity down from the upper spheres to earth, until the earth shall no longer abound with injustice, and the cry, "Oh Lord, how long?" shall cease to be heard. Hear us, bless us, and save us by our own efforts, through the infinite spirit of eternal truth. Amen. March 30.

Questions and Answers.

Ques,-(From a correspondent in London, Canada West.) Will the controlling spirit in your circle please give his opinion with regard to the works of P. B. Randolph and the "Roslerucian Theory " in general. Ans.-The legend of the Rosy Cross reaches

far into the annals of the past, and lays hold upon a powerful religious sect occupying a position in Asia. It may be called, and is by some, twin-brother to Masoury; but there is a difference between the two-an essential differenceone that can be observed. That essential difference we will not tell, because, by elaborating it, it would occupy more time than we have at our command. A difference that can be briefly stated is this: Free-Masonry gives larger liberty than its brother of the Rosy Cross, exacts less yows: and, while it is tenacious in enforcing its power, it is not so arbitrary. And, again, the followers and the adherents of the Rosicrucian theory are few in number compared with those that are combined in Free-Masonry, and they are principally confined to Oriental countries, for it is an Oriental institution; and although its members reach out into other lands, yet they do not take strong hold there as Free-Masoury does. That has gained a hold upon the affections and upon the sensations of humanity that the influences of the Rosy Cross never have. One has been warmly magnetic—the other has been coldly electric. The writer Randolph has but given a few incidents connected with the Order-has not even to see them, and they never did. Colored people, given any of the fundamentals upon which the Order is based. If it were shorn of its arbitrary power, we could pronounce it good; but this makes it bad in our estimation, for we love liberty better than bondage.

Q.-Can the organism of a person who has been born deaf, or what is called a deaf mute, be used by the spirits for the purpose of conversa-

Q .- If Spiritualism is true, can it not flourish without putting down the Bible and Christ as Prof. Denton does?

A.-No

A .- Spirituatism does not propose to put down the Bible, but it proposes to put down the ideas that an ignorant multitude have entertained with reference to the Bible, and by that means to elevate it-to make it of more value than it ever has been in the past. It has been used as authority for every kind of wickedness that has had an existence upon the earth. It has been used as authority for more bloodshed than anything else. Spiritualism proposes to put spiritual glasses upon the eyes of those who have faultily rendered this good book. Prof. Denton takes an extreme view of this, and, while he does not absolutely throw away the Bible, he seems to do so. He takes a passage contained therein, and he gives the popular religious rendering, and he says it is false, and he says what is true; thus rendered, it is false. Spiritualism is not dependent upon the Bible for its life or for its growth, or for the truth which it holds within itself; but it is dependent upon the Author of all Bibles, and that Author will never fail it.

Q.-(From the audience.) Is electricity a fluid or a force?

A .- So far as this earth is concerned, it is both, because you cannot demonstrate it to be a force without first demonstrating it to be a fluid. But when analyzed outside of and beyond the atmosphere of the earth, it becomes then only a force, and is not a fluid; but in conjunction with earthly matter, it is a fluid.

Q.-Are scientific men correct in concluding that lightning-rods are a protection?

A .- Yes, they are - as numberless demonstrations prove.

O.-What are the best metals to be used? Give any instructions for the benefit of humanity.

A .- They of our life have been the movers in this matter which has been inaugurated on earth: and at present, the very best metals that could be used, or that you have access to, are being used by you.

QR.-Almost all kinds of metals are used. would like to know what, in the opinion of the communicating intelligence, are the best. Scientific men tell us copper and silver are the best.

A.-Well, the scientific men of our world believe that copper and iron are the best.

Q.-Does Franklin say so? A .- He does; but he also believes that a combination or amalgamation of various metals will he found to be superior to all that have ever yet

reference to it sets to the earth.

of England takes the Rosy Cross as an emblem grave with the body; and believe rationally that of its faith?

image of some central idea, which stands between itself and the God it worships or the God it represents. In this case, the symbol represented or embodied in the sign may be combined in the one word," try." The Church of England teaches its members that they must ever try to find out God; that that is the end and aim of life, and they must never cease to try, for when they do, they are retrograding from God and from the church. The whole idea of the Rosicrucian theory may be represented by that one word, "try," and that is the idea that has been taken up and embodied in the symbol of the Church of Eng-

Fannie Crowell.

I come to tell "Bub" I do n't think he ought to write such letters to father, because it troubles. father, and I think he had trouble enough when he was here. I do n't think he has any right to find fault, when everybody is doing the best they can for him; and when he finds fault and grumbles to father, father feels bad, because he thinks that that fault finding is going to lead him into trouble when he grows up; and I think "Bub" ought to try to get rid of it. Father said I might come here. He do n't want to come himself, but he said I might come if I wanted to, and say whatever I pleased. [Who are you?] I am Fannie Crowell. [I am very glad to see you. You must have grown some.] Yes, sir; I have grown a good deal. I am-I am so tall now-[motioning with her hand]. I do n't like to have father plagued, and I don't think "Bub" ought to do it. And he must n't do it; because, if he does, he do n't love father-that is all. Good by.

[FROM THE AUDIENCE.-I would like to ask if the father is in the spirit-world? CHAIRMAN. -Yes. 1 "Bub" writes him letters, and expects father to answer him through some medium.

Tell Aunt Fannie I see her kiss the cat every day. [She thinks she is alone when she does that.] Well, I see her, and a good many of us see her, and laugh sometimes. And tell her that I like her dog Carlo; he is a real nice dog, and he is not dead at all with us. [Did he know you?] No, sir; he knew father, but he did not know me; but he knows me now. And tell mother that I come to see her every day, and Lillie, and I try to make her happy, and I shall do everything I can for her, and I am sorry for her when she aint happy. And tell Lillie to be a good girl and learn all she can, because I do n't want "Bub" to know more than she does. Good-by. [Good-by, Fan-nie] Father said if I did well he would give me something. [Do you remember me?] Yes, sir; Mr. White. March 30.

William Saulsbury.

[How do you do, sir?] _I am very well, sir. I have been gone from this world eighteen years. I died in Boston eighteen years ago, and my name was William Saulsbury. I was fifty-two years old when I died-fifty-two. And I see that they are having some little manifestations in a house on Anderson street, at the West End, and they want to know what makes them, and what they are for, and if it is good spirits that make them, and who is the medium. Well, now, no matter who is the medium; I aint going to tell, because they would be so seared I could not do anything with them. But I make the manifestations, with four others; I take the lead. I used to live in that house, and I left a good deal of my own magnetism there, and I can do first rate. I make them to help them along in the belief, and to give them an insight into the thing that they cannot get any other way, because they are colored people-colored people; and there aint any place-I don't know any-where they are admitted, where such manifestations are given; and they always wanted you know, are admitted into the galleries. You see it aint so in the other world. They are just/as good as anybody else. There aint any more difference of feeling exercised toward them than there would be-than you would exercise toward a Frenchman or a German if you was a gettleman. It would make no difference whether he was an American or not-you would be very polite, and would not tell him to go into the gallery or take a back seat. Well, this is what I am mak ing the manifestations for, and I hope it will do them good; and I hope they will invite in the white folks, and give them the front seats. Give them the front seats-yes, sir, that is it. Now they take the Banner, and they will get my message all right. Good by, sir, and much obliged to you. and I hope I shall be able to do as much for you some day. [I hope you will succeed in your undertaking.] I think I shall. I have got pretty well under way, and everything is working well. March 30.

Alice Fabens.

The minister said, " To sleep until aroused by the sound of the trump on the last day; then to go forth under the law of Jesus Christ, who was the first fruits of them that slept." I cannot tell you how strangely these words have followed me in my spirit-home; for five years they have pursued me like a something I could only get rid of by returning to earth. They have overshadowed me, and prevented me from soaring as high in many directions as I might have soared. And this is the sequel to the chain that binds me: they produced such an impression upon the minds of those who loved me here, that it has never been estaced. They have from time to time reverted to it, and thus added a link to the chain that has bound me to earth and earthly conditions. Their belief that my spirit was slumbering in the grave, has been like a millstone around my neck in the spirit-life; so I come here, designing and desiring that they should overcome this belief, and believe in something more worthy of their common sense. [Were those words read at your funeral?] They were. I would have my dear ones who are left here, know that the soul never descends to the prave with its body; that when the separation takes place between the soul and its outer shell, the body, it soars to its native element, the spiritworld-not without a body, but with one as perfectly organized, and more perfectly organized than the one that it has cast off. It lives in a natural world, it enjoys a natural world. It does not spend all its time in singing and praying, but it works with its hands, with all its faculties and powers of its body it works. It labors for the advancement of souls that are not so far advanced as itself. It labors for those who are here, it labors for those who are with us, and its prayers are offered to those who are beyond for aid, for strength, for light and for wisdom. It is not the drones in the spirit-world. Since it is not in my power to infuse belief into the hearts of those I a distinction, if you please, between the two. old ideal life. It finds plenty to do; there are no

been used. But there is no process known to come to, I simply throw out the suggestion that, earthly scientists by which this amalgamation for my good and their own, they shall seek to may be consummated; therefore no idea with know whether it is true or false; and if they find it true, after seeking earnestly and honestly, Q.-May I be allowed to ask why the Church abandon the belief that my soul slumbers in the am in a world of activity, in a world as real as A.—Why the Church of England does this? with those I have left, ble-sing them, and Well, all churches are upheld by symbols. Every turn receiving blessings from them. Alice Fabrus, all churches are upheld by symbols. Every turn receiving blessings from them. Alice Fabrus, of New York City. My age, twenty-two months.

Scance conducted by Father Henry Fitz James; letters answered by Auta Cora Wilson.

Invocation.

Thou Great Spirit, Father of us all, thou Infinite Presence in whom are the issues of life and its changes, while we rejoice over our happy escape from the purgatorial existence of a human life, we would not forget those that remain; those who are dwelling between doubts and hopes, whose sky of faith is often dim with clouds, we would not forget them; and we would ask this hour that thy blessing should consciously rest hour that thy blessing should consciously rest upon the mortals that are gathered here. We would ask that amid the asless of buried hopes the flowers of faith and hope should bloom; that green grass may spring up on the graves of their buried hopes; that they may see clearer things spiritual and divine. Thus shall thy kingdom come to them, and they feel that they are some-what nearer to thee. We praise thee, oh our Fa-ther, for all thy blessings, but most we praise thee for the blessing of life and for its changes; for the change which the soul experiences in death, we thank thee, our Father, and we ask for these mor-tals that the fear of death may be swept away tals that the fear of death may be swept away from their minds; that no clouds may linger around their hopes of a future life, and that all may be bright and beautiful, peacoful as the rain upon a summer day. Amen.

Questions and Answers.

Ques.-Does the mind affect the health of the Ans.-Certainly it does, to the very largest ex tent; and it is almost impossible to tell to what extent the mind is capable of affecting bodily health. We know it is capable of producing death we know it is capable of producing all the physical diseases flesh is heir to. This we know; but doubt less there is much more to be known.

Q.—Why is it that many persons can use their

left hand to better advantage than their right? A .- Because in such cases the left lung is the strongest, the most vigorous. These are the exceptions—not the rule.

Q—(From the audience.) What is the best mode

of administering vital or healing magnetism?

A.—The best mode we know of is by the laying on of hands, accompanied by a gentle exercise of the will. A powerful exercise of the will defeats oftentimes the very object we wish to gain. Q.—Is there not sometimes an exaggeration of the disease by the use of it? How can we tell when to administer it, and when not to?

A.—You certainly cannot tell, except by experiment. If you find your experiments lead to good results, continue them; if not, stop at once. This is the only safe method we know. I do not believe in guesswork in this, any more than in any other ranch of medical practice.

Q.—Physical magnetism is both positive and

negative; is it the same with vital magnetism?
A.—Physical magnetism and vital magnetism are one and the same. There is not the slightest difference between the two terms which you em-

ploy. Q—And is electric force both positive and nega-A.-Electric force, as generated by mechanical means, is very different from that which is generated by physical bodies. It seems to be the same applied to the subtle conditions and elements of

the human body, then it becomes quite another

QR.—There seems to be a difficulty in the administration of electricity—to know when to administer the positive and when the negative. That is

what I wish to get at. A.—And this will remain, in my opinion, an un-settled, an open question for years to come; and for this reason: You know very little as yet upon earth of the force or power you term electricity, and which, perhaps, is as good a name as you could give it; and until you, by slow degrees, by definite processes of educational advancement in this direction, shall learn more of what it really is, you will never know how or when to apply it as a re-medial agent with entire success. There has been too great a line drawn between what is termed the too great a line drawn between what is termed the positive and negative forces. As you advance further into this science, you will learn that in the absolute they are one force. Electricity, when applied under certain conditions, when it meets with certain chemical conditions, becomes a positive force. When it meets with certain other conditions, it becomes a negative force. Medical men, from observable this terms of the property of the content of the serving this, have determined that it is a power containing two definite forces, the positive and the negative. Well, this is a step toward the truth, but it is not the absolute truth.

Q.—Is not mind the means or vehicle through

which soul or spirit manifests itself? A.—Yes.
Q.—Is mind ever diseased, except the vehicle through which it manifests itself is diseased? A.-Never. You are complex machinesmuch so that you are almost past finding out; rid-dies to yourselves, and almost so to the wise ones who have ascended further in intelligence than we have. Mind is sometimes called the mirror we have, which is sometimes called the mirror through which the soul reflects its wishes. It has been a-ked: "Is mind a material force or a spiritual force?" I answer, "It is both." Being alive, it must have spirit, for they are synonymous; being the vehicle through which the soul reflects its wishes to the conditions of crude physical life, to its fellows here, it must be ma-terial. But it is not material enough to take on those diseases that are incident to the body physi cal. It becomes thrown out of balance by these diseases, but that is all. The structure of the mind is never broken down. You have been told, doubt-less, that there are no insane spirits. Well, there are none. You talk of insane spirits. Well, there are none. You talk of insanity as being a mental disease; it is not the case. It is always a physical disease, prohibiting the thinking power, the indwelling mind from being a just reflector—prohibiting the thinking part from doing what it desires to do-makes it to give an uncertain sound. When your musical instruments are out of tune, the sounds are jargon to the sensitive ear; they are very uncertain, there is no harmony. Well, it is just the same with reference to the spirit. It endeavors to play upon the physical machine, finds it out of tune—the mind is thrown out of balance. Still the soul, that which lives after death, remains

he same—sane, intact from insanity, forever and QR.—Then the method in our asylums for the treatment of the insane must be very defective.

-We have been in the habit of discovering

A.—In the main it is absolutely wrong.

usanity in the structure of the brain. I would ask, in a case where there is apparently no organic change in the brain discoverable by the microscope, whether there is, after all, a physical change in it.
A.—Yes, and in this wise: The brain, like all other portions of the human system, is supported and sustained by the blood, because the blood contains the magnetic power upon which all the machinery hinges. If, then, this magnetic power is not supplied in sufficient quantity to keep the brain in a normal state, it will become abnormal, so far as the magnetic forces are concerned; and the result will be, the spirit cannot grasp it, cannot manifest soundly through it; then the effect, of course, is insanity. The structure of the brain may appear to be in a perfectly healthy or normal state, so far as scientists can determine. But you are aware that these subtle magnetic forces defy the magnifying glass and the scalpel. They elude them; you cannot analyze them. It is only clair-

can detect them.
Q.—Do I understand you to mean that the spiritual body is not liable to disease?

A.—You understood me, or should have under-

voyance, and that in a highly developed state, that

that lives, that is, that the spirit, or the soul, the part that lives, that is, that thinks, that acts, is not liable to disease. The spiritual body takes on the reflections of disease from the physical body; but that spiritual body is distinctly separate from the spirit—it is only the machine through which the Q .- Are we to understand, then, that the spirit

of the mind, and dispel disturbing influences. Therefore it is good in insane asylums. Q.—Is it not possible to restore a much larger proportion of insane by what may be termed psychopathic means, than by the usual methods?

spirit after death never exhibited any trace of in-

Q.—Should music be used as a restorative agent A .- Yes; music tends to equalize the finer forces

Q.—Do you have any disease at all? A.—We do, certainly.

A.—Yes, I think so; and for that reason it is high time that an institution were formed, where certain patients that can be best relieved by that method can be placed. There never was a time in the history of this planet—so say the records in our life-when there was so much insanity as at the present day. It has been on the increase for the last ten or fifteen years; and this calls loudly for all those progressive conditions that the age is capable of furnishing. And that, allow me to say, which is but a bud—scarcely that—which has been so recently mooted in this city, is destined to bloom and fruit, and be gathered into a glorious harvest for the good of the insane and their friends. The angels hold it in their keeping, they have sown the seed in receptive initials, the pollen thereof shall be scattered by the winds of free thought, and soon we shall see good results. Fear April 3.

Fred Somerby.

Although I was present in the crowd of unseen ones this afternoon, I did not propose to speak; but the subject under discussion interested me, but the subject under discussion interested me, and I got so near that I was obliged to fall in to get out. So, as I am here, I will say a word myself from experience. I was insane—so they said—and so I was, doubtless; but there were times when I would feel that if some powerful will—the -so they said when I would feel that if some powerful will—the exercise of some subtle force could only be brought to bear upon my case, the cloud might be dispelled and I should be all right again. I have been told, since coming to this other life, that that was correct. But I was treated after the old fashion, which necessarily must be this in all large institutions: the whole squad of patients are called up to medicine, and they are dosed, whether they need it or not. We learn, on the other side, that it is not the fault of the superintendent, but it is more the fault of the trustees of such institutions they demand medical treatment for the patients, whether they need it or not. And, again, it is impossible for any medical men to look after so many as are placed under their care, and do jusmany as are placed under their care, and do justice to each one. They can't do it—it is impossible. Supposing they have one, two or three assistants, it is more than they can do; and the assistants have to go to headquarters; for your presents that they can do; scribing, after all, is mere guesswork. And I, for scribing, after all, is more guesswork. And I, for one, as an interested spirit in this movement, shall hall with joy the day that ushers in institutions for the beuefit of the insane, that are not conducted on Orthodox plans—that are liberal; that, if a dose of calomei won't do, give a dose of catnip; and usually the latter is much better than the former. Fred Somerby. April 3.

I lived in Augusta, Me. I was born in Belfast.
I died of consumption three years ago. I found everything different from what I expected to. I should be rorry to have my mother and my sisters come to the spirit-world so benighted as I spirit-world? No; some of my folks, that I had en the other side, carried me of to another place, and I do n't trouble myself Annie C. Knight. was. So I have made an effort to come back and tell them that it is not true—what they have been told it was. It is a world so natural that they will scarcely believe they have made any change at first. I believed that heaven was a place where God and holy spirits lived; but instead of that, it is a condition of mind; whoever is happy is in heaven. Old Uncle Joshua, that we do n't suppose over prayed in his life, who was infidel to all religions, is as happy a spirit as you would wish to see. Mother used to say he ought to go to heaven; it was a pity he could not. Although he was good, he was not a Christian, so of course he could not go; but I want to tell her he is in heaven, and such a beautiful home as he has! have never seen on earth anything like it. He is doing good just as he was here. [Doing good in your life?] Yes, sir. And he is very happy, and so is in heaven.

April 3.

William Sanborn.

My people are violently opposed to this thing, but nevertheless I am here to send them a few but nevertheless I am here to send them a lew stray shots. If they don't get wounded it won't be my fault. I don't propose to kill them, but I am aware that I can furnish no proof that my be my fault. I don't propose to kill them, but I death was entirely natural, and the result of propose to wound them in some vital part, and yet have them live after it. Now that is rather out of the common course, is n't it? Well, you see, my shots will be different from lead ones.

[You were familiar with that with the proposed of the truth. They are not now. Yes, I was familiar with them; when I died they counted sixteen, I believe; there was more they did not count. [In your body?] Yes. [Quite a large number; one, I should think, would have been sufficient.] Well, one was sufficient; but I law, and set all other law aside. Whatever may

received my discharge from this life at what I helieve you call the battle of Antietam Creek. My folks have heard that I was wounded, taken prisoner, and carried to a Yankee hospital—out up before I was dead. Well, probably if they were to see you, they would relate quite a list of grievances in that line, all of which are false, for I was killed outright. I had no chance to begin a pray--much less to finish one-hefore I was outside of my body; and it was buried with I can't 'tell' how many others. It shared the fate of all that fell on that field, except those who had friends to take them off. Before going into battle, I sent home, by a trusty friend, a ring given me by my mother on my twenty-first birthday, a watch given me by my father, and several little pocket given me by my lather, and several little pocket articles, all of which I cannot remember now; for I was vividly impressed with the fact that I should be killed in that action, and I was.

And now what I ask of my friends is that they

look into this thing. It won't harm them; if they find it false, they will not have lost much; if they find it true, they will have gained what will be to them of more value than all the world. April 3. Good-day, sir.

Scance conducted by Dr. J. B. Ferguson; letters answered by "Vashti."

Almighty Spirit, we pray thee, while we shall worship thee this hour, that thou wilt absolve us from past errors and inspire us with present truth that shall lead us to heaven and to thee. Amen. April 4.

Questions and Answers.

Ques.—(From a correspondent.) At Music Hall, Boston, Nov. 13th, in answer to the tenth question, the spirit says: "Whenever science dis-covers a law in one direction, it makes that universal, and says there shall be no law in another direction. For instance: the law of gravitation is said to be universal, and you well know it is not. for granted that, when science lays down a law, it is one half, and that there is another half somewhere, not yet discovered." It is a scientific law of gravitation, that needs no proof, that all obects tend downward when placed on an inclined plane without power of resistance. Now, are we to understand, by the last part of the spirit's answer, that there is another half not yet discover ed, that will enable objects to roll up an inclined plane?

Ans.—I should not place the limit of the sub-ject in this manner myself, but I should rather believe, from observation in the spirit-world, that all these various laws termed natural, which are observed and studied by the scientists of earth, are but branches of one eternal, universal Whole —God, and that the branch called the law of gravitation is no more absolute in itself than is any other; but when interfered with, when opposed by a force superior to itself, can be over-come; not reduced to annihilation, not broken, but simply overcome—held in abeyance. Nature teaches us, if we read her record correctly, that no law can, by any, possibility, be broken; but we think that all can be overruled.

Q.—(From the audience.) I would like to ask

Do n't confound the part that thinks with the machine through which it thinks.

OR.—I understood that it had been said that the by our Orthodox friends?

A.—I think that, in so far as followers of Christ and believers in him practice what he preached, he becomes unto them a saviour, and, in conjunction with themselves, atones for their sins; spirit after death never exhibited any trace of the sanity. That is why I asked.

A.—And you understood rightly. There are no insane spirits. We have no insane asylums with us; we need none. junction with themselves, atones for their sins; but I have no belief in the popular theory of the atonement, as beld by the churches, because I know that it is but the outgrowth and offshoot of heathen mythology. "Without the shedding of blood there can be no remission of sin." Is this truth? Ask your own reason, and let it answer. Is it truth? The churches answer it is, and the nman soul answers it is not. Truths are truths wherever found-falsehoods are falsehoods wherever found. It makes no difference whether they are in the covers of the Zend-Avesta or the Holy Bible, it does not change their character at all. Q.—Is the spirit form the same we have here, or equivalent to it?

.-Yes, as long as the soul has need of such a form.

O-Is it able to see earthly objects without a medium?

A.—No, it is not.

Q.—Does a deformed body remain so in the spirit world?

A.—No. Deformed bodies are the result of an interference with natural, not with spiritual law, so that while the body natural is deformed, the

ody aniritual is not. Q.—Does the spirit ever lose its individuality? Q.—190es the spirit ever lose its individuality?
A.—Yes; for strictly speaking, one's individuality is constantly on the wing. You are not precisely this hour what you were the last hour.
You possessed quite another individuality in childhood from what you possess to-day.

Q.—Does it ever lose past events A.-Yes; except as records which the soul has A.—Yes; except as records which the soul has the power, if it chooses, to call up—to bring into the present. You do not remember all the inci-dents of your childhood; and yet, if the right con-ditions were brought to bear upon your soul, you would instantly recollect those scenes and revert back to them, showing that the soul has the power, under proper conditions, to call up into the present all the scenes through which it has ever

Q.—Can our spirit friends see our spirits?
A.—They can, at all times.
Apr

Bill Davis.

I feel so strange here. [What seems to be the matter?] I do n't know as anything. [Do you know where you are?] Yes. I was drowned; we had some kind of an accident—I do n't know what. I got pretty well hurt before I was drowned. My arm was broken, and my head was stove in one side of it; I could have saved myself if it had n't been for that. I was a fireman—was on board the "Central America;" and this happened

in 1857.

I have been trying to learn enough about this business to get back. I have got a mother who believes that angels can come back, but that friends can't come back; and I want to get to her, if I can, to straighten out some affairs that I have if I can, to straighten out some affairs that I have just learned, a while ago, have been crooked ever since I left. My name, Bill Davis. I hall from Oswego, N. Y. What I want, is a chance to sneak with her; and they told me if I came here, it would be the most direct way to get at it; that's all I know about it. [Yes, if she gets your message, it will undoubtedly give you an opportunity.] Don't forget the stance's name and the ty.] Don't forget the steamer's name, and the time, will you? ["Central America."] Yes. I realize she was lost, but I don't know. I know I and took care of me; and I don't trouble myself about what has been done, and what's going to be done. I asked, "what's the matter?" and they said, "an accident that's all." As long as I they said, "an accident, that's all." As long as I found a good harbor, I thought I ought to be satisfied. [Have you been back to earth much?] I have been trying, ever since I learned about it to come, but I could not learn very quick how to control the medium. Found one in Oswego, but could not do anything with him; he was not fit for me, somehow or other. I saw others could, but I could not.

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A

Capt. Andrew M. Perry.

I am here that I may reach my family, if possil am here that I may reach my family, it possi-ble. I have been absent from them, by death, for thirteen years. I was known here as Capt. An-drew M. Perry; and the place I called my home was New Bedford.

There were circumstances attending my death which have left doubts, in the minds of my friends, as to my dying a natural death, as they call it. I

I left a wife and one son. If they desire to rid been sufficient.] Well, one was summed been sufficient. Well, one was summed been sufficient. I half from Greensboro', Alabama, and my name, Sanborn—William Sanborn. I was second lieutenant in the Third Alabama Artillery, and I received my discharge from this life at what I believe you call the battle of Antietam Creek. My lieve you call the battle of Antietam Creek. My been I died a natural death, and no one should be charged with blame because of my death.

Good day, sir.

Come up, let tuere of an increase till light shall into the case till light shall they will see by material means—by material evidence—that I have spoken the truth when I say, here, I died a natural death, and no one should be charged with blame because of my death.

Ella Sturgis.

I died on the 11th of March, 1869, in the city of Boston, State of Massachusetts. My disease was scarlet fever. I was seven years old. My name, Ella Sturgis. I don't know where father and mother are. I can't find them. [Have n't you been able to yet?] No, sir. [They must have placed you away off in the distance] Yes, sir, they do; and now I come here to tell them to find me—find where I are not then reached. and now I come here to tell them to find me—find where I am, and then we shall meet, because I shall be always trying to find them; but if they don't try to find me, I don't know how I shall succeed. Good-by, sir.

April 4.

Daniel Sweeny.

[How do you do, sir?] Well, stranger, I take it I am all right. I hall from Detroit, Mich., and I want to reach a brother I have got there, if I can. I was not born there, by any means. I was born in Ireland. My own name is Daniel Sweeny, born in Ireland. My own name is Daniel Sweeny, and my brother's, Michael. We had words about a family affair, just before I took sick and died, and he is troubling himself about it more than there is any need of at all, for I am all right. I don't care a feather about it, any way. No, sir; no, sir; and I don't want him to trouble himself any more about it, because it is like this: He is thinking about it all the time, and worrying because he had the fuss with me. I go right there, and I get into the trouble myself; and he goes and gets drunk about it, to drown his troubles. and gets drunk about it, to drown his trouble; and faith, I am drunk as the devil myself, with him. Yes, sir; that's the way it is. I do u't like it at all. Now, you see, he took the pledge, and was all right for five years, and since this trouble he took up the drink again, and every little while he is drunk, to make himself easy over that; and it is the worst thing he can do for himself, and me too. Now it is like this: I come to give this warn-So one is just as possible as another, as to whether ing, which I know very well he will get; and if er objects tend upward or downward. Take it he do n't heed it, it is not much absolution he will get from the Holy Father when he comes to him after it. Faith, I know that will settle it with him, because he don't like too many sins upon his back. He likes to get rid of them every little while. [That is right] Yes, it is right for him, and it was right for me, when I was here; but, fatth, between you and I, I learned something

(To the Chairman.) Good day, sir; may God and all the angels bless you while you are here, and give you a good welcome when you get ready to leave.

April 4.

Séance conducted by Father Shaw; letters answered by "Cousin Benja."

MESSAGES TO BE PUBLISHED.

Monday, April 10.—Invocation: Questions and Answers; Eldora Reed. of Lundondorry VL. to her parents; Charles Frust: Adward T. Taylor (Father Taylor), to friends.

Tuesday, April 11.—Invocation; Questions and Answers; Robert Duncan, of Scotland, to his brother; Hary Pierault, to Sister Angelia. of the Sisters of Charity, Boston; ames Thompson, to his brother;

Thursday, April 13.—Invocation; Questions and Answers; Elieu Supphens, of Baston to her mother; Thomas Nichols, of Boston; Semstor Lane, to a friend; Polly Searle, of Townsend, N. H., to friends.

Passed to Spirit-Life:

From the earth-home of his parents, (Mr. and Mrs. E. B. Wheeler, of Groton, N. Y., July 15th, 1871, Lynn H. Wheeler.

aged 16 years.

In the early, sudden and unexpected departure of this excellent and noole young man, have the hearts of parents and many friends been made sad. The only child of two loving and harmonious being, he received from his introduction into the world the best of attention and instruction that love could impart. He, with his parents, had not only faith but knowledge in the life beyond this dim and infant state of existence, and as he approached the boundary of this mortal life, sweet and heavenly music from the other side satisted and cheered him on his journey and in his passage to the Summer-Land of Immortality, from which he has already made several convincing and satisfactory visits to his sorrow-atricken parents. His tuneral was attended from his late residence on the 17th ult, by a large concourse of people, including the Progressive His luneral was attended from his late resource on the firm ult, by a large concourse of people, including the Progressive Lyceum of McLean, of which he had been an active and honored member. A comforting, spiritual and consoling address was given on the occasion by Rev. J. H. Harter, of Auburn, N. Y., after which the new made grave in McLean Cemetery received—with roses and flowers, as well as with tears—the carth-form of the beloved Lynn H. Wheeler. Com.

From his residence at Solsville, Madison County, N. Y., on the 23d of July, Bro. Tyler.

the 23d of July, Bro. Tyler.

Sixty-three years and over had he spent upon the same plat of ground, which compassed his existence from the cradle to the grave. During this period he had become widely known, from signal traits of character too rarely met in the world at large. He needed only to be convinced of the truth and rectude of any cause, to tender to it his unflinching support from its infancy through. His mind was clear and placid as a lake to his last moment. Deacons, ministers and laymen, whom he solicited to visit and converse with him, were assured again and again that the beautiful ferry across the river, in which Sp. titualists are taking passage, was seen and known to be manned by angels from the other side, and that no known conveyance was half so cheerful and enticing; and in that mass of humanity gathered to pay him their last respects, many no doubt for the first time listened to the gospel of Spiritualism from the writer.

From Traverse, Mich., July 21st, Miss Harriet Johnson, in

The immediate cause of her decease was consumption, from which she long suffered. She was a medium of great promise. Mrs. Dr. H. R. Knaggs, trance speaker, addressed a large audience of Spiritualists and skeptics at the funeral.

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4w*-Aug. 5.

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6w*-July 29.

MRS. L. W. LITCH, Trance, Test and Healing Medium, has removed to 183 Court street, Boston.

Aug. 5.-2w*

Aug. 5.—2w*

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Aug. 5.—8w*

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ADVICE.

A young friend asks us what he shall do, and how he shall live, to make life most profitable to himself and useful to others. We cannot condense more and better advice on this subject than is contained in a simple sentence in that inimitable poem of Shelley's-QUEEN MAR: "Learn to make others happy." Kind acts, gentle words, charity and sympathy, always pay good dividends and are never lost, no matter how received; they are like deposits in a savings bank, which may be received by a cross and abusive clerk or officer, who cannot deprive you of the amount nor lessen

Live up to your own moral and religious standard, and do what your own conscience approves, regardless of the opinions, of others; but never make angry and wrangling warfare with society, and its measure of right and wrong, nor its rules of life. Lowell says: "The feller that first gets mad is most offers wrong." Keep out anger and hatred as you would a burglar and thief. Keep out envy and jealousy as you would keep snakes or vermin out of your house.

You cannot have too much love, nor can it be too universal; but the libertine's lust, and the dissipated and vulgar debauchery, so popular in fashionable and even in what is called respectable society, are like a fire on your parlor floor, or in your library: it will burn you out and ruin you if not immediately put out. The ignorant and victous often mistake pure love in others for these qualities, having no other in themselves, and measuring others by themselves.

Eschew, but never chem, tobacco, and avoid liquor as you would a viper, which, once warmed in your bosom, is sure to bite you with deadly poison. Keep out of all partisan quarrels and wrangling disputes, or look calmly on and learn the lesson without taking part. Be always prompt, faithful and honest, however many regues you may have to deal with, and always overpay the deserving poor when you can, especially your washerwoman. Keep out of all churches, (we mean as a member, not as a visitor,) lawsuits and secret societies, that bind your belief, as you would out of fevers and confinement. Churches obstruct the soul's growth, lawsuits impoverish you and impair your natural integrity, and secret societies teach you to be partial and selfish in your charities and sympathies. Let the world be your country, and to do good your religion, as that noble patriot, Thomas Paine, said his was. Live soberly, industriously, affectionately, thoughtfully, and deal as justly as you can with all, and you will go out of this life with all the rewards it can bring, and be sure of a glorious reception and joyous life in the world beyond.

We are closing the shutters for the night of our long and tollsome day journey of life, begun in the outskirts of society, deep down in poverty and ignorance, and high up in the rocky regions of the Granite State. A pauper slave at five years of age; and a fugitive, without the rudiments of education, at fifteen; a homesick and penniless Western wanderer at twenty-two, and a povertystricken day-laborer, with a family, at twentyfive; a pedagogue, politician, legislator and lecturer by turns; drifted by the waves, and washed with the sands of society, till our uplifted hands were caught by sympathizing spirits, in a higher but kindred sphere, since which we have been helped over the rough places, and our life smoothed into a peaceful channel, where its waters, no longer turbid, flow smoothly and sweetly along toward the ocean of spirit life, into which they will soon empty. Through all this turbulent life, we have never been sued nor prosecuted at law and seldom dunned by creditors, never quarreled with a fellow being, was never intoxicated, we never swear, neither by law nor in anger; but we have had but little chance to do good, as poverty has been a constant companion and barrier to the struggling desires of the soul. The little kindnesses scattered along the years in which we have made others happy, shed a halo around the evening of life, as the setting sun does on distant lands, and no prejudice of enemies and evil doers, with their background of darkness, can tarnish the gilding rays. In the world beyond we are fully known, and our heart leaps with joy at the prosnect of soon being there.

PRE-EXISTENCE.

The doctrine of preëxistence, as we understand it, is entirely distinct from that of re-incarnation Few of those who believe in precxistence have any evidence or argument to show that any conscious state or stage of existence has taken place on this earth prior to the present. Most of them, so far as we know, think that one life here and in the spirit-life to which this is attached, is sufficient. We can see no necessity for repeating an existence on only one planet, when an infinite universe is filled with worlds, and eternity is not long enough for us to visit each one and see, hear, feel and enjoy all they can afford us. Variety in infinity is now quite well established as a condition of the universe.

Eternity must of course extend equally both ways from any point of what we call time. Hence our lives, to be eternal, must extend both ways alike from the brief point of this earthly semiconsciousness, for it is little more than semi-consciousness that we possess here at best. The first point we attempt to establish in an argument for preëxistence is that our ephemeral forms, with all the faculties and senses, including of course consciousness, are the production, outgrowth and effects of the vital spark which we call the SOUL GERM, or divine essence of each conscious being. Second, that this divine essence or soul germ must be eternal in duration, and may be indivisible, indissoluble and unchangeable. If this be the nature of the divine essence, or mind of the universe, it surely is of all its parts, and if we are parts or particles of the Divine Mind, and unchangeable in nature and essence, we must have been eternally the same, however much we may externally put on and off the garments of form through which we make our appearance and enjoy and suffer in conscious existence. Most persons object on account of having no recollection or memory of the past existences in other forms and on other worlds of matter, in its crude or its spiritual state, but this makes no substantial argument against a theory or principle. Memory is fickle, ephemeral, unreliable and uncertain. It at best extends, in this life, only through a few days or years, and continually switches off at its extreme end, like the lash of a whip in constant use. It is not probable that we reach our full power or develop our spiritual memories in this ife, nor in the immediate future or communicat- | vast possessions of land and herds; but we do Cape.

go forward to the stages beyond.

To us the cycles and changes from world to world, between the immensely long periods of unconsciousness between the days of our normal the following pertinent and truthful remarks: and active life here. We lie down to forgetfulness and unconsciousness, with no fear, at the end of a day of wearying toil, but with a full expectation to arise to renewed consciousness and erjoyment on the morrow; and we do not see why a spirit may not lie down, at the end of its earthly cycle day, to awake, on a new world, in a new form, in which it can again slowly unfold its powers and enjoy its divine life to the full extent of its finite capacity. Taking on, living in, shuffling off and escaping from the forms in which and nal life, and be better for us than wearing crowns, holding palms and praising God through the countless ages of the future.

We confess to knowing but very little, and be-

OLD WINE IN NEW BOTTLES.

Our friend, Clark Irvine, of Oregon, Mo., calls our attention to Zell's Cyclopædia and an article on Babism, which gives a detailed account of a attendance, has become a moral and intellectual power, new incarnation of God (or a God) in the Bab who which frightens the timid creed-bound souls, awakens the began to preach from his Godhead in 1843, and indifferent to unaccustomed thought and interest, and fills who, although put to death, relippeared in another person and stuck closer to his worshipers than the hopes and aspirations. Christians' incarnate God did in the early times of their history. It seems that the moral precepts of Bab are as good as those of Jesus, and his followers increase faster under similar persecutions and bear trials and martyrdom fully as well. We are often astonished at the ignorance and superstition of our own age and even of those immediately about us, so we need not go far back in history, nor far away in distance. To us it is wonder enough to see men like Miles Grant and his followers honestly believing in and expecting a physical resurrection and personal visit of Jesus to sort and judge the living and dead, and give the earth and eternal life to those who believe as they do, and turn the others out to a second death and annihilation. There are some parts of Christianity about as bad and ridiculous as Babism can be, and it is against these errors that lieat our very doors that we have mostly aimed our shafts.

The truth is, man is by nature 2 religious being, and If not sufficiently intelligent, educated and refined for a rational system of religion, will grasp at what is near and embrace it, as hunger will compel people to eat food that better conditions would wholly repudiate, such as snakes, ants. &c. These rude, vulgar and absurd dogmas, among which we class the incarnation, birth, death, and resurrection of a God, are only adapted to a rude and early stage of human intellect, whether it be in Bab, Kreeshna, Brahm, Buddha, or Jesus.

A CALL FROM E. V. WILSON.

Those who do not know Bro. E. V. Wilson cannot tell how much we enjoyed the short visit he made us at our store, July 18th, on his way from Southwest Missouri to Chicago. We talked over a large amount of territory and a wide scope of subjects, and we were renewed in our former belief that no one speaker in the ranks can endure as much mental and physical labor as Bro. Wilson, and that no one is doing as much in awakening an interest in new minds and exciting to activity the old believers as he is. We need him in St. Louis one month, and trust we shall have him in the winter to shake up the dry bones of the the inclemency of the weather no meeting was held at the whatever is best, about settled speakers, one where the friends gathered to greet the new arrivals, and thing is certain—he cannot be settled by all the clergy and opposition, nor by our societies; nor is it his business to settle into quiet rest the minds of the people where he speaks, but, on the contrary, to awaken discussion, arouse the mind to action, and agitate the subject of spirit-life and intercourse. We are so situated that we hear often, both orally and by letter, from parties where he has spoken and given tests; and the testimony is, unanimously, that he does the cause great service, and they want him again:

Bro. Wilson is looking quite well, although he shows the effects of excessive labor, and is wear ing out: but we hope he will hold out until some Elisha is ready for his mantle, as we cannot disnense with his services in the West to which he is peculiarly adapted. A free, frank and busy people cccupy what we call the West, and it requires something strong, bold and startling to call them from business and interest their attention, and he is the man to do it.

"THE FUTURE GREAT CITY."

A new, improved and enlarged edition of this book has just been issued by order of the county court, and prepared by its author, L. U. Reavis. There is more statistical and other reliable information about St. Louis, Missouri, and the West generally in this book than in any one work in print, and it could not be got out and sold in the trade for less than one dollar; but by the aid of the county and kindness of the author, we can send it by mail, on receipt of twenty-five cents, from our office at 601 North 5th street, St. Louis, Mo., in the second edition, 136 pages; or for thirtyfive cents, in the third edition of 214 pages. The amount of labor expended on this book by Mr. Reavis should entitle him to a handsome fortune; but, instead of this, he donates it to the city and county, asking only that it be placed before the people. This is a generosity we have rarely met | haustible theme-which necessarily at first had to be disinwith in our life experiences, and should be rewarded by those who are able.

"The promise of God to the Israelites was, 'I will give you rain in due season; and if we be Abraham's seed, and heirs according to the promise these words are for us. To those who have ther reason for such faith they may stand as no other reason for such faith they may stand as ton. Dro discussions universal and the deep bass of a Divine assurance that it always rains when it whenever his rich, mellow voice rolls out the deep bass of

'The promise of God"—who was the God, and how was his promise made? If this God rains and reigns, did then and does now, why say it rains? Who or what is the it which rains? If it rains when it ought, and never when it ought not, who fixes the ought, or gives the authority in by Mr. Charles W. Sullivan, of Boston, followed by short advolved in the determining word? We have often dresses until eleven o'clock, when the regular address was heard it said, "The Lord reigns;" and by this it given by Mrs. Abby N. Burnham, of Boston. "Our Conseems the Jews had a Lord God that rained over duct in Life" was the theme and her excellent practical them as well as ruled over them. But who would have ever suspected that the Universalists were and made to sparkle in a pure spiritual light, that even "Abraham's seed, and heirs according to the promise?" Abraham, if we recollect the scrip-

ing spirit state of existence, but we may develop | not see any signs among the Universalists of our a condition of spiritual powers before we leave country that they are a part of this progeny, or the cycle of this globe-life, in which memory may "heirs according to the promise." We think this reach back of this earthly life and knowledge and claim is not well established, although the rainy Sundays may be "prayerfully used."

JUNIUS HENRI BROWNE, in one of the best spiritual unfoldment in the spiritual spheres of and ablest articles on "Women and Wives in each world, are typified in our nights of rest and America," published in the Galaxy, closes with

> "Foreigners often inquire what becomes of all the fascinating girls for which America is so renowned. The question is easily answered. They die in early wedlock, which so frequently proves the grave of love. The connubial state, as mismanaged by us, generates an asphyxia in which gallantry, sentiment and tenderness soon breathe their last."

EF We have a few sets of our four books, Life-Line of the Lone One," "Fugitive Wife." American Crisis," and "Gist of Spiritualism." which will be sent by mail on receipt of \$2.25 through which we suffer and enjoy, may, for Those who want must send soon, as some of aught we know, constitute the work of our eter- them are nearly out of print. Address Warren Chase & Co., 601 North Fifth street, St. Louis, Mo.

Cape Cod Camp Meeting.

Nickerson's Grove, at Harwich, is already associated with lieving nothing we cannot see as consistent with many pleasant memories of intellectual and social enjoyreason, but we are constantly learning, and many ment, experienced during the three successful camp meettruths we once ignored are now made plain to us. | ings held at that place—the first two having been held at other localities.

> This series of meetings upon Cape Cod was inaugurated five years since; and from that time to the present, the interest of the people has steadily increased, until the farreaching influence of the radical ideas promulgated with such undeniable ability by the large corps of speakers in the souls of all lovers of freedom and progress with new

> On entering the grove this year, we notice some improvements. The young cake are perceptibly larger by a year's growth; a new, commodious and ornamental covered stand has been erected, for the use of speakers and the choir; an increase in the number of tents is observed, some permanent vooden structures having been built; and the large refreshnent tent, where nearly all the visitors are to get their meals, is placed upon high ground, and offers a pleasing contrast to the dark dining-room of last year, at the foot of the

> But the weather on Tuesday, at the time appointed for opening the meeting, was decidedly unpropitious; consequently, few had assembled, and that few engaged in a soini conference meeting during the evening. On Wednesday morning the meeting was formally organized, and the following officers elected for the ensuing year: President-Geo. W. Smalley, Harwich; Vice Presidents-Geo. A. Bacon, Boston, and Capt. Heman Snow, Dennisport; Secretary-Abby N. Burnham, Boston; Business Committee-Doane Kelly, Zabina H. Small, Watson B. Kelly, T. B. Baker, Heman Snow. The morning session was continued as a conerence, which was participated in by Geo. A. Bacon, Capt. Smalley, Moses Hull, Wm. Brunton, Abby N. Burnham, Soth Shaw, Samuel N. Long and Sidney Howe. The speeches were short, pithy, hopeful, cheering, and altogether calculated to impress the hearers with the belief that "there was n't going to be much of a storm," and that t would be a difficult thing to dampen the arder of this meeting, anyhow. The assembly adjourned for dinner, with aigh hopes that it would n't rain, and came together again or the

Afternoon Session, at two o'clock. After arenvocation by Mrs. Abby N. Burnham, Rev. Wm. Brunton, recently from England, formerly a Unitarian clergyman, was introduced by the president. Mr. Brunton is a young man, of slight frame, sensitive, nervous organization, bright, clear eyeand countenance indicating sincerity, intelligence and culture. His manner is easy and self-possessed, and with a clear and penetrating voice, he presents his scholarly thoughts, clothed with considerable poetic imagery, and with all the carnestness and fervor of immediate inspiration. The place, the occasion, and the purposes of the meeting suggested the theme of his remarks, which were genial and inspiring, calculated to bring the audience into harmony with Nature; to appreciate the uses of all the varied conditions of life; to realize the privileges of the present hour-the necessity of radical thought and speech, and personal efforts to attain the highest degree of culture.

Wednesday Evening .- Moses Hull (who has recently advertised for sale his former title of "Rev.") had been announced as the regular speaker of the evening, but owing to "Future Great City." Whatever may be said, or stand. A large tent served the purpose of a conference, Hull, Dr. H. B. Storer, I. P. Greenleaf, Geo. A. Bacon, Miss Helen Grover, Abby N. Burnham and Samuel Long occupied the time with remarks. [Note.-Informal speeches among Spiritualists, at their social meetings, are quite different from the old style of "testimony" which prevalls among the evangelical sects. Stagnation of thought, under the old theological system of repression, produced formality of speech, so that you were always sure of hearing the same old cut-and-dried phrases, without any sap of meaning or vitality of interest in those who uttered them. Spiritualists, on the contrary, influenced by new ideas and experiences manifest great variety of thought and forms of expression, as well as spontaniety of feeling.]

Thursday Morning .- After singing by the choir, short addresses were made by Miss Grover, Mrs. R. Briggs, A. E. Carpenter, followed by Moses Hull, whose address upon The Mission of Spiritualism into the World," was a concise statement of the essential characteristics of Spiritualism as a radical revolutionary power, illustrated by copious examples of its influence in the history of Jesus, in the progress of science and thought, contrasting the present time with forty years since, and the present liberal ideas with the various forms of theology, and concluding with a general analysis of modern manifestations, and the laws thereof.

The afternoon session was occupied by two addresses from Miss Helen Grover, recently from the West, now of Boston, and George A. Bacon, one of the editors of the American Spiritualist. The remarks of Miss Grover were clothed in plain language, easily to be understood, and were based upon her personal experience as a medium, first as a healer, and atterward as a public teacher of the new philosophy, illustrating the methods by which angelic purposes are ccomplished through human instrumentality.

Mr. Bacon, on being introduced, said he was prepared to read an essay, but, obcdient to spirit whisperings, he would lay it aside, and attempt to utter the promptings of the hour. Prececupation eften proved as much a hindrance as a help, y preventing the ready flow of inspirational thought. After alluding in appropriate terms to the picturesqueness of the scene before him, he proceeded to dwell at length on "The Significance of Missions," referring to the emphasis which Spiritualism bad given to certain words, terms, phrases, &c. constituting a nomenclature as peculiar as it was original. His subject involved the mission of Spiritualism-an inex tegrative and aggressive. This was its primary stage. Other points were duly considered, when he concluded with an carnest word in behalf of its educational tendency, which was to liberalize the thought, to clarify the vision, and to

render entirely catholic the whole man and woman. The evening session was conducted as a Conference closed with an hour's address by Isaac P. Greenleaf, of Bos ton. Bro. Greenleaf is a universal favorite on the Cape, and ought to rain, and never rains except when it ought to rain, and never rains except when it ought to rain. Rainy Sundays are, therefore, by Divine appointment, and, as such, are not only to be acquiesced in, but to be well studied and prayerfully used."—Universalist. lying all the subjects of our discussion?" was the theme of his remarks. "Spiritualism is God Almighty's sword, cutting its way through the world, producing a revolution in all the affairs of life, that the soul may be unfettered, and enabled

to attain its high destiny." On Friday morning, the meeting was opened with a song suggestions were so wreathed about with poetic imagery, commonplace duties and relations seemed glorified by the uses which they were shown to serve. This address was especially well received, and favorably introduced Mrs. ture aright, was promised a large progeny and Burnham as an inspirational speaker to the friends on the

Friday Afternoon .- It being understood that Prof. Wm Denton was to speak at this time, the audience was largely augmented, numbering nearly two thousand persons. Prob ably no public speaker in New England, whatever subject o thought he may represent, affects directly the thinking o so many minds, as this thin, slender, nervous, square-browed conociast. Facts, "stubborn facts," swim in the rushing tides of his discourse, as globules in the blood, vitalizing it, and carrying the very elements of mental and moral growth to all who hear. "Blood is thicker than water," says the old adage, and "will tell;" and so, whenever Denton speaks, the people come together to hear one who speaks as having the authority of Nature to sustain him, and not as the parrots who repeat only what theology has taught them. His subject was "Growth vs. Creation." in which he argued that the creation of the universe as detailed in the book of Genesis was absurd and impossible, and totally opposed to the revelations of Nature and science. Evolution or growth, in accordance with what is known as the Darwinian theory, was happily illustrated by mental pictures of the periodic rings that indicate to the geologist the successive stages in the growth of the earth, as we may all observe the annual rings of tree-growth which indicate the character of successive seasons. The growth of men, of bibles, of ideas and customs, of machinery, of institutions, and of personal character, were all dwelt upon and illustrated, the lecture forming a composite statement of the subject, clear to every mind, and convincing to the unprejudiced judgment.

Some allusions to Jesus, in the course of the lecture, in which the Professor demurred from the popular notion of his being the best man that Nature ever has or can produce.

excited Mr. Isaac Small, who is on hand every year for that special purpose, and he "stood up" for his Lord and Saviour, in remarks which, if not new, were at least earnest. Isaac made so many errors in attempting to report what Mr. Denton had just uttered, as to suggest the doubt of his being good medium to represent what is said at the Camp, when he comes to review it at the Little Zion Tabernacle, or wherever it is that he edifies the small company, of the faithful. Mr. Denton found it necessary to decline according Isaac's amendments to his lecture, and the occurrence led to some urther discussion, short speeches being made by Loring Moody, Dean Clark and A. A. Wheelock, when the session closed and the large audience melted away.

The evening session proved to be one of the most interest ng occasions of the meeting, the conference being devoted to the relation of facts and experiences in Spiritualism. It was opened by Bro. Moses Hull, who gave us a rapid glimpse f his progress through the Baptist and Advent church into Spiritualism, led by spiritual intervention, as abundantly demonstrated by mental and physical phenomena. Dean Clark, Geo. A. Bacon, Wm. Denton, A. A. Wheelock and A. E. Carpenter participated. Prof. Denton's verdict that this was the best conference meeting he ever attended, is participated in by your reporter, who would suggest to the conductors of other meetings that the relation of facts and personal experience is worthy to occupy the time of at least one entire session.

Not much can be said in favor of Saturday, in a meteore logical aspect. But for the irrepressible character of the meeting, the reign of the rain would have been acknowledged, and the subjects thereof would have gone home. But after the Conference had been abruptly closed by an extra dash of water, the first full in the storm was taken advantage of, and temporary tents in the shape of umbrellas covered an ager crowd, who gathered to listen to young Boanerges, A. A. Wheelock, of the West. Your reporter heard certain sounds, which might possibly be muttering thunder in the distance, but on coming out of the tent, discovered that they proceeded from the direction of the stand, and were in fact the stentorian utterances of the aforesaid Wheelock. His subject was an inquiry as to "What has been and is to be the result of the manifestations of spirit power?" One result evidently was to fire his own soul, and illuminate his own mind, and amplify his own vocabulary, so that for an hour he poured forth a most logical, eloquent and satisfactory statement of the 1st, Destructive, and 2d, Constructive work of Spiritualism, of which, did space permit, we would give a digest. But that may not be.

The afternoon session was opened by Loring Moody, of Boston, who read an extract from an able original treatise on the Philosophy of Life as involving the Origin of Species. This essay has received very high commendation by several distinguished thinkers, and a portion of it will be found as a contribution to the August number of the Radical. Mr. Moody was followed by Dean Clark, who opened the Conference with an address upon the same general tonic, and was succeeded by William Brunton. Saturday evening being stormy, no session was held.

Sunday Morning .- Contrary to general belief and the adverse prophecy of experienced Cape Codians, the sun shone out at early morning, and, after contending for a short time with drizzling clouds, gained the ascendency and maintained it through the day. Excursion trains were run along the line from Hyannis to Wellsleet, which, together with long lines of carriages that came streaming toward the camp ground from all the neighboring towns, brought together a oncourse of people, variously estimated at from four to five thousand. The usual morning conference occupied one hour, after which the excellent volunteer choir that had furnished music throughout the meeting, introduced an inspiring selection from the Spiritual Harp. I. P. Greenleaf, of Boston, then delivered the first regular address upon "Cause and Effect," tracing the conditions of mind and so cicty that now exist, to their appropriate natural causes, denying all supernatural interference, and finely illustrating the tendency of liberal teaching to produce improved conditions of mind in the time to come. Dr. H. B. Storer was next introduced, and the Secretary says, "After a happy exordium he proceeded elequently to unfold the influence of Spiritualism upon the development of personal character."

Sunday Afternoon.-The choir sung, with fine effect, "The angels are coming," after which Moses Hull was introduced as the speaker for the afternoon. He selected a text from 2d Thessalonians ii: 11-12, containing that endearing exposition of the divine character where it is said that "God shall send them strong delusion that they should believe a lie that they all might be damned who believed not the tenth etc., and commenced his discourse with a vigorous protest against any such damnable doctrine as being divine in char acter or worthy of belief. He spoke under great disadvantage, suffering from a cold and severe hearseness, but gave outline to a grand and comprehensive discourse, which the failure of his voice alone prevented his fully unfolding to the universal regret of his audience.

Mr. A. A. Wheeleck, being upon the platform, was then called upon to improve the occasion, which he did in a very able address, upon the question, "Which shall we trust, Christianity or Humanity?" that elicited close attention, and seemed to move the vast audience toward a higher ap preciation of the essential dignity and value of the commo nature that we bear. A synopsis of this address we shall publish next week. He closed with the following improvisa

Oh. the world is marching onward. "Oh, the world is marching onward,
With a grand, resistless tread,
While the anthems of the living
Drown the mournings of the dead.
Yes! humanity is waking
From error's gloomy night—
Christian forms and shams are breaking,
While the cause of truth grows bright!
God and Man forever blending
In the human furn divine.

In the human form divine, Give us trust in life unending That must Christian hopes outshine."

Sunday Evening .- The closing session of this eminently uccessful meeting was called to order at 7½ o'clock, the President stating that it was desired to have the time occupied by as many speakers as possible, limited to five minutes each, in a kind of spiritual love feast. The invitation was accepted by Miss Helen Grover, Sidney Howe, Samuel Long, Mr. Hall, Mr. Williams, I. P. Greenleaf, Mr. Baker, M. V. Lincoln, Amasa Robinson, Dean Clark, Dr. H. B. Storer, Capt. Gilbert Smith and Capt. Ephraim Doane, of Harwich A. E. Carpenter, Moses Hull, George A. Bacon, Seth Hale and A. A. Wheelock.

On motion of Dr. Storer, a unanimous vote of thanks was assed to Capt. George W. Smalley, for the able and impar tial manner in which he has presided—to the Committee o Arrangements, the Choir, and the friends whose house ave been opened to accommodate the visitors. Thanks were also tendered, on motion of Capt. Zabins

imall, to the speakers who have so ably fed the listening crowd during the various sessions. Thus closed the Fifth Annual Camp Meeting on Cape Cod

B. F. Underwood, of Boston, says the San Joa-nuin Republican of July 17th, delivered two lec-tures at Mozart Hall yesterday, one in the afternoon and the other in the evening, both of which were largely attended, the audience in the evening numbering over five hundred. The subject of the evening lecture was: "The Influence of Christian-ity upon Civilization."

MICHIGAN.

Meeting of the Friends of Eternal Progression.

The "Priends of Eternal Progression" held their Quarterly Meeting, July 15th and 16th, at Windsor, Mich .- speakers present, Mrs. L. A. Pearsall, of Discoe; Mrs. Ward. of Ohlo; G. W. Lusk, of Eston Rapids; Father Woodworth, of Leslie; Mrs. Edgar and A. Gansley, of Lansing, and Rev. B. C. Macumber (Free Will Baptist clergyman.) All spoke to the general satisfaction of the audience. Mr. Gansley addressed the meeting in the German tongue. The scene was enlivened by sweet music by Prof. E. H. Bailey, of Charlotte, and seldom have the banks of our beautiful, grand river been the scene of a more pleasant and harmonious grove meeting.

Prof. O. S. Inghan, of Charlotte, Dr. George W. Lusk, of Eaton Rapids, Mrs. Macumber, of Doltz, Levi Bolls, of Grand Ledge, and Hiram Merrils, of Windsor, were appointed as Committee on Resolutions. A severe shower occurring durng a part of the services, an adjournment to the house of Jabez Ashley took place. The following preamble and resolution were unanimously adopted:

W hereas, We confidently look forward to the salvation of

the human family from ignorance and its sad results, by free public discussion of the truth; therefore,

Resolved, That any question pertaining to the condition and welfare of man, in this or the future state, is the legitimate subject of discussion, and that any such question which will not bear honest, intelligent, critical, discussion is the properties of the publishment mind.

s unworthy the attention of the enlightened mind.

JANE M. ASHLEY, Sec'y.

J. ASHLEY J. ABHLEY, Pres. Present Age, Religio-Philosophical Journal and Crucible

ease copy. - Windsor, Mich., July 17, 1871.

Connecticut Association.

The Connecticut Association of Spiritualists will hold its Annual Meeting at the Spiritualist Church in Willimantic, on the 26th day of August, at 10 o'clock A. M., to elect officers for the year ensuing, to adopt ways and means to carry on its mission, to elect delegates to the National Convention, and do any other business proper to be done at said meeting. Any person or persons wishing to be employed as mirsionary by the Association, and all Spiritualist speakers and irlends of the cause in the State, are invited to be present. Persons attending this meeting can avail themselves of the reduction of fare on the railroad at this time, by buying Camp Meeting tickets at half price.

D. B. ISHAM, President. Connecticut Association.

FOURTH EDITION-REVISED AND ENLARGED.

A FAIR AND CANDID WORK. BOTH SIDES OF THE QUESTION.

A PEEP INTO SACRED TRADITION:

IE CONDENSED EVIDENCE ON BOTH SIDES OF THE MOST IMPORTANT QUESTIONS KNOWN TO MAN,

His Present and Future Happiness.

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